

# The Living CHURCH



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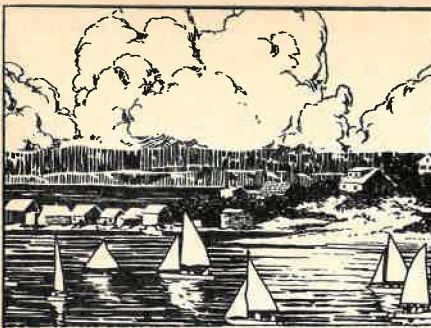
## *Caritas* in Modern Life

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# AROUND & ABOUT

— With the Editor —

I'm writing this on May 8, the 80th birthday of Archbishop Fulton J. Sheen. To have his mind, spirit, health, and looks at that age is a testimonial to something supernaturally good. He recently reported having been in a hotel room in California and picking up a Gideon Bible. In it he found a card on which was written:

"If happy, Isaiah 52:14-26. If sad, Jeremiah 32:21-28."

At the bottom, he reported, some wag had added: "If still sad, Margie 636-1842."

Happy birthday, and God keep you long with us, thou blessed man of God.

an emotional prejudice, in favor of change as such over non-change as such. When it gets into our church life it can do the same mischief that it does anywhere else.

If you want a more august authority than Dom Aelred, hear the words of Moses to the panicky Israelites: "Stand still, and see the salvation of the Lord." He did not say "For God's sake let's do



From Dom Aelred Graham's book *Contemplative Christianity* (Seabury): "Probably more mistakes are made by action than inaction, by what we do rather than by what we omit." That's something that needs to be said to all people (and there are Episcopalians among these) who favor change for the sake of change. Of course, nobody will admit to that; but it's what they actually do if, given a choice between changing something or leaving it alone, they choose the change as being presumptively the better course. There is in our national ethos a philosophical bias,

something!" What he said was closer to saying "Don't just do something—stand there!"

That is not the whole counsel of God. It's a part of the counsel of God that tends to get neglected in our activist culture; and it is of God, not of the Opposition. It is counsel that Episcopalians need to hear, heed, and inwardly digest especially in preparation for their 1976 General Convention.

### NOTE TO A RECENT INQUIRER:

We have put your question to the Rev. Canon Charles M. Guilbert, who is Secretary of General Convention and Custodian of the Book of Common Prayer, and he informs us that "the proposed Church Calendar (as in Authorized Services 1973) has not been adopted by the General Convention as a replacement for the Church Year Calendar in the 1928 Prayer Book. The calendar will be part of the Draft Proposed Book that the Liturgical Commission will recommend to the Convention of 1976 to be proposed by that Convention to the Convention of 1979."

As I understand it, this means that the terminology you asked about—"Sundays after Trinity" rather than "Sundays after Pentecost," the "gesima Sundays" of "Pre-Lent," etc.—is still *the only* official terminology of the Episcopal Church; what's in *AS 1973* is authorized for trial use but is not official. It cannot be official before GC 1979 at the earliest.

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# The Living Church

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

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\*Director      †Member  
EDITORIAL AND BUSINESS OFFICES  
407 E. Michigan St., Milwaukee, Wis. 53202  
TELEPHONE 414-276-5420

The Rev. Carroll E. Simcox, editor, Georgiana M. Simcox, news editor. Eleanor S. Wainwright, editorial assistant. Paul B. Anderson, Paul Rusch, associate editors. Christine and Harry Tomlinson, music editors. Warren J. Debus, business manager. Irene B. Johnson, assistant business manager. Lila Thurber, advertising manager. Mark W. Hein, circulation manager.

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## THE KALENDAR

June

1. Trinity 1/Pentecost 2
2. Martyrs of Lyons
3. Martyrs of Uganda
5. Boniface, B.M.
8. Trinity 2/Pentecost 3
9. Columba, Abt
10. Ephrem of Edessa, D.
11. St. Barnabas the Apostle

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.

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June 1, 1975

# 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.

## COCU Liturgy

"Name Withheld" in a letter [TLC, Mar. 9] complained about the trend toward "insensitivity" in the Episcopal Church while displaying, to my mind, the very iniquity against which he or she inveighed, by an unnecessary slap at COCU.

Your correspondent's opinion is congruent with mine on a number, though not all, of the irritants cited: compulsive pawing and hugging, willy nilly; love songs as solos in church; etc.

But to say, "I suspect that we are being groomed for COCU," as your writer does, was to be, I think, "insensitive" at best and gratuitous at worst. I am a life-long Episcopalian, over half a century old, reared Anglo-Catholic, "seminaried" evangelical, have served one diocese for a 26 year ministry and have a considerable experience with the COCU eucharist and the COCU baptismal service. I find no pawing, no hugging, no banality, no vulgarity and no singing of "happy birthday" in the liturgy. My experience leads me to suggest to "Name Withheld" regarding COCU worship: try it again, sincerely. My congregation and I have, and we rather like it. But at least separate your biases and deal with them one at a time!

(The Rev.) CLAUDE F. DU TEIL  
St. Christopher's Church

Kailua, Hawaii

## Pre-Lent

I was intrigued by the letter on the pre-Lenten season [TLC, Apr. 6]. Though it doesn't often happen, I found myself agreeing with your comment that the season is anomalous and superfluous. I have always felt this for purely visual reasons. We have, in the old calendar, already had three violet Sundays before Lent starts. So, for the casual churchgoer, there is absolutely nothing new to be seen on Lent I (unless of course the Sarum custom of white drapes over the crosses is followed). It is much more effective to have used green vestments and hangings before Lent so that Lent starts with an obvious visual change.

(The Rev.) MICHAEL J. SHANK  
Rydal, Pa.

## Response to Dr. Mollegen

I find it almost beyond belief that "Molle" has written you such a letter [TLC, May 11], particularly that he would offer such a weak and quibbling discourse on words and definitions when, back at Virginia Seminary (1958-61), he utterly convinced us of the basic fundamentals of the Christian faith as contained in the New Testament. Never, as I recall from copious notes from his lectures,

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was there ever such orthodoxy and down-to-earth teaching and acceptance of the Trinitarian formula.

Your, and his, comments with regard to the Spong-LeRoy incident as reported in TLC have hurled me much deeper into biblical study, out of which has come a renewed conviction that the basic tenets of the Creed continue to be the standard, historically, theologically and otherwise, to which we must and should adhere if we are to continue as "apologists" in defending "the faith once delivered."

I have before me, as another object of deep study, a copy of "The Constitution and Canons for the Government of the Protestant Episcopal Church in the United States of America, otherwise known as the Episcopal Church," and I am reading and re-reading Article VIII of said Constitution which concerns itself with "Requisites for Ordination" — and subsequent "Declaration" — which says:

No person shall be ordered Priest or Deacon to minister in this church . . . unless . . . in the presence of the ordaining Bishop or Bishops, he shall subscribe and make the following declaration: I do believe the holy scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the doctrine, discipline and worship of the Protestant Episcopal Church in the United States of America [my italics].

Now, am I completely lost and confused in asking if the Constitution and Canons are no longer an important part of the Episcopal Church, necessary to its function in this world's ecclesiastical endeavors? And further, are such expressions of belief as the doctrine of the Trinity (Article I, Articles of Religion) as reaffirmed in the "Report of the Commission on Christian Doctrine appointed by the Archbishops of Canterbury and York in 1922" (Part I, Section C 4 (b), p. 97ff) no longer a part of the doctrine and discipline of PECUSA? If so, Molle and other theologians at VTS never told me that "doctrine and discipline" should be so disregarded, nor did I hear that the Apostles' Creed or the Nicene Creed, in their ancient statement of faith, as integral to our confession of belief, were to be repeated as rote, without belief and conviction and merely as "lip service" to conformity.

All of which is but to say that I thank the good Lord that there is a voice (yours and TLC's) that is heard from amidst the "faithful," the "remnant" if you will, that cries out to tradition, custom, history, theology and reverence, providing for those who seek to serve the Almighty, defending and continuing true worship and adoration, which cherishes and protects those truths and traditions that have provided the anchor in the midst of the meandering and untrustworthy stream—the "rock" that remains unassailable and steadfast despite the winds of

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change and the rampages of the flood waters of uncertainty.

