

# The Living CHURCH

A Visit  
to Haiti:  
Needed —  
People Who  
Care



"Christ with Angels," by Haitian artist A. Bazile.

RNS

# AROUND & ABOUT

— With the Editor —

Can anybody tell me anything about Austin O'Malley? Whoever he was, he said some very wise things very cleverly. I am working up a dictionary of Christian quotations and I keep bumping into Mr. O'Malley's wonderful words almost wherever I turn, but nobody ever mentions anything except his name. Here are a few specimens:

"It is a mean thief, or a successful author, that plunders the dead."

"Better a bald head than none at all."

"The best blood will at some time get into a fool or a mosquito."

"Busy souls have no time to be busybodies."

"English comedy has always been made by Irishmen." (Well, that establishes the man's nationality—as if we didn't already know.)

"Those who think it permissible to tell white lies soon grow color blind."

"Memory is a crazy woman that hoards colored rags and throws away food."

"If you keep your mouth shut, you will never put your foot in it."

"You are not obliged to put on evening clothes to meet God."

"Practical prayer is harder on the soles of your shoes than on the knees of your trousers."

"Ugliness is a point of view: an ulcer is wonderful to a pathologist."

A layman writes that a book advertisement he saw recently in TLC scares the pants off him. The ad is for a book that is subtitled "alternative ways to celebrate marriage" and the text of the ad says that it is "for couples who wish to move away from traditional ceremonies toward more personal and creative celebrations of their own." What scares our reader is the thought that some couples might get the idea that they can write their own wedding service and get it done by an Episcopal priest in an Episcopal church.

He asks: "Is there no canon law or other principle of clerical conduct involved here?": There certainly is. An Episcopal priest may use the marriage service in the Book of Common Prayer, or the one in *Services for Trial Use*, because these are authorized by the Episcopal Church. No other marriage service is. For a clergyman of this church to officiate at an unauthorized marriage service would be an unlawful offense under the Canons of the Episcopal Church. He would be without any moral or theological

excuse acceptable to the church he represents, or misrepresents.

The misrepresentation involved in such misconduct is precisely the issue. What the Episcopal Church believes about holy matrimony and the marital bond is expressed in its marriage rites. To set these aside for some other rite would be to set aside the church's belief and teaching. The act would involve both heresy and schism by the offending clergyman.

Our reader continues: "It seems to me an absurd kind of thinking to hold that a bride or groom can decide about the marriage service. The solemnization of



matrimony is surely something the priest does as the representative of the church. Is the bride to tell the church what it shall say? It has fallen to me to attend a number of marriage services of students and former students in which the service was determined by the bride and groom, but not yet in an Episcopal church. Those services were appalling. Although it may be coincidence, some of those marriages went on the rocks."

I doubt that it was pure coincidence in all those cases. But regardless of that, people today, whether churchpeople or not, need to be taught the difference between marriage and holy matrimony. Marriage is a civil contract between two persons, who have every right in a free society to write their own ceremony and indeed their own ticket, so long as they conform to the laws of the state. Holy matrimony is for Christians who wish to sacramentalize their union. Like any other sacrament, it is administered by the church on the church's own terms, and if a couple do not want to be married on those terms it is because they do not want the sacrament of holy matrimony—they want only a pretty church wedding.

It is up to the clergy, more than to anybody else, as the stewards of the mysteries of God to tell their people and the world what the difference is—and to insist that the difference be uncompromisingly respected and adhered to in practice.

# The Living Church

Volume 169

Established 1878

Number 2

An independent weekly record of the news of the Church and the views of Episcopalians.

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

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NEWS. Over 100 correspondents, at least one in each diocese, and 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* assumes 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: \$12.95 for one year; \$23.90 for two years; \$32.85 for three years. Foreign postage \$2.00 a year additional.

# Letters

No anonymous letters can be published, though names may be withheld at the writer's request; however, THE LIVING CHURCH must have the name and address of any contributor. You are asked to limit your letter to 300 words. The editors reserve the right to abridge.

## Glossolalia

Speaking for a parish that has notoriously experienced the dark side of glossolalia being divisive and idolatrous—I highly commend Fr. Haney's excellent thoughts on "Speaking in Tongues" [TLC, June 2]. It would be a great help to congregations to have the article reproduced in a pamphlet form.

(The Rev.) LUTHER OLIVER ISON  
St. Mark's Church

Van Nuys, Calif.

We are not reprinting the article but it is not copyrighted and anybody may reproduce it. In his constructive critique of glossolalia Fr. Haney pointed out the dangers of divisiveness and idolatry in the glossolalic offering. Ed.

## Lenten Observance

Bishop Murray [TLC, May 5] proposes that the season of Lent be shortened to two weeks and that that period be taken "very seriously." He feels that Lent is ignored by the majority of churchpeople "because its length is excessive for the pattern of modern living." Has any reliable survey shown that the majority are in fact ignoring Lent? If they are, has it been established that it is for the reason stated by Bishop Murray?

I have no knowledge as to the Lenten habits of the majority of Anglicans, but among those of my acquaintance I know that most keep Lenten rules. Those who don't do not usually adhere to any rule either during Holy Week or on other traditional days of fast and/or abstinence.

My observations indicate that where a Lenten season of self-sacrifice and penitence is taught by the clergy the laity will respond. Let's stop relaxing rules because people don't adhere to them. It would be better to re-emphasize the rules and teach people willingly to comply with them.

WALTER H. MORTON

Brooklyn, N.Y.

## The Exorcist

It is understandable that unbelievers in God likewise disbelieve in a personal devil, and therefore find no problem in flatly rejecting *The Exorcist* as fantasy and puerile. But it seems a little incongruous, does it not, that some of the serious and dedicated churchmen who have expressed views on this film have likewise rejected it, even ridiculed it, but most certainly *not* on the grounds of fantasy. These people do, indeed, believe in a personal devil, but sincerely feel that displaying the frightful horrors of his wickedness on the public movie screen is inappropriate.

But right here is where, I believe, a critical point must not be overlooked. In this supremely cynical and coarse-grained age, is not the problem of coming to an awareness of the Evil One's existence one of the most important hurdles to get over in coming, likewise, to an awareness of God's unsearchable mercy?

C. S. Lewis once said that Satan's most effective weapon is getting people to disbelieve in his existence. But *The Exorcist* undoes this sly device, and with a vengeance. It blares out, with shocking vividness, the fact that Satan does, indeed, exist. It tells a world of spiritually unsophisticated and curious movie-goers who, for the most part, believe neither in God nor Satan, and care less that Satan actually exists and is quite capable of fulfilling his role of Destroyer. But, more importantly, it proclaims that Satan can be overpowered and cast out, by him who has already gloriously conquered—just as God promised—through prayer and fasting, and through his apostolic priesthood.

Instead of criticizing *The Exorcist*, perhaps one should welcome the oft-reported cases of viewers experiencing illness and other disturbances, also the negative reactions of some sincere and honest people, as signs that the dreadful reality of sin and death is beginning to get through the thick cynical skin of this current age of pert unbelief. If so, maybe the shocks are worth it!

FREDERICK COOPER

Wynnewood, Pa.

## Justice to Homosexuals

Your editorial, "Must Everybody Hire Homosexuals?" [TLC, June 9], is a very nicely balanced and forthright statement about a current moral issue.

But may I point out that you made what I feel is a basic mistake in the premise which underlies the title question and your exposition that to hire by law homosexuals deprives others of the freedom of "discretion."

Your faulty premise is that once a "homosexual" gets on a job, he is bound to begin acting out his sexual desires on members of his (or her) own sex.

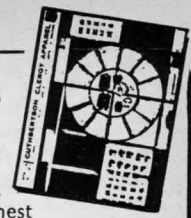
In other words, it is always implied in this kind of discussion that there is no such thing as a morally acting and behaving person who happens to, God only knows why, prefer to relate intimately with persons of his/her own sex; and further people like this are so hopelessly out of control of their own sexual desires that they are dangerous to all around them.

I have never heard of any secretary being asked in a job interview if she has any intentions of seducing her boss or the men in her office; nor have I heard of executives being questioned about their designs on the girls in the office. It is assumed they will behave with decorum, even though we know from tragic examples of broken marriages that assumption was unmerited. Yet it is *always* assumed that homosexual persons will act in the most filthy, vulgar, and vile ways imaginable.

This is pre-judgment of the worst sort, and it is found in a church whose stated

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## VACATION BOUND THIS SUMMER?

If so, check the listings on pages 15 and 16 and attend Church wherever you are to be. Every Churchman profits by sharing the act of worship outside his home parish.

Week after week *The Living Church* lists the services of many Episcopal churches—all of whom are concerned enough for your spiritual welfare to pay for a listing to inform you as to their location and schedule of services.

Visit the churches listed and tell the rector you saw the listing in *The Living Church!* If the service hours at your church are not included, write to the Advertising Manager, for the nominal rates.

## THE LIVING CHURCH

407 E. Michigan Street  
Milwaukee, Wis. 53202

ethic is "judge not" since we all are professed sinners. This sort of prejudice has laid a heavy burden on many fine Christian souls who are already carrying a cross in their lives in trying to relate meaningfully to another person in spite of the legal harassments which the church, for the most part, has had written into the criminal code.

Isn't it time to discover and relieve the anguish of many souls, especially if we have added to their burden? I recommend the Diocese of Michigan's Commission Study on Homosexuality, available for (I believe 35¢ plus postage) 4800 Woodward Ave., Detroit, Mich. 48201, as a place to begin to get our heads together and develop a Christian attitude not only about homosexuality but human sexuality in general.

(The Rev.) DANIEL H. GOODRICH  
St. Edward the Confessor Church  
Fraser, Mich.

Fr. Goodrich assumes that we share that premise about all homosexuals—that they are unwilling or unable to control their impulses. We said nothing to warrant that assumption. But if a prospective employer thinks that homosexuals are that way he should have a legal right to act accordingly, be he right or wrong; so we contend. Ed.

### Women Aspirants to Priesthood

It was distressing to read the letters of Elizabeth Jones and Myrtle Yellow Hawk Flute [TLC, May 12], both from Los Angeles and both using almost the same terms to describe the women in our church who are preparing for ordination: "affluent," "white," "egocentric," "elite," "deviant from the taste and vocation of the great majority of average women," "falling far short of representing the taste, life-style, hopes and goals of the vast majority of women. . . ."

I know several of these women. They are not affluent, elite, egocentric, nor exclusively white. Your correspondents are right, however, in one contention: they are not average. They are very special. They do not represent the majority of women any more than a male priest sees his vocation as representing the hopes and life-styles of the average male. They believe, as do male priests, that they have been truly called to the service of Christ and his church and they are doing their best to follow that call.

HELEN B. EISENHART  
Westgate, Md.

### Did Jesus Ever Smile?

A question has haunted my mind for years now; I'm almost afraid to bring it up for fear that there is no constructive, helpful answer. Then again, perhaps it's an old favorite topic for chewing on in seminaries? In any case, let's give it a try here.

Scriptural records of Jesus' earthly life show him displaying anger as well as other emotions. Where is there a word of him smiling? Where, even more important, does Scripture record his laughter?

Surely this is only because so much had to be recorded in so little space or because the writers were so preoccupied with what seemed essential to the proclamation of the Good News, and not because Jesus never smiled nor threw back his head and laughed in sheer delight?

What say you? Or, perhaps some reader has an answer for me?

RICHARD S. HART, JR.  
Riverside, Conn.

The fact that Scripture doesn't mention that he did doesn't mean that he didn't. I hope we are permitted to believe some things that are not in the Scriptures, because if we aren't I'm in for it. Ed.

### Good Government

This is in response to your editorial, "Do We Want Good Government?" [TLC, June 2]. I would like to make four observations:

(a) A great many of the people to whom I have talked about President Nixon's alleged wrongdoing are people who detest the guilt by insinuation, innuendo, gossip and circumstantial evidence that marked the "witch hunts" of the late Sen. McCarthy. Yet, while Nixon has yet to be *proven* guilty of wrongdoing, these same people are tarring and feathering him at will; and even your editorial seems convinced of his wrongdoing. This seems hypocritical to me.

(b) Then you imply pretty strongly that Nixon and his colleagues are "third-rate citizens." If a third-rate citizen can bring safety back to our cities and campuses; resolve the Vietnam conflict with a semblance of honor; open some doors of communication with China and Russia; send tons of wheat to the very people who have threatened to bury us; and get Syria, Egypt, and Israel to the peace table; and be able to do this while being heckled, bullied, browbeaten, insulted, humiliated, and ridiculed by a majority of his own people—if a third-rate citizen can do this, then this must be the golden age of all civilization.

(c) Then you say that the government is dead. Many people seem under the impression that Nixon is so beset by his own personal problems and self-defense that he cannot handle the business for which we elected him. Statistics shown in the June 3, 1974 issue of *US News and World Report* state the following activities of Mr. Nixon since Jan. 1: a total of over 301 events, nearly 2/day—including 9 meetings with heads of state; 13 meetings with senior foreign representatives; at least five formal Cabinet meetings; more than 60 times with individual Cabinet officers; 17 times with major congressional groups; 23 meetings with individual members of Congress; made 28 public appearances throughout the country; delivered 10 major addresses to the American people; conducted 6 major economic meetings with his top economic advisors; 8 major energy meetings; and had countless meetings with his chief energy advisors. *USNWR* states in the same issue the Phillips-Sindlinger poll, testing the opinion that from April 29 - May 4, 85% of the American people rated Nixon's foreign policy from fair to excellent. These *facts* do not bear out the theory that Nixon is a dead and beaten man, incapable of carrying out what he was elected to do. If there is lack of confidence in our government, and third-rate citizens therein, I think we should look at the Congress, charged with making our laws, who seem more interested in finishing Nixon than in dealing with the problems of the common man who needs help.

(d) You make the point that most "good"

people do not want to get involved in politics because it is a dirty game. I agree with this, but I would like to point out another factor: that a man can get into office and, in a world riddled with sin, accomplish a surprising amount of good; but he is mortal, he makes mistakes, he commits sins like every single one of us, and he cannot please everybody any more than a priest or bishop; the minute he gets exposed, his political enemies are on him like a chicken on a June bug. I do not wish to be brutal, but this seems to be exactly what you are doing in your attack on Nixon. And this is another reason "good" people don't want to take the chance. They are good, but they are not strong.

I believe Nixon is relatively good, and he is extremely strong. I will remain loyal to him unless and until he is *proven* wrong. Lyndon Johnson did more, I think, for the cause of civil liberty and civil rights than any president we have had in the last hundred years. But when he refused to knuckle under to the so-called liberals on the issue of Vietnam, they treated him with the same viciousness that they are pouring on Nixon, and that they poured on Herbert Hoover in '32. They defeated Hoover; they ran Johnson off with a broken heart. No wonder "good" men want no part of it!

(The Rev.) LEE N. ADAMS  
St. John's Church  
West Point, Ga.

This letter contains some serious misrepresentations of what we said, and for the record we point them out. (1) We didn't say, or imply, that "Nixon and his colleagues are 'third-rate citizens.'" We didn't even use that phrase—in any connection. (2) We didn't say "the government is dead." We said the Nixon administration "is already dead, as effective government." The U.S. government is bigger even than the Nixon administration. (3) We made no "attack on Nixon." The object of our editorial "attack" was not the President at all, or the government, or politicians as such, but the kind of public cynicism and apathy that expects no moral excellence from elected leaders and then complains when it gets corruption in government. Ed.

### Heaven

Your "Around & About" discussion of heaven [TLC, May 19] was not only well done but also very timely. Why do we think and talk so little about heaven? It's what the Christian religion is all about—the culmination of the Gospels—the culmination of the Christian life—the Christian's one guide for participation in this world. What is heaven like? We are faced with the problem of describing that which we have never seen. But we know the Gospels, descriptions of a way of life that has been lived. Could we start with: Heaven is like Jesus with his disciples in the Gospels, with the chief priests, scribes and all enemies left out? The following, compared with hymn 589, might make the point briefly:—"O what their joy and their glory must be, Lord Jesus and his friends together and free! None there to hinder or hurt or molest; All helping each one to be his own best."

(The Rev.) C. EARLE B. ROBINSON  
York, S.C.

# The Living Church

July 14, 1974  
Trinity V / Pentecost VI

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## EPISCOPATE

### Bishop Gooden, 99, Renews Vows

On Sunday, June 9, the Rt. Rev. Robert B. Gooden, Suffragan Bishop of Los Angeles from 1930-1947, publicly renewed the vows he took 70 years ago when first ordained a deacon in the Episcopal Church.

Attired in a simple black cassock and a surplice, the bishop stood before a large congregation at St. Mark's, Glendale, Calif., his home parish. He was presented for the renewal service by an old friend, the Rev. Frederick M. Crane. At the bishop's own request the Rev. Wayne B. Williamson, rector of St. Mark's, conducted the examination.

Bishop Gooden, who will be 100 years old on Sept. 18, then read the Gospel from his bishop's book given to him at his consecration in 1930. He also administered the chalice briefly at Holy Communion.

In a sermon preached by the Rev. Canon Clarence H. Parlour, former rector of St. Mark's, the bishop was informed that many who have known him "longest and best" would have "no trouble at all in thinking of him as Saint Robert."

Bishop Gooden was ordained to the diaconate on June 8, 1904, at Holy Trinity Parish, Middletown, Conn., by the Rt. Rev. C. B. Brewster, then Bishop of Connecticut. The young deacon returned to the Diocese of Los Angeles where he has served as deacon, priest, and bishop.

In anticipation of the bishop's 100th birthday, the Rt. Rev. Robert C. Rusack, Bishop of Los Angeles, has appointed a centennial committee under the chairmanship of Fr. Williamson. Sept. 14 has been tentatively set as the date for the centennial celebration.

## MICHIGAN

### Diocese Opens Ministry to Homosexuals

A statement that calls for opening ministries, professions, and occupations to homosexuals has become policy for the executive council of the Diocese of Michigan.

On a vote of 13-4, the committee approved in substance the report of a diocesan commission on homosexuality. It added a request that the diocesan commission on ministries study ordination

policies and write a section clarifying the position on homosexuals.

In addition, the report recommended that all aspects of church life be available to everyone, including homosexual gatherings.

A final recommendation called on the church to speak publicly for repeal of all laws which "make criminal offenses of private, voluntary sex acts between mature persons." It also asked opposition to police "harassment" and investigatory practices bordering on entrapment. Full civil rights for homophiles were backed.

The diocesan executive council, after debating the report for three hours, voiced concern that "oppressive or destructive use of sexuality, whatever the sexual preference or orientation, should give reason to doubt a candidate's fitness for (ministerial) office."

While the report was sent to 172 parishes, only 40 conducted studies of the document. Of the views expressed in the 40 parishes, there was more support for broader attitudes on homosexuality and opening church facilities to homosexuals than for the ordination of announced homosexuals or the backing of homosexual causes.

The commission to study homosexuality resulted from disruption of the 1970 diocesan convention by the Gay Liberation Front when a non-delegate tried to speak in favor of a resolution on homosexuality.

## MISSOURI

### New System Being Used for Episcopal Election

The Diocese of Missouri is preparing for the election of a successor to the Rt. Rev. George L. Cadigan, who plans to retire next spring.

Every member of the diocese has had an opportunity to submit names to the screening committee for consideration against the already established criteria of what the diocese desires in its next bishop. There are 116 names on the list.

Clergy Deployment Office print-outs are being collected for each man. In addition, the committee sent the criteria through the CDO computer to uncover other names for consideration.

The original list must be trimmed by Sept. 1, to 15-20 names which will constitute the nominating ballot.

Ballots will be sent to each member of the diocese who has registered to vote

in the nomination procedure and when completed, sent on to an auditing firm before Oct. 15.

The audit, which must be completed by Nov. 1, will name the three people receiving the highest number of votes the nominees.

The screening committee, by a two-thirds vote of its membership, may add two more names from the earlier list of 15-20. The election convention will be held Dec. 7. It is expected that the bishop-elect will be consecrated in April at the time of Bishop Cadigan's retirement.

## AFRICA

### Moratorium on Western Missionaries Urged

A resolution calling for a moratorium on both foreign missionary personnel and funds was adopted at the recent Third Assembly of the All Africa Conference of Churches (AACC) meeting in Lusaka, Zambia. The dramatic action was considered a personal triumph for the Rev. John G. Gatu, chairman of the AACC, who has been discussing the idea for some time.

Mr. Gatu, head of the Presbyterian Church of East Africa, said, "Should the moratorium cause missionary sending agencies to crumble, the African church would have performed a service in redeeming God's peoples in the northern hemisphere from a distorted view of the mission of the church in the world."