(The Rev.) WINSTON HOPE  
St. Mark's Church

Hampton, Va.

You've recently received two rather nasty, even insultingly arrogant letters which demand much of you and offer you little; authenticating your ignorance from the writer's own surmisings.

The writer signs himself "Albert T. Mollegen." I wonder, can this be the same A. T. Mollegen who used to teach something about social ethics and moral theology at Virginia Theological Seminary?

(The Rev.) ROBERT A. SHACKLES  
St. Paul's Church

Muskegon, Mich.

| Yes. Ed.

### Fallibility Strikes Again

In "Our Readers Ask" [TLC, May 4] you respond to a question about women priests by advocating a childish response. In the next question, your response to a query about how a priest should reply to questions about the Lord's Prayer, you advocate maturity. I find this quite contradictory.

I also find it encouraging evidence of something I've known a long time: that even priests (indeed, even editors of church magazines) are fallible human beings and need to be seen as such.

(The Rev.) WILLIAM L. HICKS  
Church of the Resurrection  
Greenwood, S.C.

What our reader refers to as our "childish response" was our counsel to people who don't believe women can be priests to refuse to accept the sacramental ministrations of priestesses. We obviously disagree about what constitutes childishness and maturity. But, for the record, we would point out that this magazine's advocacy of the proposition that all of us are fallible has a long and lively history. Ed.

### Which Is Worse?

Well, I'm not so sure: "An illuminating example, that, and a sound one," states your editorial [TLC, May 4], reflecting on people's willingness to condemn Agnew's rake-off on public contracts while overlooking FDR's internment of Nisei Americans.

Isn't it possible a man's actions can adversely affect fewer lives than another man's yet be much more reprehensible, morally? FDR, as far as I can discern, was motivated by no desire for gain—personal, material, or political. Mistaken judgment perhaps; but no vaulting personal ambition or fraud in this particular instance. Spiro Agnew just the contrary. Of course, I am more appalled by the consequences of FDR's actions than Agnew's. But as to which man is the moral leper in this comparison you have set up, Spiro has it hands down. To my mind the illustration is neither illuminating nor sound.

I doubt I would bother about this rare editorial slip on the part of TLC, but for the fact that it reflects an aspect of what I consider an increasingly common distortion in moral valuations. The media, public

Continued on page 11

# The Living Church

June 1, 1975  
Trinity 1 / Pentecost 2

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## PRESIDING BISHOP

### Understood Charges to Be "Purely Intra-Diocesan"

While in St. Louis for the consecration of the Rev. William A. Jones, Jr., the Rt. Rev. John M. Allin, Presiding Bishop, was asked for his reaction to the step taken by the ecclesiastical court of the Diocese of Washington in citing him for contempt of court in failing to appear as a witness in the recent trial of the Rev. William Wendt.

Bishop Allin made the following statement to a representative of THE LIVING CHURCH:

"I appreciate the diligence of that court to conduct a responsible ecclesiastical trial and I appreciate their calling me to account because the Presiding Bishop is not any more above the canons and covenants of this church.

"I have no desire to be in contempt of their court.

"Lack of experience in the church generally with ecclesiastical trials may have led to this confusing situation.

"My understanding was that the charges made at that trial were purely intra-diocesan.

"If I have inadvertently placed myself in contempt I hope that can be corrected."

Because of the rush of time in his schedule, Bishop Allin was in St. Louis only a few hours and would make no further comments.

### Suffragan Charges Citation "Insult"

In New York, the Rt. Rev. J. Stuart Wetmore, Suffragan Bishop of New York, denounced as an "insult" the contempt citation issued against the Presiding Bishop.

In a statement made to the annual meeting of the Anglican Society and repeated the following day at Manhattan's Holy Trinity Church, Bishop Wetmore said he had been among those who advised the Presiding Bishop not to testify at the Wendt trial.

He said that he had advised Bishop Allin not to appear in person at the trial "because he, as Presiding Bishop, may need to make decisions at the level of that office as the various trials that may develop are brought to decision and go through the stated processes of appeal."

Bishop Wetmore said that since the

court had wanted Bishop Allin to testify on the meeting of the House of Bishops in Chicago last August, he recommended that testimony on the meeting could be provided by officers of that meeting.

Referring to the chief defense attorney at the ecclesiastical court trial in Washington, D.C., Bishop Wetmore said, "I hold that my old friend Bill Stringfellow is more interested in rhetoric than reason; more concerned with staging a circus than respecting the dignity of the office of the Presiding Bishop of this church."

He declared that "the statement that the Presiding Bishop is in contempt of the Washington court is erroneous due to his offered depositions and [is] an insult."

In addition, Bishop Wetmore charged that "those who were making decisions in Washington were more interested in public relations than in obtaining the information that could easily have been provided by a number of people."

### Chancellor Questions Legal Authority of Diocesan Court

Hugh R. Jones of Utica, N.Y., has advised the Presiding Bishop that the canonical duty of Episcopalians to testify in church trials is "necessarily relative rather than absolute."

Mr. Jones, chancellor to the Rt. Rev. John M. Allin, in a written statement to the P.B., made several criticisms of the procedures followed by the ecclesiastical court of the Diocese of Washington when it cited Bishop Allin for contempt for failing to testify at the trial of the Rev. William A. Wendt in response to a subpoena.

Among other things, Mr. Jones noted that Bishop Allin had twice offered to testify by deposition. He questioned the authority of the court to issue a subpoena beyond the borders of the diocese, and noted that the court did not give Bishop Allin an opportunity to show why he should not be held in contempt before issuing a citation to that effect.

In a statement on his being cited, Bishop Allin said he had not yet had direct communication from the court as of May 6, four days after he was cited.

In his written statement, Mr. Jones recalled that he had advised the Presiding Bishop regarding the canonical duty to attend and give evidence at a church trial "that 'duty' like other duties imposed on all of us, was necessarily relative rather than absolute."

He said that under Canon IV: 2, "every member of our church would be called on if summoned to testify, to respond, unless after most serious consideration he or she concluded that discharge of the duty to testify would be inconsistent with the performance of what was considered to be an even higher duty."

In this connection, the chancellor noted, "I gave it to you as my opinion that your responsibilities as Presiding Bishop to live up to your commitments made several months before to confer in Toronto, during the days of the Wendt trial, with the Archbishop of Canterbury and the Primate of Canada might very well be considered by you to be a higher duty than to appear at the Wendt trial."

Expressing the view that the ecclesiastical court "was in error as to the extent of your duty to give testimony in the circumstances of this case," Mr. Jones wrote to Bishop Allin, "Indeed, I would have thought that in the Anglican Communion few excuses (other than perhaps a fundamental matter of individual conscience) would have been more acceptable than a prior commitment to confer with the Archbishop of Canterbury."

In the contempt citation, the court declared that Bishop Allin had "proceeded to attend on matters which the court had deemed insufficient to excuse him. . . ."

## CHURCH AND BUSINESS

### Church Shareholder Resolution Defeated

While it was defeated in the vote by stockholders, a church-sponsored resolution on South Africa dominated the 1975 meeting of International Business Machines in Pittsburgh.

A coalition of 14 agencies asked IBM to stop providing computers to the white minority governments of the Republic of South Africa.

The challengers said that South Africa uses IBM computers to carry out its racial separation policies.

In a vote, the church resolution received about 109 million shares, but management received 116.8 million.

The 14 sponsors of the challenge own approximately 54,000 shares of IBM stock worth \$10.9 million.

While management defended its operations in South Africa, IBM chairman Frank T. Cary told one questioner that the corporation would look into issues

raised by the church groups. "But, I'd be misleading you if I told you that any criteria we could establish would stop apartheid," he said.

Groups taking part in the resolution included the National Council of Churches and the Episcopal Church.

#### WASHINGTON

### The Priest from Hong Kong

A woman priest from the Diocese of Hong Kong who had "assured" the Bishop of Southern Ohio, the Rt. Rev. John Krumm, she did not want to be drawn into the Episcopal Church's controversy regarding the ordination of women to the priesthood, did allow herself to be drawn into just such a discussion, publicly.

Originally invited to the U.S. by Bishop Krumm, the Rev. Jane Hwang Hsien Yuen, a guest of the Bishop of Washington, and celebrant of a eucharist held in the Church of the Epiphany, Washington, D.C., took part in a discussion that preceded the communion service.

Miss Hwang said, "I'm going to speak on the ordination of women."

In the course of the forum discussion, the visitor said: "If women are not allowed equal positions as men, it means that a lot of persons have no opportunities to use their talents and to develop their potentialities fully in the fight against evil. Women must therefore strive for equal opportunities to bear up responsibilities to promote world peace."

Miss Hwang declared that "ordination of women priests not only will solve some problems in regard to pastoral care of church women but will also encourage church men to participate, work zealously, and church work will expand."

From Washington, the visitor went to Baltimore. Her schedule also included Cincinnati, and Columbus for the centennial of the Diocese of Southern Ohio.

From mid-May to mid-June she will be traveling in the U.S. and Canada.

#### MISSOURI

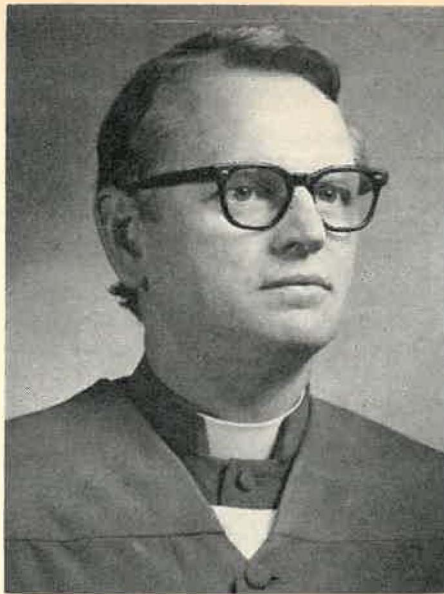
### New Bishop for Diocese

Christ Church Cathedral, St. Louis, was the setting for the consecration of the Rev. William A. Jones, Jr., to serve as the eighth Bishop of Missouri.

Chief consecrator was the Rt. Rev. John M. Allin, Presiding Bishop, and co-consecrators were the Rt. Rev. George L. Cadigan, retired Bishop of Missouri, and the Rt. Rev. John Vander Horst of Tennessee.

The sermon was preached by the retired Presiding Bishop, the Rt. Rev. John E. Hines.

Many clerical and lay representatives of parishes and the Dioceses of Missouri and Tennessee took part in the service. Among them was Dr. Gordon C. Shivas



Bishop Jones of Missouri: A consecration highlighted by bagpipes, with concurrent celebrations in three outlying parishes.

of the Church of the Messiah, Pulaski, Tenn., Bishop Jones' first parish.

The offertory anthem for the service was written by Kenton Coe of Johnson City, Tenn., in honor of Bishop Jones' election to the episcopate. The bishop was rector of St. John's, Johnson City, from 1972 until moving to St. Louis.

The anthem before the epistle was written by Ronald Arnatt, organist and choir master at the cathedral.

After the service bagpipers led the procession and congregation from the cathedral and around the block before marching into the Jefferson Hotel for a reception for Bishop Jones.

Separate services for the "Celebration of a New Ministry" of Bishop Jones were scheduled for Hannibal, Sikeston, and Jefferson City. This pattern widens the diocesan participation in the consecration which was limited at the May 3 service due to the limited seating at the cathedral.

#### CANADA

### Theologians Urge Ordination of Women

An open letter urging the Anglican Church of Canada to begin ordaining women to the priesthood has been signed by more than two-thirds of all Anglican theologians teaching in Canada.

The letter, titled "Time to Begin," was drafted by the Rev. Cyril Powles of Trinity College, University of Toronto. Fifty-eight copies were sent out and 40 "positive" replies have been received, he said.

The church's General Synod voted in 1973 to accept the principle of women priests but the House of Bishops has been reluctant to take any action because of

differences of opinion separating the individual members of the House.

At the recent meeting of the House of Bishops, the Rt. Rev. John Bothwell of Niagara charged his colleagues with "dragging their feet," and said he might ordain some women on his own if a decision is not reached soon.

Fr. Powles told the *Toronto Star* that he felt it was wrong to wait for unanimous approval.

"You'll never get unanimity," he said. "Nothing ever happened in the church without some people jumping the gun. People just don't move until they're kicked in the pants."

#### CANTERBURY

### Principle of Ordained Women Priests Endorsed

The Archbishop of Canterbury said in Toronto recently that he endorses the principle of ordaining women to the priesthood and hopes that the practice will be approved soon, but, he said he had no idea when such ordinations would become official.

"Nothing is gained by going against authority," commented the Most Rev. Donald Coggan.

There is a strong movement for women's ordination in the Roman Catholic Church, Dr. Coggan noted. He also expressed the hope that Eastern Orthodoxy would change its attitude on women priests and said he had seen some signs of change in that branch of Christianity.

#### GREECE

### Orthodoxy Declared State Religion

Eastern Orthodoxy is confirmed as the State Church of Greece and a ban on proselytism retained in a constitutional article approved by the Greek government.

At the same time religious freedom is guaranteed and "any known religion" is given the right to worship and conduct its business "unhindered under the protection of the laws."

Article Four, dealing with church-state relations, was approved following five hours of debate in Parliament which is shaping a new constitution.

The section on religion is basically that of a 1952 constitution.

Small non-Orthodox groups, particularly evangelical Protestants, find it ironic that freedom of conscience and worship is guaranteed but proselytism is forbidden.

A move in Parliament to strike the ban on proselytism received almost no support.

Another issue up for debate was conscientious objection. The final subsection of Article Four says, "No one has the right to be exempted from his duties toward the state or to refuse the practice

of the law because of his religious convictions."

A similar provision in earlier constitutions led to the jailing of Jehovah's Witnesses, who refuse to take up arms. Some Witnesses have been jailed for 10-15 years.

The spiritual jurisdiction of the Ecumenical Patriarch in Istanbul over dioceses in northern Greece is affirmed. That jurisdiction was challenged under former Archbishop Ieronymous, former primate of Greece and it provoked a complicated dispute.

The constitution forbids the translation of the scriptures into any language, including modern Greek, without approval of the Church of Greece and the Ecumenical Patriarch.

Clergy of non-Orthodox groups are placed under the same obligations to the state as are Orthodox priests.

## ORTHODOX

### **Moscow Police Control Easter Crowds**

Soviet mounted police and police leading guard dogs were out in force in Moscow to control crowds of faithful going to churches for observances of the Russian Orthodox Easter liturgy.

Easter Sunday, according to the Julian calendar, was inaugurated at midnight May 3.

More than two hours before services began in some 40 already crowded churches throughout the city, the police barred further access to all but a few old women and some foreigners.

At Trapeznaya Church, mounted police stood quietly as hundreds, unable to find places inside, remained outside the church holding candles which they lit as church bells tolled midnight.

Russian Orthodox Patriarch Pimen presided at services in Moscow's Epiphany Cathedral.

### **Ethiopians, Greeks Keep Easter in Jerusalem**

Ethiopian Orthodox Archbishop Matthew of Jerusalem thanked the Israeli government for enabling his flock to celebrate Easter Eve (May 3) in "dignity and harmony," and prayed for an early peace in the Mideast.

The prelate spoke at the Ethiopian monastery of Deir al-Sultan which is on the roof of the subterranean Chapel of St. Helena, a wing of the Church of the Holy Sepulcher.

A representative of the Israeli government attended the service.

The Greek Orthodox observance of the Feast of the Resurrection included a noontime procession from the Patriarchate residence, through the Walled City, to the Church of the Holy Sepulcher.

## ARMENIANS

### **1915 Massacre Marked**

Armenian-Americans gathered in New York's Madison Square Park to begin a march to the United Nations on the anniversary of the 1915 massacre of hundreds of thousands of Armenians by Turkish soldiers in what has come to be known as the "first genocide of the 20th century." Half of those living in the Turkish part of Armenia were killed during the 1915 genocide, leaving Armenia as a small state, now a part of the Soviet Republic, on the Russian side of the border.