The 500 delegates representing Anglican, Protestant, Orthodox, and independent churches in 31 countries took a dim view of Africans going outside Africa to do mission work because such people would be exposed to values African Christians are not sure they like. Neither the assembly nor the ecumenical conference speaks for member churches. But it has considerable influence.

Some time ago, United Methodist bishops in Africa said that "henceforth" Africans would take care of evangelism in Africa. The bishops also said they would welcome technical assistance on a short term basis. Life term missionaries on evangelistic assignments, the bishops declared, are not welcome.

Some observers were surprised that the AACC assembly called for a moratorium on foreign funds as well as on personnel. But supporters of the appeal felt they could not ask for a moratorium on mis-

sionaries and still encourage foreign fund flow.

Delegates acknowledged that the call for this action will "be misinterpreted and opposed in many circles both within and without Africa. But we recommend this option to the churches of Africa as the only potent means of coming to grips with being ourselves and remaining a respected part of the universal church," they said.

The Rev. Canon Burgess Carr, an Anglican priest and general secretary of the conference, said the debate over the moratorium proposal had exposed exploitative aspects of the modern missionary movement. "We are discovering that a considerable proportion of the money allocated for missionary work by missionary sending agencies is spent on the salaries and maintenance of their own personnel," Canon Carr stated.

In other action, the Lusaka assembly registered negative feelings on participation in the proposed Worldwide Ecumenical Sharing of Personnel and Resources, a plan under discussion by the World Council of Churches. However, the sharing of mission personnel across boundaries inside Africa was endorsed.

#### SOCIAL RESPONSIBILITY

### **Distiller's Warning to Drinkers Wins Award**

A print campaign by Seagram Distillers Co. warning drinkers, "Don't expect miracles from a cup of coffee," was one of the top winners of the annual Andy Awards in the category of social responsibility. The category, started two years ago, is co-sponsored by the School of Business of Manhattan College, New York. The Andy Awards of Excellence, with some 27 categories, is also sponsored by the Advertising Club of New York.

The Seagram ad, illustrated with a picture of a man drinking a cup of coffee, says: "When you've had too much to drink, a cup of coffee can sure feel good. But no amount of coffee, or anything else for that matter, can make your head work better. Or restore the coordination that too much drinking causes you to lose. So when you're out having drinks, don't count on coffee to get you home safely. Count your drinks instead."

Also winning an Andy Award for social responsibility was the Chase Manhattan Bank for its television segment, "Don't sign on the dotted line until you understand all facets of your loan."

General Electric Company received the third Andy Award for social responsibility in advertising for its print campaign focusing on career counseling for students.

The School of Business seeks to highlight one of its prime tenets—that a business organization is primarily an institution of society, and as such has

responsibilities to the society in which it exists.

Winning ads in this category must reflect high social standards and serve to instruct, improve, and aid society's common good.

#### HEALTH

### **Dr. Hasselblad: Leprosy Is Like Any Other Disease**

The president of the American Leprosy Missions, Inc., told a seminar in South America that the single greatest cause of the public's ignorance and fear of leprosy is the institutionalization of the disease and the patient. Because of fear and misunderstanding of the disease, "it has the peculiar distinction of being, in the public mind, the worst disaster that can befall a person," said Dr. Oliver W. Hasselblad.

He told the Seminar on Recent Advances in the Diagnoses, Treatment, and Control of Leprosy held at Paramaribo, Surinam (Dutch Guinea), that the ability and likelihood of a patient's regaining a useful and creative community life is in almost inverse proportion to the length of time he has been institutionalized.

"Only when leprosy is included in comprehensive community planning and is treated by the same personnel responsible for the prevention and treatment of other major health problems, will both the patient and the community believe that leprosy is a disease like any other."

#### ENGLAND

### **A Rubens Masterpiece Defaced**

"Adoration of the Magi," the priceless painting by Rubens, was defaced at King's College Chapel, Cambridge University. The initials "I.R.A." were scratched in letters two feet high across the center of the work which was done with oil on wood. It was completed in 1634. Although the marks did not break the pigment, the surface was broken. Chapel dean, the Very Rev. Michael Till, said the repair work will be "an expensive job." While the initials are those of the Irish Republican Army, college officials were cautious about drawing conclusions on the affiliation of the defacers.

The 6 x 10 foot painting hangs above the high altar in the chapel, dominating the wall of the sanctuary. In 1960, Maj. Alfred Allnatt, an industrialist, gave the Rubens to the college. He had bought it two years earlier for \$770,000, a record sum for a painting at that time. The college spent approximately \$100,000 to give the painting suitable space and to install a heating system to protect the work. Art experts today hesitate to place a dollar value on the painting.

# **BRIEFLY . . .**

■ At a large Pro-Life Rally in Glasgow, Scotland, Dr. Robert G. Whitelaw, a noted gynecologist, said that today's doctors had disposable needles, syringes, gloves, and catheters. When the 1967 Abortion Act was passed by Parliament, he said "there was added to the list the disposable *foetus in utero*, and voices can be heard to support the view that we should also add disposable senile geriatric patients and the disposable men or women who are suffering from an incurable disease. The truth, of course, is that we have disposable ethics, and how long a society can continue to survive in this precarious condition is a question I leave you to answer."

■ A Bicentennial Conference on Religious Liberty, in which some 500 scholars and community leaders are expected to take part, will be held in Philadelphia, in the spring of 1976. Conference chairman is Francis G. Brown, general secretary of the Philadelphia Yearly Meeting of the Religious Society of Friends. Working with him to lay the ground work for the conference will be a 34-member ad hoc interfaith planning committee which includes two Episcopalians: the Rev. F. Lee Richards, rector of St. Peter's, Philadelphia, and Dr. Cynthia Wedel, of the Center for a Voluntary Society, Washington, D.C.

■ Elias W. Saleeby, controller of the Executive Council, received the Commander of the Order of the Star of Africa award from the Consul General of Liberia acting for President William H. Tobert, Jr. During his years as a traveling auditor for the council, Mr. Saleeby spent a great deal of his time in Liberia assisting the diocese with accounting procedures and with several building projects. In 1966, he received the Liberian Humane Order of African Redemption from former President William Tubman.

■ The Toronto Conference of the United Church of Canada representing approximately 148,000 members and adherents of 432 congregations voted 340-47 in favor of union with the Anglican Church of Canada and the Christian Churches (Disciples of Christ). The Quinte Conference of the UCC also voted in favor of the merger. The earliest date for the merger, if all bodies concurred, would be 1977.

■ The Episcopal Women's Caucus has received a \$22,540 grant from the Board for Theological Education. This money will help support two people with their visitations to seminaries, Episcopal Churchwomen's meetings, etc., and expenses of conferences.

## PRISON REFORM

### **Sentence Ceiling on Crimes Asked in Britain**

A London group, called the Howard League for Penal Reform, has recommended a 10-year ceiling on jail sentences, as a key means of reducing the "swelling prison population."

The league said it cannot "accept the logic of building more prisons, when the overcrowding is largely due to the imprisonment of people for whom provision could and should be made in the community."

Calling for radical reappraisal of British penal policy, the league proposed a 10-year ceiling for all offenders except those facing life imprisonment for such crimes as murder. The league also stated that the maximum should be five years for those who are not "dangerous" or "persistent serious offenders."

The league called for a halt to the building of custodial institutions for young offenders and opposed the building of new prisons in remote areas. It called for a closer control over the court's power to imprison, better sentencing training for the judiciary, and fewer remands in custody before trial.

The Howard League expressed its views in a pamphlet issued in anticipation of the House of Lords debate on prison policy soon to be introduced in Parliament.

## CHURCH UNION

### **Nova Scotia Asks More Study of Merger Plan**

While not rejecting the proposed union with the United Church of Canada and the Christian Churches, Anglicans in Nova Scotia voted for further study of the Plan of Union document.

At the annual diocesan synod meeting in Halifax, delegates decided that while they were unable to endorse the document "at the present time," they reaffirmed their belief in church union "on right principles."

The Rev. Peter Harris of Halifax said implementation of the present document would create a church with a "watered-down theology."

## IFCO

### **Grants Approved for U.S. and Abroad**

The board of directors of the Inter-religious Foundation for Community Action (IFCO) has approved grants totalling \$320,553 for U.S. and foreign programs concerned with self-development of minorities.

Largest of the grants was \$140,000 for drought stricken sub-Saharan countries

through the organization RAINS—Relief for Africans in Need in the Sahel.

IFCO launched RAINS last year and receives and disperses funds contributed from local groups and through the 24 other organizations related to the fund drive.

IFCO also voted \$50,000 to the National Black United Fund, a major foundation project which has eight affiliates across the nation.

Other IFCO grants ranged from \$500 for the Congress of African People to \$10,000 for Puerto Rican Youth in Action, Swedesboro, N.J. Allocations averaged about \$5,000 to more than 25 other projects.

Ms. Ann Douglas is director of IFCO and the Rev. Paul Stauffer, a United Methodist domestic mission executive, is president of the organization.

## COMMUNICATIONS

### **Journalists Meet in Washington**

A loosely knit group of some 60-70 Episcopal communicators met in Washington to discuss their common problems and successes as disseminators of church news. Most of those present were editors of diocesan papers. Others represented independent religious and secular publications.

It was interesting to note that less than ten (by show of hands) diocesan editors claimed complete independence of their bishops in handling their papers. Others indicated a range of "supervision" from receiving a bishop's column/editorial to complete approval "necessary before printing." It was doubly interesting to receive some of the latter information out of the meeting.

Speakers at the two day meeting included Hugh McCullum, editor of the *Canadian Churchman*; William MacKaye, religion editor for the *Washington Post*; H. W. Neuwoehner, Jr., a public relations executive and member of the board of *The Episcopalian*, and Henry McCorkle, editor of *The Episcopalian*.

Mr. McCorkle said the new *Episcopalian* will continue to be a monthly with 24 pages, with provision for other diocesan editions in addition to the five now using the service. A number of editors did some quick arithmetic based on cost figures supplied by Mr. McCorkle and remarked that the insert plan would triple the cost of the diocesan publication, or triple the amount of money in the budget for it. Publication and mailing schedules also seemed to be out of line to some editors.

The Rev. Canon Erwin Soukup, of the Diocese of Chicago, was elected convener of future meetings of the Episcopal Communicators.