Archbishop Torkom Manoogian of the Diocese of the Armenian Church of America, which sponsored a conference on "Religion's Role in a Violent World" in conjunction with the anniversary, said the observance of a day of remembrance helps Armenians to preserve "their unity with their history," and to emphasize that "this generation followed the example of its ancestors by not denying their Christian faith when the Turks forced the Moslem religion upon them."

## THE PRESIDENCY

### **Opposition to Refugee Aid "Upsetting"**

President Ford, saying he was "upset and disappointed" by opposition to U.S. resettlement of Southeast Asian refugees, appealed to Americans to "welcome these people."

He was asked at a press conference to comment on a report that he was "damned mad" about adverse reactions to the refugees.

Mr. Ford replied that he was "primarily very upset because the U.S. has had a long tradition of opening its doors to immigrants from all countries.

"We're in a country built by immigrants from all areas of the world, and we've always been a humanitarian nation, and when I read or heard some of the comments made a few days ago, I was disappointed and very upset."

Opposition to resettlement of refugees had been voiced in Congress and various parts of the country.

Earlier, the administration had asked Congress for \$507 million to settle 150,000 Vietnamese and Cambodians over a 28-month period. Included in the request was \$78 million for the expenses of seven religious and other voluntary agencies which have agreed to find new homes for the refugees.

There were indications from Congressional leaders that the \$507 million request would be reduced. Sen. Robert C. Byrd of West Virginia said there was no political support in the nation for Mr. Ford's policy on refugees.

The senator and others feel that the U.S. should screen the refugees and bar

"undesirables" including "barmaids, prostitutes, and criminals."

There has been some concern in religious circles over the resettlement of Vietnamese who worked in clandestine, and some say brutal, CIA projects.

Mr. Ford said that 60% of the 120,000 refugees are children and that only 35,000 heads of families will be moved into U.S. society.

In supporting his policy, the president said the U.S. assimilated between 50,000 and 100,000 Hungarians and more than 60,000 Cubans.

"They've been good citizens," he stated.

## VIETNAM

### **Missionary: U.S. "Did Not Let Anybody Down"**

A Protestant missionary who left Saigon as that city fell under siege April 25 said in Indianapolis that Americans must understand they did not "let anybody down" in Vietnam.

Bill Herod, who left Saigon with his wife and adopted Vietnamese daughter, told staff members of the Divisions of Overseas Ministries of the Christian Church (Disciples of Christ) that "we have misunderstood our role since the Second World War. We've tried to solve everybody's problems. We need to re-examine America's role in the world."

The fall of the South Vietnamese capital would not bring a united Vietnam for several years, Mr. Herod said. He predicted that the Communists would be more interested in restoring order than in effecting extensive change.

According to Mr. and Mrs. Herod, the panic in Saigon that accompanied the final siege was a result of 20 years of dependency on the United States and a resultant inability to cope with the situation as Americans left. The missionaries felt it a mistake for Vietnamese to leave their country since educated persons would be needed for rebuilding and peasants would not be able to "make it" in the U.S. job market.

Mr. Herod contended that corruption and a lack of leadership in the Thieu government brought about the decision that led to the rapid military collapse.

The missionaries said they hope to return to Vietnam but may accept another post in Asia in the interim.

### **Plea to U.S.: Recognize Vietcong, North Vietnam**

The United Methodist Board of Global Ministries unanimously voted to ask the U.S. government to remove North Vietnam and the Provisional Revolutionary Government (Viet Cong) of South Vietnam from the Enemy Act list.

The board also urged the administration to remove restrictions on use of U.S.

*Continued on page 13*



***Were all the considerations which limited my gift really valid?***

By GEORGE W. WICKERSHAM II

A priest in Bangladesh, interviewed by the *Wall Street Journal*, said that the difference between life and death in that unhappy land could often be measured by a six-inch fall from the curb.

The impact of statements like this one, coupled with accounts of widespread starvation in many parts of the globe, is so overwhelming that some of us are inclined towards a strange new form of disquietude. One almost hates oneself for buying a Hershey bar. Every mouthful of food beyond the bare essentials goes down hard.

All of which raises a lot of questions. One of these, of course, is what would happen if everybody stopped buying Hershey bars. The answer to that question being fairly apparent, we should not feel so guilty over buying one. Therefore we do not rush out and give all to the hungry,

*The Rev. George W. Wickersham II is rector of St. Luke's Church, Hot Springs, Va.*

anymore than we give all to Mr. Hershey. *But* we must be extremely wary of rationalizing. It is far too easy to make a good case for dodging our responsibilities. Anyone who has any money beyond that necessary to keep soul and body together must consider carefully what to do with it.

When I came to the decision that I would give to Bangladesh but not give all, I had to ask myself the plain question: Were all of the considerations which limited my gift really valid?

The poor at our own door—if I give to them, is that a rationalization for not giving elsewhere?

Here in Hot Springs we are surrounded by people in low, and often very low, income brackets. The one big employing establishment just is not able to pay very well. We have that moot question: higher wages and maybe no hotel, or lower wages and, we hope, a going concern. Too many grand old resorts which now stand empty or which have since been demolished warn us not to give too quick an answer.

But the point is that, things being what they are, I feel obligated to do some giving around here. If I can afford the luxury of the hotel, I can certainly afford to help those marvelous people who make it possible. I may be richer than they are, but I am definitely not better. No, there are no starving children involved, but there are children—children whose opportunities are severely restricted by financial need. And there other dependents. I can and must give to them, one way or another.

The church and its demands—if I give to these, is that a rationalization for not giving elsewhere?

# THE ULTIMATE GIFT

How important is the church? Now that we are discussing the needy in far-away Bangladesh, I think it germane to point out that the indifference which characterizes the more able in that tragic land towards the less able—an indifference which frustrates western relief personnel—has religious reinforcement: a fatalism quite foreign to us of the Judeo-Christian heritage. The divine Spirit is somehow sabotaged by an institutionalized pessimism. The absence of faith!

Yes, I know that the Christian missionary endeavor has been sullied by paternalism, lack of understanding and rigidity, not to mention denominational squabbling. But I also know that when I was in Japan, a Japanese Christian was like a breath of fresh air.

Of course the church is imperfect: it is made up of human beings, but it does

***You will become less and less able to spend***



***without reference to your brothers and sisters.***



# FINAL FATE



hold out hope for all peoples in all places. The world's most obvious need is a spiritual one. For the church, then, I dig the deepest.

And finally, something must be said, I believe, in defense of spending a little money on oneself. Here, of course, we run considerable risk of intellectual dishonesty. Too easily do we become overconcerned with ourselves. Still, I am convinced that there is some leeway before we trespass.

If milady fair buys a \$400 evening dress for herself, she is, after all, keeping a great many people going: material suppliers, designers, seamstresses, carriers, wholesalers, retailers, advertisers, fitters and all those dependent on these. And always there is poor old Uncle Sam and the taxes which he levies from such people. He wants you to buy.

Say what you will about our economy, without it there would be little chance of relief for the starving elsewhere. Those of us who live in Hot Springs are only too aware of the fact that if our patrons did not spend, there would also be a lot of starving people right here.

The answer to the question, then, of "What should I give?" really boils down to a sense of proportion—a sense of proportion undergirded and governed by a sense of responsibility. Concern! The ultimate gift, actually, is the gift of oneself.

If milady fair does nothing but buy \$400 dresses for herself and never contributes a nickel to anyone or anything else, I would say that in some ways she is in more desperate need than the people of Bangladesh. At least they can count on being in Abraham's bosom.

At our recent diocesan convention much emphasis was placed on helping the starving. The bishop made this the number one item of his address. He handled it, as he does everything, superbly. Later, however, he found himself in the embarrassing position of having to announce that the "Feed the Hungry" buttons could be picked up at the cookie table. (He handled that superbly too!)

Which brings me to an interesting item. I picked up a "Feed the Hungry" button, but I found that I could not put it on. Surrounded by cookies, brownies, cakes and doughnuts, plied with sumptuous meals, I just could not wear that button. Oh yes, I had already sent a couple of checks to the cause, but so what? I was hardly suffering.

This humiliating experience was what led me to come up with the "St. Luke's Plan." Every time that we sit down for a meal, we put a coin in a jar. That coin has to be pretty small not to feed at least one person in Bangladesh.

On a comparative basis, most of us in the Episcopal Church are rich—not all, perhaps, but most. We must recall that our Lord had some rather hard words to say about the rich: that eye of a needle . . . Nevertheless, he had no objection whatsoever to rich people. He wined and dined with them, and frequently. With equal ease he mixed with wealthy tax-gatherers on the one hand and with wealthy Pharisees on the other, partaking of the lavish hospitality of both.

Yes, he did tell the rich young man to sell all, give to the poor and follow him. Obviously, he had something in mind for this particular person, but if we all followed that advice, we would all be poor and have nothing to give to anyone. Perhaps Zacchaeus, the tax-collector, offers a better guide to Jesus' attitude. Zacchaeus said, "Behold, Lord, the half of my goods I give to the poor; and if I have defrauded

anyone of anything, I restore it four-fold." Jesus answered, "Today salvation has come to this house. . . ."

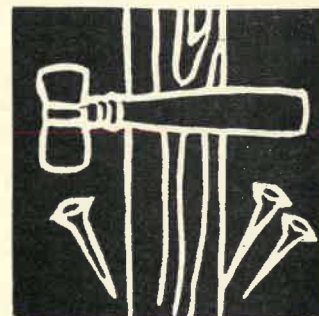
Well, should we give half? Somehow I cannot picture our Lord measuring percentages. What he told the rich young man (to give all) and what he told Zacchaeus (to give half) were, I believe, both based on the same principle: you must give yourself.

If you are dedicated to God and his family, then your substance is going to be likewise dedicated. You will become constitutionally less and less able to spend your means without reference to your brothers and sisters.

Milady may buy a \$400 dress every so often, that is, if she is in that bracket. A lot of good people will be glad. But she will not forget the poor at her gates, nor, indeed, the starving in Bangladesh. By virtue of some industry and much good luck, she is in a position to do a great deal. Therefore she will. This is how she feels about it, provided she has given the ultimate gift.

Our Lord said that where my treasure is, there will my heart be also. I have often wondered why he did not put it the other way 'round: where my heart is there will my treasure be. In fact, the burden of this piece is in that direction. But he didn't. Perfectly clearly, he said that where my treasure is, there is my heart. I gather that he knew all about our tendency to rationalize. It is just too easy to say that one's heart is in the right place while one's treasure continues in the wrong. What he was saying was that our impulses are proven by our actions.

I conclude, therefore, that, come the judgment, one of the first items of mine to be examined will be my checkbook. And what will it say about me?



*What he told the rich young man and what he told Zacchaeus were the same: you must give yourself.*

# EDITORIALS

## Don't Let Them Take it Away!

By the mercy of God, TLC is still alive and in business. The whole question of what makes for survival or extinction in religious journalism was the theme of a recent conference of church press editors in Nashville. One of the speakers, the Rev. Dennis E. Shoemaker, said some things which we heartily endorse. (Mr. Shoemaker is executive secretary of Associated Church Press, and a United Presbyterian clergyman.)

"A journal that attempts to represent the church institution, to speak for it, and does not possess the facility to criticize it, runs the risk of becoming a propaganda instrument which cannot be trusted to tell the truth," said Mr. Shoemaker.

Pondering that observation we reflect upon TLC's experience from its birth 96 years ago to the present. It has always been, and remains, independent of all church control, yet it exists only to serve the church. It is free to "speak for" the church institution but also to "speak to" it critically. Nobody has ever been able to accuse it of being a "propaganda instrument" of the ruling establishment of PECUSA.

Then Mr. Shoemaker said this: "People are yearning for something, anything, that says to them 'I'm me.' In religious journalism this calls for saying, 'I'm a Methodist,' or even, 'I'm a Tennessee Methodist.' What has been lost in modern culture is a sense of special belonging."

If he had said that ten or five years ago, he would have been widely accused of sectarianism, or denominationalism, or isolationism, or parochialism (the old familiar epithets come thronging); and to some his statement will still seem fraught with that offense. But he's right, on two counts. First, it is a fact that people are yearning for that "sense of special belonging"—because they are human, and that yearning is human. Secondly, people have a right to yearn, and the church has a calling to provide a spiritual home that fulfills that yearning.

It's no sin at all, it's quite all right, for you to say: "By the good providence of God I'm an Episcopalian; and I dearly love and cherish my church's Authorized Version of the Bible and her Book of Common Prayer and her 'sweet communion, solemn vows, her hymns of

love and praise'!" If your yearning for that "sense of special belonging" is fulfilled in PECUSA as she has been and is, don't let anybody tell you that you must outgrow and transcend it, leave thy low-vaulted past, and all that jazz. Don't let them take it away! Of course PECUSA is not the whole church; only a tiny and provincial corner of it. But the church as a whole is made up of tiny and provincial corners, and you have to live and to love in some particular part of the whole.

It is either a merit or a demerit of this magazine, depending on how you look at it, that it is written by and for staunch Episcopalians unashamed. Every one of us is called to be something more than that, but if you feel called to be that as a starter then you're with us and we're with you and let's enjoy our "special belonging" together.

It is either a merit or a demerit of this magazine, depending on how you look at it, that it is written by and for staunch Episcopalians unashamed. Every one of us is called to be something more than that, but if you feel called to be that as a starter then you're with us and we're with you and let's enjoy our "special belonging" together.

## Gardeners, Not Mechanics

Surely, there's nothing new that can be said about what happened to the U.S. in Indochina, or about what effect that happening should have or will have upon U.S. foreign policy henceforward. It has all been said, the sense and the nonsense. But it is desirable to identify among the words already spoken those which merit commitment to mind and memory by all who wish their country well. One of these is something that George F. Kennan said in a speech at Princeton University in 1954:

"If there is any great lesson we Americans need to learn . . . it is that we must be gardeners and not mechanics in our approach to world affairs."

At the same time Mr. Kennan suggested that "we can afford to be patient, and even occasionally suffer reverses, placing our confidence in the longer and deeper workings of history."

That is beautifully said and reasoned. One of the temptations of power is to play the mechanic rather than the gardener. In some situations, of course, a nation, like an individual, has no choice between the two courses, and at the time that American military intervention in Vietnam began it could be plausibly argued that the option to what Kennan called the approach of the gardener was closed to us by the nature and tactics of the enemy. But the futility of the "mechanical" approach was demonstrated in the tragic ultimate event.

The power of the U.S. to help in the building of a free, peaceful, and forward-moving world is not shattered by defeat in Indochina. But if this nation is in truth qualified for leadership it must have the capacity to learn from its own errors and to re-learn what experience has taught it in the past. Mr. Kennan's words about being gardeners or mechanics, and about being able to afford to be patient if we trust in the longer and deeper workings of history, are everlastingly true; and they contain the counsel which is most needed at this moment in history.





## HIGHWAY 68 — an editorial meditation

I live off Highway 68; and because I commute five days a week and have a child in kindergarten, I live on it a lot. In an average day with no side trips I drive 56 miles; sometimes I leave something important behind and have to make a double trip.

I spend a lot of time swearing under my breath at other drivers. There are slow drivers: the pokey lady, who every day sits poker stiff behind her wheel, slowing carefully to 20 on the turns, picking up to 40 on the straight stretches, and mashing the accelerator down in panic when I try to pass; or the cautious ones, who ease down at every junction, to think about what to do. (If I had an anti-tank gun, I'd blow them off the road.) There are, also, speeders, the idiots who tailgate and pass on hills head-on at trucks likely to swerve into my path. (I hope the s.o.b.s smash into a tree.) And there are the wrecks, spinning on the road, breaking white board fences, holding up traffic in endless lines. (I am sorry, but I am angry. There is much to do.)