GMS

## DELAWARE

### **Retired P.B. Preaches at Old Swedes Anniversary Service**

By the very nature of their beliefs of right and wrong, Christians are obligated to "torment" the world, the Rt. Rev. John E. Hines said in Wilmington, Del.

The just-retired Presiding Bishop preached at a service marking the 275th anniversary of the consecration of Old Swedes Church. Originally Lutheran, it has been an Episcopal Church since 1791. Officially, it is known as Holy Trinity Church.

Bishop Hines spoke of the moral state of the nation. He expressed fear that the U.S. is moving toward an inward retrenchment that will prevent inquiry into the rightness or wrongness of government and corporate operations. "The name of the game is naked power; self-serving, uncontrolled use of power," he said, speaking of events that led to Watergate. "It is all too easy for good men to bend more than a bit and to sacrifice demanding principles for an easy way out," he stated. "There's no bull market running today in favor of churches or church people yet the issues today are justice and the attainment of real selfhood." Such issues, he continued, must be of foremost concern to Christians. "In a time of conformity and consensus, it is the clergy and the church that must speak out," Bishop Hines emphasized.

Guest speaker at the anniversary luncheon was Count Wilhelm Wachtmeister, the first Swedish Ambassador to the United States since President Nixon broke off diplomatic relations with Sweden in 1972 because of Sweden's strong opposition to U.S. involvement in Vietnam.

Each Trinity Sunday, Old Swedes joins Trinity Church for a special service, which this year marked the 1699 consecration of Old Swedes.

## PRESBYTERIANS

### **PCUS Elects Black Moderator**

With a first ballot victory at the 114th General Assembly of the Presbyterian Church in the U.S. (Southern), Dr. Lawrence W. Bottoms, 66, became the first black person ever to be elected moderator of the 900,000-member church.

Pastor of the predominantly white Oakhurst Presbyterian Church in Decatur, Ga., he has also worked with his church's National Board of Christian Extension and its successor, the Board of National Ministries. In 1972 he represented PCUS at the World Council of Churches' Conference on the Third World.

In his position paper which had been issued prior to the General Assembly

*Continued on page 14*

For a clergyman and his wife,

a country becomes a responsibility

# Discovering Haiti

By ANN THOMAS

After years of isolation from tourism under dictator "Papa Doc" Duvalier, Haiti is emerging as a wonderfully foreign yet hauntingly impoverished country. A few hours' stop-over in Port-au-Prince on one of this season's cruise ships will hardly reveal the side of the city which my husband and I discovered on a seven-day stay in the visitor's apartment of the Episcopal Cathedral Ste. Trinité. It was a far cry from Brevard, North Carolina, where Phillip is rector of St. Philip's Episcopal Church.

Cathedral Ste. Trinité will be found in all your tour guide books, for it is the famous birthplace of Haitian primitive art. Murals over the altar by Rigaud Benoit, Philomé Obin and Wilson Bigaud show New Testament scenes in brilliant colors and modern dress. In the late 40s

when primitive art raised its head in Port-au-Prince, parishioners of the Cathedral objected, calling the murals a desecration and tossing eggs at them. Now they are the pride of some 1800 native students at the adjoining Cathedral school, Ecole Ste. Trinité.

Discovering art in Haiti is astonishing! These creative people decorate their taxis as well as the very shirts on their backs. I climbed the bell tower of the Cathedral and found gaily painted window frames where only the pigeons could enjoy them! In remote Mont-Rouis the base of the baptismal stand in the village Episcopal church was painted by the famous painter-Voodoo priest, Hector Hyppolite. There are fine downtown museums in Port-au-Prince, such as Dewitt Peters' Centre d'Art and the older Museum of Haitian Art. But the museum of Collège St. Pierre, the Episcopal High School, is unprofessional and equally delightful.

Our apartment at the cathedral gave us a birdseye view of our missionary money at work. Under the guidance of a Haitian principal and Haitian teachers, the green-uniformed boys and girls daily chanted their lessons in French, the offi-

cial language of the country. But the Sisters of St. Margaret, nuns of the Episcopal order who founded the school twenty-five years ago, assured us that the real language of Haiti is Créole, a kind of pidgin French mixed with Spanish and English. School children must pass government exams in French, so the new literate population will be French-speaking.

Haiti's first philharmonic orchestra was born here at Ecole Ste. Trinité under the guidance of Sister Ann Marie. We accompanied the group on board the Norwegian cruise ship "Starward" where they play a weekly concert for tourists. The blind bell ringers of nearby St. Vincent's School for the Handicapped also performed in such a poignant way that many of the sunburned travelers were moved to tears.

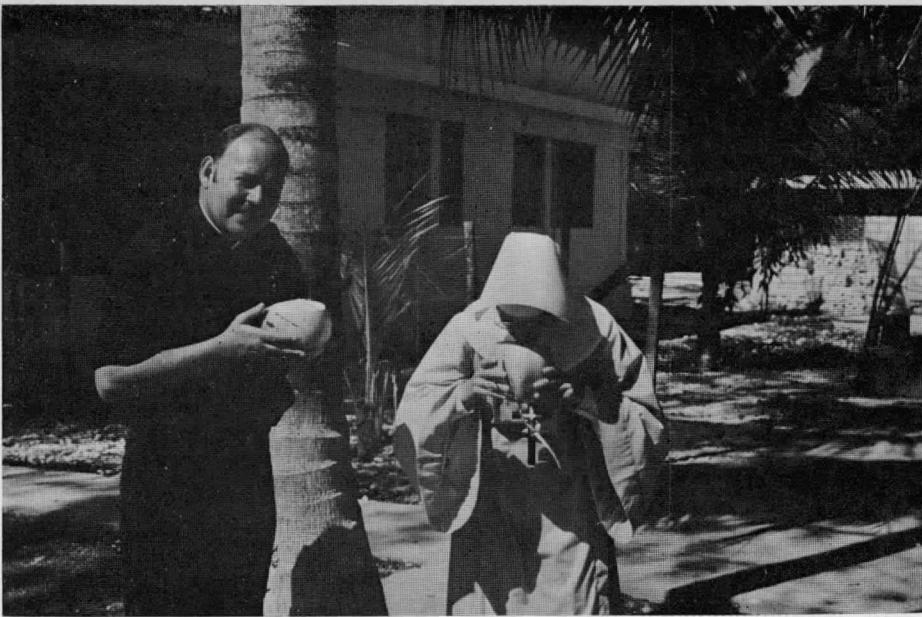
St. Vincent's drew us like a magnet! Directed by 5'2" Sister Joan Margaret, a human dynamo with her gray skirts flying, the school's modern courtyard was filled with tiny residents whose handicaps bore the mark of malnutrition. With no available supplies, the children were using the "Starward's" menus in their Brailled typewriters! In St. Vincent's workshop two men were making beautiful wooden artificial limbs, not only for Haitians but also for the rest of the Caribbean. A visiting dentist from New Jersey proudly showed me the dental chair he'd installed during his one month gift of his skills to the school.

One is struck by the need for everything! Literacy is a sad ten percent, though the streets of Port-au-Prince are full of uniformed school children from private and parochial schools. Public edu-

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The Rev. Phillip L. Thomas, Jr., and Sister Joan Margaret sip coconut milk. In the background is the hospital at Leogane.

cation is veritably non-existent. Tourists blink at the buoyant and hospitable children of Haiti who play soccer in sewer drenched city streets. Their president, Jean-Claude Duvalier, is only twenty-three years old, having inherited his job when Papa Doc died in 1971.

The mark of oppression is just beginning to fade from Haiti as young Duvalier makes a bid for the tourist's dollar. But for those of us who remember Graham Greene's novel, *The Comedians*, the remnants of the dictatorship are all too evident.

While we were in Port-au-Prince, Jean-Claude called a national holiday and ordered workmen and students to the streets to demonstrate their unity. In the endless streams of parading Haitians we saw a unit of 380 Ton Ton Macoute, the old gray-uniformed "Bogeymen" police of Papa Doc's regime. They rushed to break up a spontaneous Voodoo demonstration and dance, feeling, I suppose, that this was not good for national unity.

Throughout our travels in Haiti we found the children were interested in Karaté. The movies are inexpensive and the young have been fed a steady stream of Kung-Fu type films. A native teacher explained that because of their small stature, self-defense in this manner has a strong appeal to the down-trodden. But tourists need not fear for their safety in 1974 in Haiti! The ever-present police and the subtle use of their power, coupled with the naturally non-violent nature of the people, have created an almost completely crime-free society. We found ourselves walking the downtown streets as late as midnight, a novel experience for us Americans.

Eating in Haiti is still a problem, for sanitation has not yet come to these people whose average annual income is the world's lowest at \$84.00. Hotel restaurants are the best bet, with bottled water to supplement the marvelous, rum-tasting native cuisine. Our cook at Ste. Trinité served us tasty pumpkin soup, john-john (our own Southern rice and beans) and bowls of the plentiful local fruits: oranges, bananas, plantains and "custard fruit."

You'll find the native Haitian cooking his own lunch on the street corner in a tin can with a little bit of homemade charcoal. More often than not he's having rice and beans himself while peddling his wares in a free enterprise system that saves him from utter starvation. He may walk all day from his mountain home to make fifty cents, for he is not covered by the new minimum wage of \$1.25 per day.

Only those on the government payroll are qualified for the minimum wage, and with no American or European capital invested in Haiti, the peddler's basket of bread or peanuts is the acknowledged business of the masses. The highland farmer is not much better off. He has stripped the hillsides of their trees in his search for charcoal, and he must come to town with his basket of vegetables balanced on his head. He cannot afford the fourteen-cent taxi ride which makes Haiti's transportation system the best you'll ever see. Gaily painted and red-ribboned public taxis, called "publiques," will stop for you anywhere—not by calling to them but by hissing!

We found travel in the Sisters' Land Rover to be best suited to Haiti's poor roads. Our driver, Gabriel, took us up to the 4,000 foot mountain resort of Kenscoff

where water cress farming in the sewer lines has become a big business. The local Baptist missionary there has made a great impact on the area through a gift shop which sells a fine assortment of native mahogany furniture, hand-hewn bowls, embroidered skirts and paintings. A lone missionary's efforts to teach farming through terracing have changed the usually bleak hillsides into productive patches of cabbages and peas.