Sundays are peculiar; everyone is off. Stores are closed; usual business stops. And yet the wrecks go on. If you're headed for church and in a hurry (late in preparing your Sunday school lesson, or hoping to make it before the gospel or at least before the offertory), there may be problems—annoyances which are crossroads: a young drunk lying in the road, his car dug into a stone wall; two teenagers from Burgin, whose car stalled, splashing through a low flooded area; a car

plowed into a fence, its owner leaning by its side. You get used to it; you know the usual trouble spots; you do get used to it.

Yet, people are more neighborly than we deserve. Many times I've seen drivers stop on blind curves at danger to themselves and leap to help, calming the injured or directing traffic. We care—though we are busy, we are nervous, and very much afraid of strangers who may mug and rob us.

One Sunday a little wreck caught it all. I was late to church and it snowed unexpectedly in our county. I skidded, annoyed and worried, along the road (hoping, at least, to make the general confession), cursing the midnight weatherman who had promised zero percent precipitation. On a blind turn there was another wreck. The driver, a man on crutches, was all right. The first car which had stopped ahead of me (I nearly ran into it) was from Michigan; its occupants, wanting to help, were uncertain what to do. I promised (picking my way over the snow, dressed for church in high-heeled shoes) to send help; and I skidded eight miles back to home and called the sheriff. Driving back later I saw the man's car gone and the fence smashed in two places. The snowstorm was only local. Within two miles of the place the road was clear. All the way to Lexington I marked the many recent spots of broken fences.

We all live off Highway 68. Daily we drive on it, rushing to meet appointments and frequently backtracking for what we left behind. It is more neighborly a road than we expect. It is more dangerous than we think. Some of us go too fast and some too slow; most of us drive at the proper speed, but angrily, with a fury for what we think we need to do. We are too reckless, or too cautious, or too sure of our rectitude. We endanger others; weekdays and Sundays the wrecks go on. The weather is unpredictable, and we are not sure which way is right.

One thing is sure: the present duty steered by love. The parable of the good Samaritan was not spoken in an age less dangerous or more merciful than ours. Our Lord, who knew the priest and Levite, knew also the peril of the road. He died on it, saving us who have fallen among thieves and smashed through fences.

PEM REED  
University of Kentucky  
Lexington, Ky.

### LETTERS

*Continued from page 4*

schools, university class rooms, even our pulpits have relentlessly bludgeoned the public into believing that the War, the Famine, the Environment, the Discriminatory Practices, etc. are the only ethical problems really worthy of consideration. A discussion of personal values and moral judgments is, in some circles, practically regarded as an evasion of the "real problems of our times." Moreover, because the ethical Great Global Ganglions we face admit of no easy understanding, much less solution, the effect of their constant emphasis has been to suggest that *no* ethical problems are easily understood or solved. The "How can you be so hung up on a little cheating (or adultery, or lying, or what have you) when babies are being burned with napalm!!!!" argument is

intended by its users to be a high moral reflection. It isn't.

It isn't, because moral integrity, or lack thereof, is not as such measured by the numbers of people affected. *Macbeth* is still tragedy in a sense that Rommel's entire North African campaign is not. For my part I'll censure FDR's behavior for gross stupidity, but I'll reserve my moral outrage for the man who sells his character and his public trust for a few dollars!

(The Rev.) DAVID G. DEVORE  
Bishop Hare Home

Mission, S.D.

### Church School Essays

Week after week TLC presents excellent articles over a comprehensive variety of topics. However, the winning church school essays [TLC, Apr. 20] are indeed worthy of

special comment. The thoughts expressed are far advanced beyond those of many so-called "practicing" adult Christians. These young adults have displayed evidence of spiritual maturity in excess of their chronological years. As expressed on the editorial page of that same issue, we should all offer thanks for the schools, teachers, and parents who have nurtured the souls of these students.

Although the content of the essays is of paramount value, the rhetoric exhibited is likewise excellent—a refreshing contrast to the slovenly grammar which frequently persists at college level today. These essays are evidence that God is alive and present in our world today, speaking through our youth, in whom rests our hope for the future. These young people make the future look most promising.

WILMA PRATT  
Trinity Parish  
Fort Wayne, Ind.



## Red Letter Days

By the Rev. H. BOONE PORTER

The month of June is a time of good things. Among its other assets, it is blessed with three "Red Letter Saints' Days." These are the feasts of St. Barnabas (June 11), the nativity of St. John the Baptist (June 24), and the commemoration of the martyrdom of St. Peter and St. Paul (June 29). "Red Letter Days" are major feasts, either of our Lord or of the more important saints. The term comes from the old custom of printing church calendars in two colors, black for lesser feasts and red for major feasts. One will see calendars so printed in some expensive editions of the English Prayer Book or in Services for Trial Use, pages 7-18, or in Authorized Services, pages xxi-xxxii. The term "Red Letter" does not relate to the fact that red vestments are worn on some of these days. In past centuries, red letter days were public holidays and everyone was expected to attend church just as on Sundays.

St. Barnabas was a companion of St. Paul, and the Book of Acts tells a good deal about him. He was associated with alms-giving, compassion, and forgiveness—good traits for our own age.

St. Luke reports that John the Baptist was conceived six months before the Annunciation (Luke 1:36), and so his birth is observed six months from Christmas. Barnabas and the Baptist both have mid-week feasts this year. For those who attend weekday services, these occasions have devotional importance. Perhaps that is the best that can be hoped for. In any case, we will all give heed to John the Baptist in Advent, and, in the new lectionary, one occasionally hears of Barnabas in Eastertide.

The martyrdom of the two great apostles, Peter and Paul, is in a somewhat different category. Some churches will observe it on Sunday the 29th, others will transfer it to some day in the week following. Both are legitimate options in the Episcopal Church at present.

Most Episcopalians know this feast simply as "St. Peter's Day." Actually, the observance of this feast is documented back to the third century A.D., as the anniversary of the martyrdoms of Peter and Paul, and it is one of the oldest and most widely observed items in the Chris-

tian calendar. In the Middle Ages it was widely customary to observe the martyrdom of Peter on the 29th, and that of Paul on the 30th. St. Paul also has a day of his own, on January 25th, commemorating his conversion and subsequent apostolic labors. St. Peter also has a day of his own, January 18th, honoring his acknowledgment of Christ and his place as chief of the original 12 apostles. The feast in June specifically commemorates the martyrdom of these two apostles. During their lifetime, Peter and Paul had their quarrels (see Galatians 2:11-14) but the church has always rejoiced that they were united in giving their lives for their Lord. According to tradition, Peter was painfully crucified upside down. Paul, as a Roman citizen, had the privilege of swift execution in being beheaded by a sword. Accordingly, Paul is usually depicted in works of art as holding a sword. Keys are Peter's usual symbol, but sometimes he is also shown holding a cross with the arms at the lower end. In June, when the weather is so beautiful, so many promising young people are happily graduating from school, and so many couples are being joyfully joined in marriage, Peter and Paul (together with Barnabas and the Baptist) remind us that the Christian life is worth living because it is worth dying for.

How did the commemoration of St. Paul on June 29 come to be restored? A gradual revision of our calendar has occupied the attention of scholars in the Episcopal Church since the 1950s. *The Calendar and the Collects, Epistles, and Gospels for the Lesser Feasts and Fasts* was authorized for trial use in 1964 and has been widely employed. A revised edition appeared in 1973. Not only does this volume provide for the lesser holy days, but the calendar at the beginning includes the restoration of several days traditionally regarded as major feasts (e.g., St. Mary's Day on August 15 and Holy Cross Day on September 14). It also involves some smaller modifications of our existing Red Letter Days. The restoration of St. Paul to June 29 is an example of this. If one is using the Green Book, one will find that the proper for this day, on page 587, relates to both apostles. If one is only using the 1928 proper, one could commemorate St. Paul by reciting the collect

for his day, as on page 229, immediately after the collect relating to St. Peter on page 244. Unfortunately, our hymnal offers very little that is specifically related to either one.