At Kenscoff we spent the night in a small, bare cottage given to the Sisters for their use on holidays or vacations. For them it is a blessed relief to relax and commune with God in that cold mountain air, but for us visitors the poverty of the countryside was a sharp collision with reality. At our one meal in the local restaurant, we were simply unable to eat. A neighborhood child climbed into an adjoining tree, watched us being served, and cried out, "*Manger, manger*" to beg us for our food.

Down Haiti's eastern coast we drove to Leogane, through fields of sugar cane and banana trees to the new Episcopal hospital being built in cooperation with the Presbyterians' Mission effort. There we met Dr. Rian Dixon of Columbia, S.C., who introduced us to his two assistants from a nearby county. Dr. Dixon is also an ordained minister, giving his life to the mission field through building hospitals. He told us he'd never seen a place as poor as Haiti.

Up the western coastline we journeyed to Mont-Rouis to see the crumbling remains of what was once our church's seminary there. The seaside property is now used as a summer camp for city children and has as its illustrious neighbor Nicole Duvalier, sister of the President.

We found the water to be a diver's paradise in Mont-Ropis, for there are coral reefs throughout the lovely, Caribbean blue sea. Out in this isolated place we saw for a few moments the countryside as it once must have been: lush and green, a tropical land unmolested by man. What a sharp contrast to Duvalierville, our next stop. Papa Doc's own city modeled after Brazilia stands in a decaying mass of concrete, overgrown in vines and infested with rats.

For my husband and me, Haiti has become a responsibility. Since coming back, we have formed a four-man committee to send money and goods back to Haiti's children. My dining room looks like a warehouse, piled high with boxes of sheets, drugs, violins, yarn, typewriters, Braille writers, and hearing aid batteries. It is gratifying to see how many people want to be a part of this effort to help these children.

A young Scottish girl working for a Catholic education organization said to me, "Haiti doesn't just need money; it needs people who care."

We care!

# PIGS—

A large new

minority group

in the church.

By ROBERT W. CROMEY

**P**IGS is an acronym for “priests in good standing”—priests in good standing in the Episcopal Church. I use it to refer to those clergy who have left the employ of the church. I am one of several thousand clergymen in the Episcopal Church who, in recent years, have retained their priestly orders but who receive no financial remuneration from the church. We are a separate category. We are a large new minority group in the church.

There was a time when many in other professions got themselves theologically educated and ordained. We PIGS have gone the reverse route. We prepared immediately after college for seminary, were ordained, and went right to work for the church. After a number of years in the ministry, we have left its employ. Our orders are in good standing, but our main financial support comes from work outside the church.

I left the employ of the church in January, 1970. The decision to resign was based on a growing uneasiness with being a full-time, active clergyman. I remember

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*The Rev. Robert W. Cromey is a licensed marriage and family counselor in San Francisco.*

standing behind the altar one day, facing the congregation, reading the prayers, and saying to myself, “What am I doing here? Is this how I really see the essential focus of my life and ministry—as a celebrant, preacher, and pastor?”

Another factor was that I had been divorced in June of 1969. The bishop and the congregation of the church were sympathetic to my marital problems, and concerned about my former wife, my children and me. But the uneasiness hovered in the life of the parish by my continued presence there. I never felt a heavy hand of judgment from people, but it was awkward. My former wife and my children, who had been members of the congregation, were no longer present, and I was.

After a year of shopping for other jobs, I decided that I could make a full time living leading encounter and therapy groups, seeing individuals in private counseling. I had picked up skills at Esalen Institute in their Resident Fellowship Program in 1969. I found I was a good leader. My fourteen years as a clergyman leading congregational worship, conducting church school and adult education classes, gave me excellent background as a group leader. My work as a pastoral counselor was also helpful in providing experience in dealing with people on an individual and family basis.

I was granted a license from the state of California as a marriage, family and child counselor, which gave me a “shingle” to put out to advertise my new work. I set a goal of \$1000 a month for my new vocation. In January of 1971 I had a total monthly income of \$3000. Although my income level has not remained at that exotic height, it is very high—almost quadruple what I earned in cash as a parish minister.

I began my new career with a good deal of relish and excitement. I led groups for Esalen Institute and on my own. I specialized in work with divorced people and singles. Since I was both, this area of life was of great interest to me. I gained confidence standing on my own feet, earning my own living and doing well at it.

As a clergyman I had been a liberal-radical on social and political issues, a civil rights activist, a founder of the Council on Religion and the Homosexual, and an outspoken priest with a strong social conscience. As I had to earn my own way financially and hustle money to eat, I saw why many lay people resent radical clergymen who shoot their mouths off in the pulpit and the newspapers. I can understand why people are reluctant to give money to support clergymen who espouse ideas radically different from their own. I cancelled my pledge to an Episcopal church recently because I asked myself if my pledge was worth anything to me. Was I getting anything in return for the money I was giving out? The answer I

gave myself was “no.” Though the parish had an interesting liturgy, the program was thin and entirely family oriented. I found very little of interest to me as a divorced and single person attending the church.

I found the Episcopal Church in San Francisco contributing to the support of several missions in the city and the support of a huge cathedral. There are sixteen Episcopal churches in a city of 715,000 people, which like most major cities is predominantly Roman Catholic with a tiny minority of Episcopalians. Four churches could easily house the Episcopal population with an active program. I don't want to spend my money in supporting a series of small missions doing small work, just because those churches have been there for a long time.

One of the things I've learned as one of the PIGS is the importance of a young clergyman's doing some kind of internship in the world. I was out of touch with reality by having gone right from high school to college to seminary. I missed being in the army and having other work experience. My pastoral understanding would have been better had I had more worldly experience before I became an active parish priest. My compassion and understanding of the problems of lay people would have been far greater had I been a layman at some point in my life. I think I'd have been a better priest if I had had to earn my living with the same risks that most people face.

On the other hand, I feel that lay people really are much more free than they pretend they are to take significant stands on social issues and to be people in their own right. When I was a priest, I rather believed what people said about the pressures at work making it difficult to be prophetic in the world “out there.” I've discovered that people have a lot more freedom than they allow themselves to have.

As one of the PIGS I look at the church with fond affection. I have no trouble with its theology and its belief system. I do resent the way it functions. It is boring. It is not helping people experience love, forgiveness, healing and community. It talks a good game, but it doesn't produce results in changed lives. The work I do now produces results and people's lives change. I'd love to be active again in a ministry in the church which “works.” I want to see programs developed to deepen marriage, give honor to the decision to divorce, take the single life seriously, teach sexuality as a way of loving, help people experience the fullness of life, and minister to the disadvantaged and needy. In many ways, what I am doing now is the ministry I was ordained to fulfill. While I do not have the historicity of the Christian community, I do have a ministry which works. Some day maybe we can put the two together.

# EDITORIALS

## Translating Our Troubles Away

If you have been keeping up with trendy phenomena in the world of religion you don't need to be told that even the Bible is under fire for its sexism. *Even* the Bible, did we say? Nay, the Bible is among the most notorious offenders, in the eyes of the liberationists.

Now the Division of Education and Ministry of the National Council of Churches, which holds the copyright to the Revised Standard Version (RSV) of the Bible, is yielding to the pressure of the protesters. It has appointed a task force to study alleged "sexist" language in the text and to suggest alternate words. One example of the kind of thing that offends the anti-sexists is this verse from the 8th Psalm: "What is man, that thou art mindful of him?" Something like this is suggested as a correction: "What are people that thou art mindful of them?" Jesus is quoted (Matt. 4:7) as saying that "man shall not live by bread alone," but it is being protested that women, too, live by bread and are called to live by something more than bread.

The number of such texts in the scriptures, where "man" is obviously intended to mean "people" without regard to their sex, seems almost endless to one checking them in a concordance.

In our view there are two questions here: one of language, the other of honesty in translation.

"Man" is, in both Semitic and Indo-European languages and therefore in Hebrew, Greek, and English, a generic term for humanity, and until you say "a man" as distinct from "man" you have said nothing whatever about the sex of whom you are talking about. It has always been that way, it's that way now, and if we don't monkey with this perfectly sensible usage it will always stay that way. When our primitive ancestors began to speak generically in this way about all people that on earth do dwell, male and female both, they showed simple good sense. Why can't we continue therein?

If it were to be proposed now that we should switch all down the line to such expressions as "What is woman, that thou art mindful of her?", with the universal understanding that "woman" means all human beings, it would in our judgment make at least as much sense as to say "people." But nobody is suggesting that.

The Bible prefers the specific to the general, the singular to the plural or collective; hence "man" or "woman" rather than "people" or "humanity." And that brings us to the second question, concerning honesty and integrity in translation. In the Bible are many things most inconvenient, most unwelcome to some, many, or all of us today. Is it honest, is it truthful, to try to get rid of these troubles by translating them away?

Whether one is a literalist, an infallibilist, or a liberal in his view of the relationship between the Word of God and the words of the Bible, if he has any reverent regard at all for these holy scriptures he—or she—must have some misgivings about the propriety of making the Bible say what we want it to say, regardless of what its writers said.

## The Making of Disciples

Over the years there has been an ever increasing emphasis for clergy and lay people on the local, diocesan, and ecumenical levels of the church to discuss, plan, and evaluate the programs and the life of the church. If the Episcopal Church is to be about the Lord's work there must be additional standards for evaluating and selecting priorities than those used by the humanist, rationalist, and pragmatist.

Our life together in the Lord's service must be devoted to the priorities Christ has for his church.

One priority for the church is the making of disciples. Just before Jesus ascended into heaven he commanded his followers to "go and *make disciples* of all the nations [peoples, ethnic groups], baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe everything that I have commanded" (Matt. 28:19-20).

The verb "make disciples" is the imperative of the sentence and of the Great Commission. Making disciples is a central purpose of the church in all places and at all times. Jesus is the head of the church and our personal Lord, and is to be obeyed. The church is the only institution commissioned and empowered to make disciples. The going, baptizing and teaching are not independent acts; they get their meaning only as they help to make disciples of Jesus.

The purpose of incorporating the persons into the body of Christ and of teaching them to obey everything that Jesus commanded is so they can have the "mind, attitude and purpose, which was also in Christ Jesus" (Phil. 2:5); so they will take up their crosses and follow Jesus (Mark 8:34); so their thoughts, hopes, and actions will be in harmony with the will of God. Peter, John, or Andrew did not reach a state of perfection in one afternoon, but grew in grace as he followed Jesus, and so it is with his followers today. We are not endowed with the mind of Christ by being elected to a church board, or by ordination. Being in harmony with the will of God requires conversion, continuous prayer, Bible reading, receiving holy communion, and sacrificially giving of oneself in the fellowship of believers (Acts 2:41-47).