There remains the question of whether this feast of the apostles is to be observed this year on Sunday, June 29 (Pentecost 6/Trinity 5) or to be transferred to a weekday following. During the summer, our 1928 rubrics direct that a major saint's day displaces the Sunday proper on years when it actually falls on a Sunday. The rubrics in the Green Book only allow All Saints' Day and a patronal feast to do so. Hence, the new rubrics direct that the commemoration of St. Peter and St. Paul be transferred this year to a following weekday. There are excellent reasons behind both the new rubric and the old one—let's discuss them another month. At the present time, however, in most dioceses, parishes are free to use either the new or the old calendar. A large number of churches will probably mix the two by observing the restored commemoration of St. Peter and St. Paul, but doing so on Sunday.

For most years, it is not really a burning question as to whether or not to permit Red Letter Days on Sundays after Pentecost or after Trinity. Most years there are only a couple of such days that happen to land on a Sunday in summer. This year is exceptional in that four feasts so occur: St. Peter and St. Paul (June 29), St. Bartholomew (August 24), Holy Cross (September 14), and St. Matthew (September 21). The last three are in such close succession that they indeed do interrupt the normal sequence of the Sunday propers. Will your parish want to observe all these days on Sundays this year, or will it be better to transfer all of them to weekdays? Or some of them? If so, which might hold special meaning in your particular situation? One can debate such questions at length, but do not carry this question too far! This situation will recur in the 20th century only in 1980, 1986, and 1997.

This column has now been appearing for one year, and it is appropriate to take this opportunity to thank the many readers who have written or spoken to me to express approval, to criticize or comment, to propose topics, and to report on the use they have made of suggestions given here. All of this has been very helpful and is sincerely appreciated. I was especially interested recently to receive a copy of the March issue of *Interchange*, the paper of the Diocese of Southern Ohio. It contained a photograph of the lenten array in the Church of the Epiphany in Urbana, Ohio. These hangings and the vestments matching them were all made by women of the parish after reading the January 1975 issue of this column. Congratulations to the ladies of Urbana for their very successful, creative work!

## NEWS

Continued from page 7

funds, given through United Nations' agencies, to areas ruled by Hanoi and the new Saigon government.

Removing North Vietnam and the PRG from the Enemy Act list, the board said, will speed up the flow of humanitarian aid to all Indochina.

While the board took responsibility for resettling 500 Vietnamese and 60 Cambodian refugee families, it voiced a reserved position on the U.S. evacuation program and was mildly hostile to the "babylift."

The agency said that before Southeast Asians are settled in the U.S., the refugees should be given a chance to find homes in "countries which more nearly resemble climatic and cultural conditions of the countries from which they came."

Of the orphans in what was termed the "babylift," the board affirmed the right of every child to remain in or return to his or her culture whenever that is possible.

Members of the board suggested that appropriate units "assist in litigations on behalf of Vietnamese children in this country who wish to return to their extended families in Vietnam and Cambodia."

### WORLD HUNGER

## Parish Provides Two Pumps for Niger

The people of St. Cyprian's Church, Boston, gave \$2,527 for world hunger through the Presiding Bishop's Fund for World Relief. The money was designated for Africare, a relief agency, to buy two irrigation pumps "to alleviate the suffering of drought victims in the west African nation of Niger."

Parishioners were asked to go without a meal a week, until they had deposited at least \$10 in "love boxes."

A special service was held at St. Cyprian's with Dick Gregory as the speaker. The "Missa Lubba," written for Christians in the Congo, was the musical setting for the eucharist. Conga drums and gourds were used for accompaniment.

The offering for world hunger taken at the service was \$2,300.

Additional funds came from a benefit basketball game sponsored by young people in the parish.

## Parish Uses Parable of the Talents

On a Sunday in January, the Rev. Sam Gottlich, rector of St. Bartholomew's Church, Corpus Christi, Texas, and his associate, the Rev. Robert Parker, gave each of some 250 parishioners a silver dollar telling them to do what they wanted

with the money in putting their talents to work to help feed the hungry of the world.

Last month Fr. Gottlich sent \$2,100 to the Presiding Bishop's Fund for World Relief.

Some of the money came from a couple's washing cars on a week-end; from a woman who sold dolls she had made from corn shucks; from a man who made and sold peanut brittle; from a woman who painted and sold flower pots — from \$1 to \$45; from five couples' pooling their money, buying a chain saw, cutting, and selling firewood — from a collective \$10 they earned \$155; from the senior EYC pooling their money for a soup supper netting \$250.

Proceeds from the "Working Dollar Fund" are still coming in, so the P.B.'s Fund will receive even more from St. Bartholomew's.

"What has proved exciting," Fr. Gottlich wrote to the Presiding Bishop, "is not just the money but the new life that the program has engendered in some 250 people."

### EDUCATION

## 100 Murders Annually in Public Schools

Top educators agreed that violence in American schools is rising at a terrifying rate and is linked to the declining moral climate of the nation as a whole.

James Harris, president of the National Education Association (NEA), told a U.S. Senate subcommittee hearing that school violence and vandalism will not be adequately controlled until violence in the nation is curbed.

Students "see that violence is a fundamental way of life in our society," he testified before the Subcommittee on Juvenile Delinquency which was examining violence and vandalism in the public schools.

The subcommittee earlier released a study involving 757 school districts, showing that destruction of school property cost \$500 million a year—the amount spent on school books. It also found that more than 100 murders were committed in the schools each year and at least 70,000 assaults on teachers.

Albert Shanker, president of the American Federation of Teachers, and Dr. Owen Kiernan, executive secretary of the National Association of Secondary Principals, charged that the "students rights" movement contributed to the rise of violence.

Mr. Shanker said that leniency in the courts, delaying tactics of the defense attorneys, and two decades of literature that pictured students as a kind of "oppressed colonial minority" were responsible for much of the school violence.

However, both Mr. Shanker and Dr. Kiernan opposed the traditional disciplin-

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ary practices of suspension and expulsion. They favored the establishment of special schools or facilities that give "sympathetic and skillful attention" to the needs of disruptive students.

Mr. Harris said he was opposed to the creation of special schools to restore order in the classroom. He said the present school system was somewhat to blame for the rise of violence and must seek inner solutions.

## ROMAN CATHOLICS

### P.B., LCA President to Aid '76 Congress

The Presiding Bishop and the president of the Lutheran Church in America were named vice-chairmen of a committee planning ecumenical activity for the 41st International Eucharistic Congress to be held in August, 1976.

Archbishop William W. Baum of the Roman Catholic Archdiocese of Washington, D.C., made the announcement concerning the appointments of the Rt. Rev. John M. Allin and Dr. Robert J. Marshall.

The 20-member ecumenical committee is seeking to build an interreligious dimension into the Eucharistic Congress which is expected to draw some 3 million people to Philadelphia, Archbishop Baum said.

Initial planning calls for an ecumenical service stressing the origins of the eucharist in the Jewish Passover meal.

# BRIEFLY...

■ Augsburg Publishing House has agreed to pay an amount equal to its share of direct municipal services received from the City of Minneapolis, calculated for 1974 at \$20,478. Louis DeMars, president of the city council is disappointed that no other tax exempt institutions in Minneapolis have followed the example set by the American Lutheran Church's official publisher, but he does not intend to drop the matter. "There are other people that could be involved in this . . .," he said. Over the years, a handful of tax exempt institutions, primarily churches, have made token contributions to the city, but not in amounts commensurate with cost of services.

■ A festival cope and miter, given to Presiding Bishop John M. Allin by the National Association of Diocesan Altar Guilds, were designed by Anna Crossley, a graduate of the Royal School of Needlework, London. The dedication on the back of the hood of the cope includes the beginning of the text of the P.B.'s installation sermon: "All things are of God, who hath reconciled us to himself by Jesus Christ" (II Cor. 5:18). Presentation of the vestments was made by Mrs. Walter P. White, Jr., president of the association, during a service at Grace Cathedral, San Francisco.

■ A priest to head a task force to coordinate Los Angeles church efforts to aid Vietnamese refugees has been named by Bishop Robert C. Rusack of Los Angeles. He is the Rev. John Rogers Davis, rector of St. Michael and All Angels Church, Corona del Mar, Cal. In this diocesan program the primary emphasis is upon long-term aid consisting of such things as sponsorship of refugee families.