The validity of the programs, activities, expenditures, organizations, services, and use of manpower of the church can be evaluated best by people who are disciples. It would be well for church planners and evaluators to ponder these questions:

Are the clergy prepared to make disciples of church members?

Are our church members prepared to witness to people around them in the secular world so they will want to become disciples of Jesus?

Are our missionaries prepared to make disciples of people of other cultures?

(The Rev.) WALTER W. HANNUM  
Fuller Theological Seminary  
Pasadena, Calif.

**THE GOD WHO COMES.** By Carlo Coretto. Trans. by Rose Mary Hancock. Orbis Books. Pp. 232. \$4.95.

It is difficult to criticize the "spirit of the age" without appearing merely to be a critic or even a debunker. Kierkegaard, one of those who surmounted this difficulty with brilliance, wrote somewhere that succeeding in the task of criticism depends upon one's point of view as an author. To criticize the Middle Ages from the standpoint of 20th century liberalism is not to take up the most secure ground. But to examine either age from the standpoint of orthodox Christianity brings in some brighter (at least more interesting and unusual) possibilities—depending of course upon the depth of one's own faith. And if one's faith is such that it communicates power and authority, then the spirit of the age may be so successfully criticized that it merely becomes a point of departure for a powerful expression of religious experience.

This is the case with *The God Who Comes*. Carlo Coretto is a Roman Catholic. After years of "service to the church," Coretto at age 44 entered the Sahara Desert to be a Little Brother. And there, among the poor desert people, in tents and desert chapels and tabernacles for the Blessed Sacrament—very much a picture of what one might imagine to be the life of St. Antony—Coretto discovered the faith of Abraham. He expresses this discovery as one of finding God as the "radically Other," the "great I AM," standing over against man as sharply as the bright stars in the desert night. One is reminded somewhat of Rudolph Otto's conceptions of the numinous, except that

Coretto writes within the Catholic rather than Lutheran framework and with a more personal (if less precise) manner.

The faith of Abraham is traced through the Bible to its historical fulfillment in Christ, and then on to the eucharist, the church, and finally, convincingly, the Virgin Mary. Here one passage seems worth sharing; in a dialogue with Jesus, Coretto puts the following words into Jesus' mouth:

The first creature who knew how to say and wanted to say her unconditional yes to God's desire was my mother: "I am the servant of the Lord. Let it be done to me as you say."

It was the first time that God had heard such a sweet word from men. Everyone had only worried about questions and denials, as though the kingdom of God were less interesting than the kingdom of the earth, as though living with men were more pleasing than living with God.

My mother was capable of an absolute act of abandonment. . . .

And she conceived me (p. 223).

There are many other high points of reflection and meditation in the book (particularly one on Jesus' thoughts about Judas Iscariot), as well as some rather choice bits of polemic written against the church's marriage to the spirit of the times. Try, for example, Coretto's remarks on "Christian Marxism." Noting first of all that Marxism is an idea in its heyday, an idea whose time seems to have arrived with good reason, he asserts that the vanguard of Christianity is not to be found in the culture of the times; if that were so, Christianity would long since have died. Coretto notices rather per-

ceptively that past embraces with the rise of the bourgeoisie, with colonialism, with feudalism, with the peace of Constantine nearly smothered the church. "Now," he writes, "we are running the risk of making the same mistakes as we did in the past, going back to the beginning, transforming our vanguard into angry groups of pseudo-Marxists, with a worthless facade of Christianity and a priest's cassock in the centre" (p. 140). Coretto is a man who has sympathies with Communism, but he does not like armchair activism: a person who "suffers before the television set" and "wrings his hands over the injustices of the world" is not necessarily a good Marxist (or a good Christian) (p. 134).

Occasionally the book suffers from some rough passages, where the serenity of the whole movement is interrupted by an awkward or unnecessarily technical word. Whether this is due to Coretto's background in philosophy or to some stiff translating is unclear. But this does not mar seriously the overall picture, which gives the reader a lovely view of a man's deep Catholic faith. It is well worth the reading.

(The Rev.) ANDREW C. MEAD  
St. Paul's, Wallingford, Conn.  
St. John's, Yalesville, Conn.

**PSYCHIATRY, THE TEN COMMANDMENTS, AND YOU.** By Sydney Sharman. Dodd, Mead. Pp. 158. \$5.95.

Dr. Sydney Sharman, a British psychiatrist, in this perceptive little book, approaches the Decalogue from the viewpoint of mental health. It is his thesis that there is a causal relationship between the breaking of the Ten Commandments and emotional and mental sickness.

Sharman is not a member of any religious body, and disclaims any theological or scriptural qualifications: "What is divine revelation? I don't know. I do know there is such a thing as a flash of insight, of inspiration which one can study in terms of heightened powers of the ability to appreciate relationships, which, after all, is of the very basic stuff of intelligence. Was Moses, then, merely a man of great perceptive capacity, and like all great men, much ahead of his time? Were the later teachings of the Nazarene, which follow inevitably as the day follows the night, just wise counsel on how to achieve, in a more positive way, the fulfilling of the Ten Commandments? Of course, I don't know. There is so much in the Bible

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The Living Church

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that I, at any rate, cannot follow. . . . Yet there is so much that is profound and wise and beautiful, that no sincere psychiatrist can ignore it."

And then, in order, using vivid illustrations from case histories, he proceeds to show how infractions of each of the commandments can and often does lead to emotional and mental disturbances.

Sharman's interpretations of present-day offenses against the commandments are discerning and thought-provoking. For example, in his chapter on the Third Commandment, he says (speaking to a patient): "Your whole social system, you claim, is based upon your belief in God, and yet you build your relationship with others, in his name, on class. You say that you believe that Christ was born in a stable, that he was a carpenter's son, that he was a Son of the House of David. . . . Thou Shalt Not Take The Name Of The Lord Thy God In Vain! You do, my friend, when you regard him as an upper-class English gentleman with a certain approved kind of accent. You read about him wearing a white robe and you think of him as wearing a white tie."

"Honor thy father and thy mother" is likely to produce a horse-laugh from young people of today, disillusioned by the apparent discrepancy between what their parents taught and what they did, Sharman says. So youth regards the older generation with shame, and this reaction produces loneliness, fear, and rebellion. Sharman suggests that the first step toward regaining a love for parents may be, "Forgive thy father and thy mother."

The author asserts that "the Ten Commandments are not a disparate list of items. They are an integrated whole." And he cites instances where the breaking of one commandment is also the breaking of one or more of the others.

Sharman's little book should appeal to lay people, particularly those who are uncomfortable with "theological" language.

(The Rev.) BEN A. MEGINNISS  
Trinity Church  
Mobile, Ala.

**SOME OF MY BEST FRIENDS ARE CHRISTIANS.** By Paul Blanshard. Open Court. Pp. 190. \$5.95.

In 1917 when Paul Blanshard was a young Congregational minister he wrote several essays questioning the faith, not only as once delivered to the saints, but as accepted at that date even by the "liberal" Christians. He wrote them as young preachers will, for his notebooks and then, under a pseudonym, sent them to *The Open Court*, an intellectually advanced magazine of the time.

*The Open Court*, as a magazine, has disappeared, but survives as a publishing house. It has now published his youthful essays with a commentary by his 1974 self. It is a useful reminder that there are

Neanderthal liberals as well as Neanderthal conservatives. In 1917 he was capable of rejecting Jesus as a moral example on the ground that "it is an abomination to intelligence to say that the living goodness of an active race was epitomized in an historical figure who lived two thousand years ago. Goodness is not a stagnant thing." It is possible that the liberal young preacher of 1917 was not really quite aware of what was happening in Europe at that time. Few people not in active combat were aware until that devastating war was long over. It seems strange that his "old self" (1974) having lived through a whole series of wars since then, can still endorse the faith that his young self had in the progressive nature of the good.

Blanshard scores one point at least for moral integrity; he did not remake Jesus in his own image. He did not turn Jesus into a liberal preacher of progressive goodness or a preacher of pacifism of pro-this or anti-that according to the progressive cult of the moment. There are always people who find that Jesus would have supported the cause that they are interested in if he only had not been a first century peasant and had had the

advantage of the education of the 20th century.

Since the young Blanshard meant what he said in his essays, he left the ministry and the church. But he did not go away mad. He has made something of a career of fighting the Roman Catholic hierarchy but he is willing to grant that in the church "down below the showy emptiness there is respectable substance, of moral service, personal devotion, and kindness. Above there is the emptiness of all supernatural myths." The preacher, he says, specializes in the problems of goodness. "He is often as bunglesome in his treatment as the doctor and the lawyer, but he will continue in his place until society obtains a substitute for him."

In 1917 it was possible to talk of the modern scientific world. In 1974, a world that experienced so much mindless evil is ready to believe in the devil. There is no place in Paul Blanshard's thinking for the devil. The man who has not felt the hot breath of incarnate evil has not known the modern world. If the devil has an epiphany can God's epiphany be long delayed?

(The Rev.) TED TAINTON  
Eugene, Ore.

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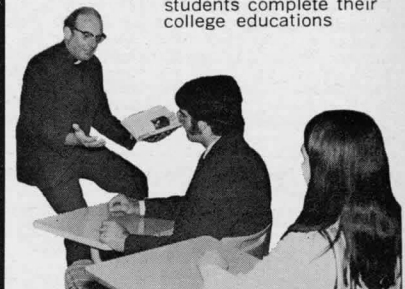


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**"CHRISTIAN FAITH IN BLACK AND WHITE: A Primer in Theology from the Black Perspective"** by the Rev. Warner R. Traynham, \$7, paper \$3, at bookstores or Parameter Press, 705 Main, Wakefield, Mass. 01880.

**ST. THOMAS CHURCH, NEW YORK CITY.** 150th Anniversary Book (1823-1973). \$5.00 each. Write: 1 West 53rd Street, New York, N.Y. 10019.

## CHANGE OF ADDRESS

**ALTAR BREAD** department of St. Mary's Convent is now located at 3288 N. Lake Drive, Milwaukee, Wis. 53211, Telephone (414) 332-5050. Formerly in Kenosha, Wis.

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### THE LIVING CHURCH

## NEWS

Continued from page 7

Dr. Bottoms declared: "I am glad I am a black, for out of that experience I have had a unique insight into personhood. I know now that I am a conscience, a being. I hope that the assembly can accept me as a conscience. This is individual justice. I hope that the assembly sees the opportunity for this kind of witness."

The new moderator was invested by his immediate predecessor, Dr. Charles E. S. Kraemer.

There are some 6,000 black members in PCUS—less than 1% of the total in its 4,000 congregations.

## EAST GERMANY

### Dr. Ramsey: Christian Survival "Rather Like the Early Church"

Christians in Communist East Germany are managing to survive "only on the principle that every Christian must be a missionary," according to the Most Rev. Michael Ramsey.

The Archbishop of Canterbury spoke on a British radio program following his six-day visit to East Germany, where he made history by reportedly being the first church leader to be received by the head of state, Willi Stoph.

Archbishop Ramsey said that the situation in East Germany made one feel "rather like the early church, rather like the early days of Christianity, which is very thrilling.

"With us in England and other western countries it is apathy, sheer apathy, that is the enemy," Dr. Ramsey said. "With them, beyond the Iron Curtain, it is atheism, aggressive atheism.

"I think that the totalitarian regime knows that there has been a Christian tradition in the country and that if it wants to have the whole people with it, it must allow that Christian tradition something of a scope. At the same time, it is really trying bit by bit to undermine that Christian tradition."

## WOMEN

### Consultation on Sexism Hears One Male

An all female consultation on sexism in the 1970s held in West Berlin served as a kind of "confession" that the World Council of Churches has not lived up to its affirmations on the equality of men and women.

"It may well be asked why this consultation is for women only," said Dr. Philip Potter, the WCC general secretary, in the only major address by a man before the 170 delegates. "I am ashamed to say that this was absolutely necessary at

this stage in history," he asserted. "While the World Council has always emphasized the cooperation of men and women in church and society . . . there is no doubt that women have not had the chance to speak clearly, fully, and radically to the whole Christian community."

The meeting was planned, in some ways, to give women from many nations the opportunity to discuss theological, ecumenical, and social issues without interruptions from men. It was part of the preparation for the WCC's Fifth Assembly next year.

While the ecumenical organization has stressed the cooperation of men and women, Dr. Potter said, it has been the nature of sexism that men had dominated the discussion, "even about women. We, who have been the oppressors, have pontificated on the role of women sometimes patronizingly," he added. "We are incapable of understanding from within what sexism means because we are mainly responsible for it. And women have for too long acquiesced in our masculine judgment and attitudes and helped to perpetuate them. . . ."

## LUTHERANS

### Bishop: Apartheid, "Mother of All Evil"

Apartheid — racial separation — is the "mother of all evil in the attitude of black and white," a black Lutheran bishop from Namibia said in Minneapolis.

Bishop Leonard Auala, head of the Evangelical Lutheran Ovambokavango Church, addressed the Church Council of the American Lutheran Church on a number of subjects.

The bishop voiced the hope that racial separation "is now on its deathbed." He is an outspoken Namibian leader in opposing continued South African rule of his country.

South Africa continues its role as ruler in defiance of the United Nations, attempting to extend its policy of apartheid on the territory.

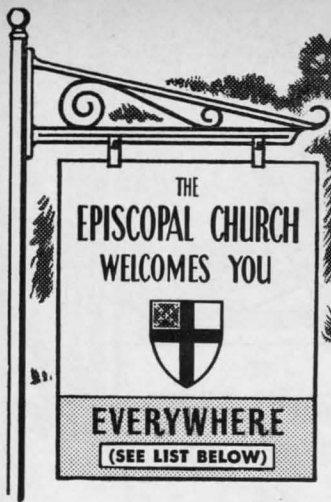
The presence of U.S. corporations in Africa is "helpful," the bishop told the council, because it means Americans can encourage their government to press for improved wages and living conditions for African workers.

People in Namibia are better off today than a decade ago, he said, primarily because of the educational efforts of Finnish and German missionary societies.

Bishop Auala reiterated his charge that the black headmen, or local rulers, in Namibia are puppets of the white South Africa regime under Premier B. J. Vorster.

The church, he said, best represents the people. "The community trusts the church," he stated.

"That is why the government is trying to silence the church," the bishop declared.



## GO TO CHURCH THIS SUMMER!

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

### LITTLE ROCK, ARK.

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

### LOS ANGELES, CALIF. (Hollywood)

**ST. MARY OF THE ANGELS** 4510 Finley Ave.  
Sun Masses 8:30 & 11 (ex summer 8 & 10); Tues 6:30; Wed, Thurs, Sat 9; Fri 12 noon; Ev B & C 1st Sat 4

### MARYSVILLE, CALIF.

**ST. JOHN'S** 8th and D Streets  
Between Lake Tahoe and San Francisco  
Sun H Eu 8; 10. Thurs 9:30

### SAN FRANCISCO, CALIF.

**ADVENT** 261 Fell St. near Civic Center  
The Rev. Richard S. Deitch, r  
Sun Masses 9, 11; Daily (ex Fri & Sat) 7:30, Fri & Sat 9; HD 6:15; HS Fri 9:30; C Sat 9:30-10:30 & by appt

### COLORADO SPRINGS, COLO.

**ST. MICHAEL THE ARCHANGEL** 7400 Tudor Rd.  
Near Air Force Academy—  
Woodmen Valley Exit off 1-25  
Sun Eu 8 & 10

### DENVER, COLO.

**ST. BARNABAS** 2120 E. 13th Ave. (Cor. Vine)  
The Rev. Gilbert E. Dahlberg, r  
Sun HC 7:30 & 10

**ST. MARY'S** S. Clayton & Iliff—near Denver Univ.  
Sun Masses 7:30, 9, 11:30, 6; ES & B 8; Daily 7;  
Also 9:30 Mon, Wed, Fri & Sat. C Sat 4:30-5:30, 8-9

### DANBURY, CONN.

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

### WASHINGTON, D.C.

**ALL SAINTS'** Chevy Chase Circle  
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r  
Sun HC 7 & 8, Service & Ser 10:30; Daily 10;  
HC Wed, HD, 1S & 3S 10:30; "Weekenders Service"  
HS & Ser Thurs 7

**ST. PAUL'S** 2430 K St., N.W.

Sun Masses 7:45, 9, 11:15; Sol Ev & B 8; Mass Daily 7; also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

**KEY**—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

### 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 MYERS, FLA.

**ST. LUKE'S** 2635 Cleveland Ave.—U.S. 41  
The Rev. E. Paul Haynes, r  
Sun 8, 9, 11, Daily 7, ex Wed 10; Fri 5:30; HD as anno; C Sat 4:30

### LANTANA, FLA.

**GUARDIAN ANGELS** Cardinal at Hypoluxo  
The Rev. David C. Kennedy, r  
Sun Masses 8, 10 (Sung), 6

### PINELLAS PARK, FLA.

**ST. GILES** 8271 52nd St. N.  
Fr. Emmet C. Smith  
Sun H Eu 8, 10:30; 6:30; Wed H Eu 10

### ATLANTA, GA.

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

### CHICAGO, ILL.

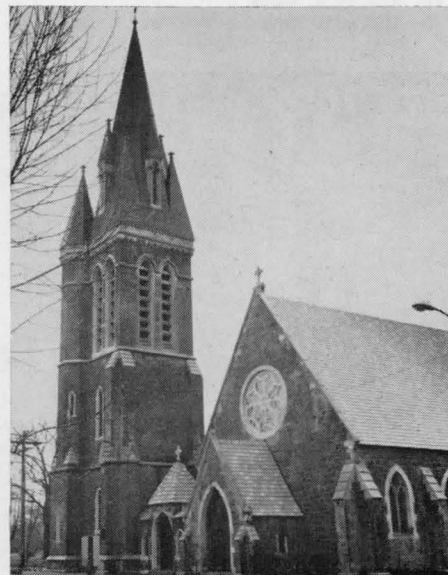
**GRACE** 33 W. Jackson Blvd.—5th Floor  
"Serving the Loop"  
Sun 10 HC; Daily 12:10 HC

### FLOSSMOOR, ILL.

**ST. JOHN THE EVANGELIST** Park & Leavitt  
The Rev. Howard William Barks, r; the Rev. Jeffrey T. Simmons, c  
Sun HC 8, 9, 11; Daily HC, Hours posted

### SPRINGFIELD, ILL.

**CATHEDRAL CHURCH OF ST. PAUL**  
Second and Lawrence (Near the Capitol)  
The Very Rev. Eckford J. de Kay, Dean  
Sun Masses 8 & 10; Daily as announced



**ST. PETER'S CHURCH**  
GENEVA, N.Y.

### HARRODSBURG, KY.

**ST. PHILIP'S** Chiles & Poplar  
The Rev. W. Robert Insko, Ed.D., D.D., v  
Sun 10 Bible Study & Breakfast; 11 HC & Ser

### BOSTON, MASS.

**ALL SAINTS'** At Ashmont Station, Dorchester  
Sun 7:30, 8:30 C, 8:45 MP, 9 High Mass & Ser, 10 Ch S, 11 HC; Daily Mon 5:30, Tues & Fri 8, Wed 10, Thurs & Sat 9

### OAK BLUFFS, MARTHA'S VINEYARD, MASS.

**TRINITY CHURCH** (Across from the boat wharf)  
The Rev. B. Linford Eyrick, p-in-c  
Sun HC 7 & 10:30

### GRAND RAPIDS, MICH.

**ST. MARK'S** 134 N. Division (Downtown)  
The Rev. Joseph A. Howell, r  
Sun 8, 10; Tues 12 noon; Fri 7:30

### KANSAS CITY, MO.

**ST. AUGUSTINE'S**  
"The round Church at 28th & Benton"  
Sun 7:30, 10 HC; Wed 6:30; Fri 10 HC

### NOEL, MO.

**ST. NICHOLAS'** Sulphur & Main  
The Rev. Warren G. Hansen, v  
Sun 8:45 H Eu; Thurs 9 H Eu & HS

### FALLS CITY, NEB.

**ST. THOMAS** 16th at Harlan  
The Rev. Carl E. Gockley, r  
Sun Low Mass 7:30, Parish Mass 10:30

### OMAHA, NEB.

**ST. BARNABAS** 40th & Dodge, 1 blk. N.  
The Rev. James Brice Clark, r  
Sun Masses 8, 10:45 (High)

### BOULDER CITY, NEV.

**ST. JUDE'S RANCH FOR CHILDREN** Boulder Hwy.  
Rev. H. A. Ward, Dir.; Srs. of Charity, Staff  
Mass: Sun 10; Weekdays 8

### LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
The Rev. Karl E. Spatz, r  
Sun 8 & 10 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

### DOVER, N.H.

**ST. THOMAS'** Locust & Hale Sts.  
The Rev. Perry F. Blankenship, r  
Sun 8 & 10 Eu; MP 2S & 4S at 10

### BEACH HAVEN, N.J.

**HOLY INNOCENTS'** Engleside & Beach  
The Rev. Canon G. D. Martin, r  
Sun 7, 8, 9:15 & 11; Ch S 9:15; Wed & Fri 8; other as anno

### NEWARK, N.J.

**GRACE CHURCH** 950 Broad at Walnut  
The Rev. G. Butler-Nixon, r; the Rev. Robert C. Franks, c  
Sun Masses 8 & 10; Mon thru Fri 12:10; Sat 9:15

### SEA GIRT, N.J.

**ST. URIEL THE ARCHANGEL** 3rd & Phila. Blvd.  
The Rev. Canon James E. Hulbert, r  
Sun HC 8, 10; Daily HC 7:30 ex Tues & Fri 9:30

# GO TO CHURCH THIS SUMMER!

(Continued from preceding page)

## ALBUQUERQUE, N.M.

**CATHEDRAL OF ST. JOHN** 4th & Silver, S.W.  
Sun HC 8, 9:15, 11 & 6; HC Mon, Wed, Fri, Sat  
12:05; Tues, Thurs 10

## SANTA FE, N.M.

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

## BROOKLYN, N.Y.

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

## GENEVA, N.Y.

**ST. PETER'S** Genesee at Lewis  
The Rev. Smith L. Lain, r  
Sun HC 8 & 9:30

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 8 & 9, Family Eu 10 (Sung), 11 Liturgy &  
Ser (Sung), Organ Recital 3:30, Ev 4; Wkdys MP  
& HC 7:15, HC 12:15, Ev & HC 5:15. Tours 11, 12  
& 2 Wkdys, Sun 12:30

**CHURCH OF THE ASCENSION** 5th Ave. at 10th St.  
The Rev. D. R. Goodness, r; Rev. J. P. Nicholls, c  
Sun HC 8, 9, 6; HC Tues, Wed, Fri, Sat 8; Wed  
& Thurs 12 noon

**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 6

**EPIPHANY** 1393 York Ave. at E. 74th St.  
Clergy: Ernest Hunt, r; William Tully, c; Lee Bel-  
ford, assoc; Hugh McCandless, r-em  
Sun 8 & 12:15 HC; 10:30 Morning Service and  
Sermon (HC 15 & 35). Daily 9 MP

**SAINT ESPRIT** 109 E. 60 (Just E. of Park Ave.)  
The Rev. René E. G. Vaillant, Th.D., Ph.D.  
Sun 11. All services and sermons in French.

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

**RESURRECTION** 115 East 74th St.  
The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord  
Hitchcock, Jr.

Sun 8 H Eu, 9:45 Ch S, 10:30 Sol Eu & Ser; H Eu  
7:30 Daily ex Sat; Wed & Sat H Eu 10; Thurs H Eu  
6; C Sat 10:30-11 and by appt

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

**ST. THOMAS** 5th Avenue & 53rd Street  
The Rev. John Andrew, r; the Rev. Canon Henry A.  
Zinser; the Rev. Thomas M. Greene, the Rev. J.  
Douglas Ousley  
Sun HC 8, 9, 11 (15), MP 11; Mon thru Fri MP 8,  
HC 8:15; Tues HC & HS 12:10; Wed HC 5:30.  
Church open daily to 11:30

## QUEENS, N.Y.

**RESURRECTION** "Our Centennial Year"  
Lefferts Blvd. & 85th Ave. Kew Gardens  
The Rev. George Raymond Kemp, r  
Sun HC 8 & 10

## UTICA, N.Y.

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

## CHILLICOTHE, OHIO

**ST. PAUL'S** 33 East Main St.  
Sun 8 HC, 10 (1S & 3S), MP 2S & 4S, Wed & Holy  
Days, HC 12:05

## PHILADELPHIA, PA.

**CHRIST CHURCH** 2nd St. above Market  
The Rev. Ernest A. Harding, D.D., r  
Sun 9 HC, 11 MP & S, 1S & 3S HC

**ST. LUKE AND THE EPIPHANY** 330 S. 13th St.  
The Rev. Frederick R. Isachsen, D.D.

Sun HC 9, 11 (1S & 3S); MP other Sundays; Tues HS  
12 noon; Wed HC 12 noon; Dial-A-Healing-Thought  
215-PE 5-2533 day or night

## VALLEY FORGE, PA.

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

## CHARLESTON, S.C.

**CATHEDRAL OF ST. LUKE & ST. PAUL**  
126 Coming St.  
Sun 8 HC, 10 HC or MP; Thurs 10:30 HC

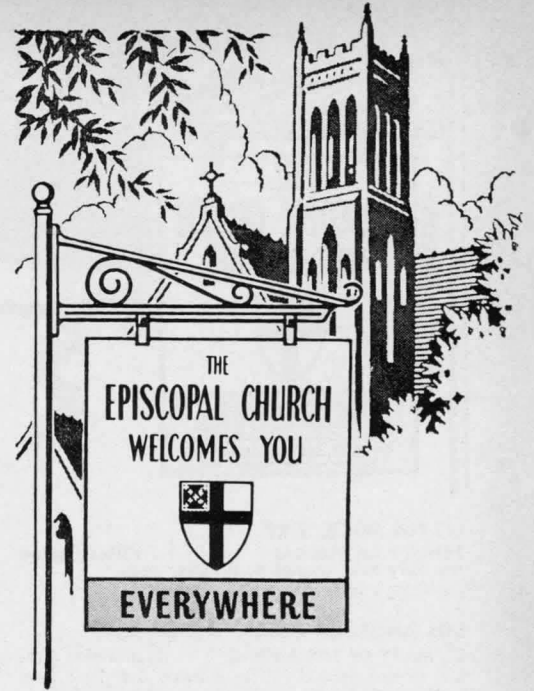
**ST. ANDREW'S** 2604 Ashely River Rd.  
The Rev. John E. Gilchrist, r  
Sun 8 & 10 H Eu; Wed 10 H Eu

## MYRTLE BEACH, S.C.

**TRINITY** Kings Hwy. & 30th Ave., N.  
The Rev. H. G. Cook, r; the Rev. H. N. Parsley, Ass't  
Sun HC 8, HC & Ch S 10 (1S & 3S). MP & Ch S 10  
(2S & 4S); Thurs HC 1; HD as anno

## ALICE, TEXAS

**CHURCH OF THE ADVENT** 200 Second St.  
The Rev. W. A. Gerth, r  
Sun 7:30 & 10:30 H Eu, (MP 4S)



## DALLAS, TEXAS

**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, Wed 10; Thurs 6:30, Fri 12 noon,  
Sat 8:30

## FORT WORTH, TEXAS

**ALL SAINTS'** 5001 Crestline Road  
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 Tues, Wed & HD  
10; EP daily 6; C Sat 4:30-5:30.

## ODESSA, TEXAS

**ST. JOHN'S** 401 W. County Road  
Sun HC 9:15, 11, 7; Tues 9:30

## ST. BARNABAS

4141 Tanglewood  
Sun HC 8:30; 10

## SAN ANTONIO, TEXAS

**ST. PAUL'S** Grayson at Willow  
The Rev. J. F. Daniels, r; the Rev. K. D. Miller  
Sun Masses 7:45, 9, 11, Wed 7, 10; Sat C 11-12:30

## HOT SPRINGS, VA.

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

## RICHMOND, VA.

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

## STAUNTON, VA.

**TRINITY**  
The Rev. David W. Pittman, ass't  
Sun 8 HC, 11 MP (ex 1st HC); Wkdys HC anno

## HOQUIAM, WASH.

**HOLY TRINITY** 4th & Emerson  
The Rev. Robert Burton, r  
Sun HC 10

## SPOKANE, WASH.

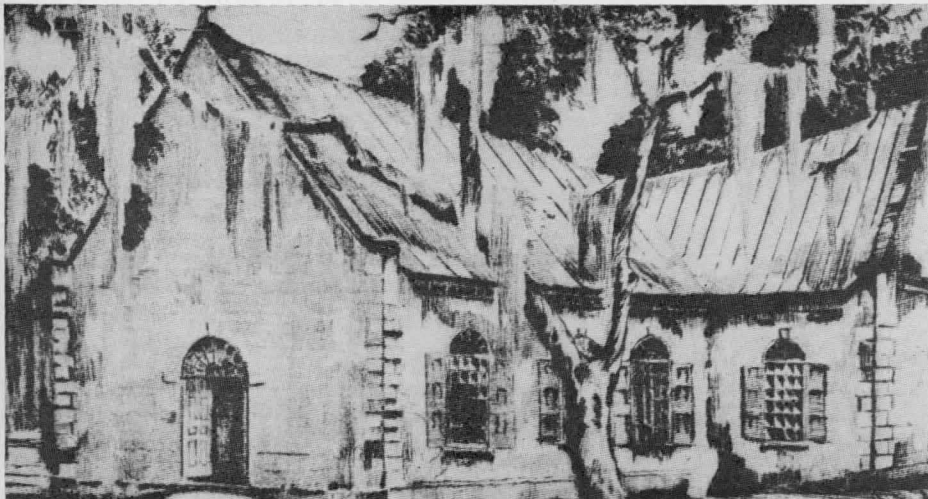
**HOLY TRINITY** West Dean Ave. at Elm  
Just Outside Expo 74 Grounds  
Sun Low Mass 8; Sung Mass 10:30

## WESTPORT, WASH.

**ST. CHRISTOPHER'S** Spokane St.  
The Rev. Robert Burton, v  
Sun HC 12:30 noon

## ACAPULCO, GRO., MEXICO

**HOLY CROSS** (1 blk. east from the Marriott)  
Tels. 2-26-39 and 4-14-94  
Sun Lit & Ser 11; EP 6



ST. ANDREW'S CHURCH  
CHARLESTON, S.C.