■ Three resolutions on environmental issues, namely strip mining, filed by several Roman Catholic religious orders received from 2.65-5% of the stock voted at Kennecott Copper's annual corporation meeting in New York. In Chicago, a United Church of Christ agency received 3.5% of the vote in a bid to force Motorola to issue a special report on working conditions in its South Korean plants and offices.

■ Bishop William J. Walls, senior among the bishops of the American Methodist Episcopal Zion Church, died April 23. He would have been 90 on May 8. A man of strong views and evangelical fervor, he began preaching when he was a youngster. He was an ardent integrationist, a U.S. patriot, an outspoken critic of jazz versions of spirituals, and a black churchman uninterested in the new black theology. He said last year that he did not know what black theology was. "The less we try to reduce Jesus Christ to a segregated level or try to color him, the better off we will be," he said.

## CLASSIFIED

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**EXPERIENCED** academic principal needed for girls' boarding school. Also housemother. Reply Box M-203.\*

**HEADMASTER/PRINCIPAL** for Dallas Parish Day School ages four years through grade six. Cleric or lay. Male or female. Send photograph and resumé to: Box J-201.\*

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**ORGANIST/CHOIR DIRECTOR**, B.M. degree, seeks full-time position in Episcopal church. For resumé; Reply Box W-198.\*

**ORGANIST-CHOIRMASTER**, Churchman, married, M.Mus., A.A.G.O., seeks full-time position. Experienced. Would consider church-college teaching combination. Reply Box J-202.

**PRIEST** desires return to full-time pastoral ministry: chaplain, curate, rector, vicar. Enjoy work with youth. Prefer Gulf Coast or Southwest. Resumé on request. Allan Madden, 112 Midland, Little Rock, Ark. 72205.

**PRIEST**, mid-thirties, family man, experienced as rector and assistant seeks position on staff of large parish. Excellent qualifications, diversity of talents. Will relocate most anywhere. Reply Box N-200.\*

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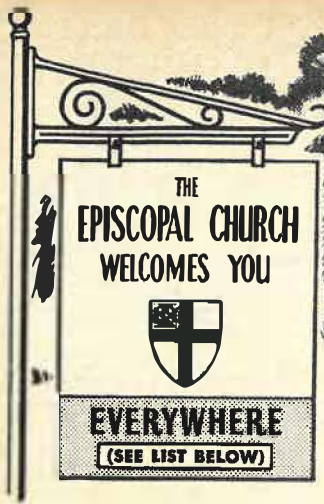
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Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

### BIRMINGHAM, ALA.

**ST. LUKE'S**, Mountain Brook  
3736 Montrose Road  
Sun HC 7:30, 9, 11:15. Wed 7, 10

### 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; Wed 9:30

### SAN DIEGO, CALIF.

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

### 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

### DENVER, COLO.

**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.

**ST. JAMES'** CANDLEWOOD LAKE  
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 7:30; Service & Ser 9 & 11 (HC 1S, 3S,  
11); Daily 10

**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.

### WASHINGTON, D.C. (Cont'd)

**ST. PAUL'S** 2430 K St., N.W.  
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Mass Daily 7; also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

### COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Sun MP & HC 8, HC 10 & 5; Daily 7:15 except Wed; Wed 6; C Sat 4:30

### JACKSONVILLE, FLA.

**ST. JOHN'S CATHEDRAL** 256 E. Church St.  
The Very Rev. John F. Mangrum, dean; Rev. Canon Ward Ewing, Rev. Canon George Kontos; Dorothy West, Christian Ed; Thomas Foster, organist and choirmaster  
Sun HC 8, 9, 11, Ch S 10, Healing 7; Weekdays HC 12:10, 7 Fri & Sat

### LANTANA, FLA.

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

### 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

### BELLEVIEW, ILL.

**ST. GEORGE'S** High & "D" St.  
The Rev. John G. Barrow, r  
Sun HC 8 & 10; Wed 9:30; Sat 5:30

### CARBONDALE, ILL.

**ST. ANDREW'S** 406 West Mill  
R. W. Hallett, r; T. L. Phillips  
Sun 8 & 9:30; Sat 5:15

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### FLOSSMOOR, ILL.

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The Rev. Howard William Barks, r; The Rev. Jeffrey T. Simmons, c  
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The Very Rev. Eckford J. de Kay, Dean  
Sun H Eu 8 & 10; Daily as announced

### DODGE CITY, KAN.

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

### HARRODSBURG, KY.

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

### BOSTON, MASS.

**ALL SAINTS'** At Ashmont Station, Dorchester  
Sun 7:30, 9 High Mass & Ser, 11 HC; Daily as announced

### SPRINGFIELD, MO.

**ST. JOHN'S** N. Benton at E. Division  
The Rev. George G. Greenway, r; the Rev. Neal J. Harris, the Rev. H. Ben McCoy  
Sun 8 HC, 9:15 Ch S, 10 HC; Tues, Wed, Fri 7; Thurs 10 & 7

### FALLS CITY, NEB.

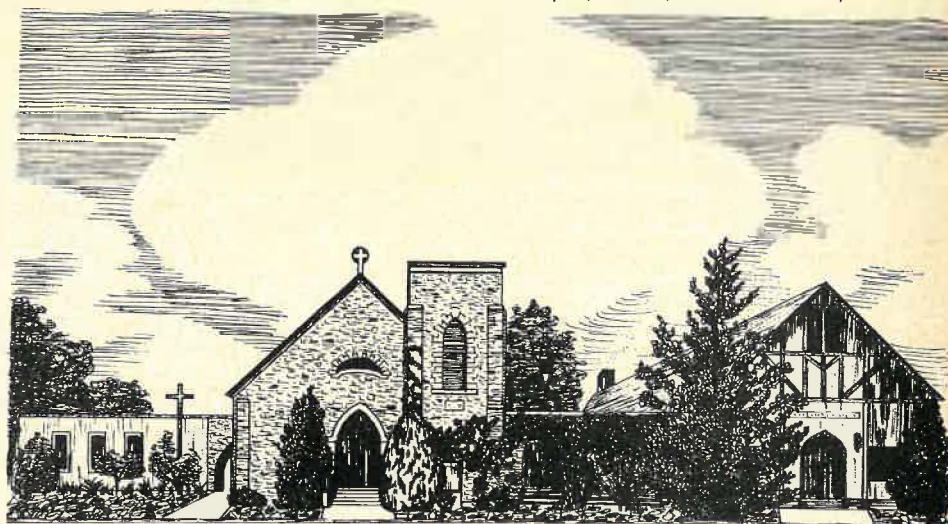
**ST. THOMAS** 16th at Harlan  
The Rev. Carl E. Gockley, r  
Sun Low Mass 7:30, Parish Mass 10:30

### OMAHA, NEB.

**ST. BARNABAS** 40th & Dodge, 1 blk. N.  
Sun Masses 8, 10:45 (High)

### LAS VEGAS, NEV.

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



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(Continued from preceding page)

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Sun 7, 8, 9:15 & 11; Ch S 9:15; Wed & Fri 8; Sat 7; others as anno

## BRICK TOWN, N.J.

**ST. RAPHAEL'S** Mission Vets Mem. Elem. Sch.  
Off Rt. 70 & Van Zile Rd. (449-6972) HC Sun 10  
Rev. Peter S. Cooke, v; Rev. Thomas L. Sink

## HELMETTA, N.J.

**ST. GEORGE'S** 56 Main St.  
The Rev. J. Wesley Vanaman, OSL, r  
Sun H Eu 7:30, 10; Wed H Eu 7:30 (HS)

## NEWARK, N.J.

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

## SANTA FE, N.M.

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

## BROOKLYN, N.Y.

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

## LONG BEACH, L.I., N.Y.

**ST. JAMES OF JERUSALEM** W. Penn & Magnolia  
Marlin Bowman, v; Glenn Duffy, ass't; Dan Riley, ass't  
Sun 10:30; Tues 8; Wed 9:30; Sat 5

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112th St. and Amsterdam Ave.  
Sun HC 8 & 9; Family Eu 10; Liturgy (sung) & Ser 11; Spanish Mass 1; Concert/Dance/Drama 3; Ev & Address 4; Sung Eu & Homily 5:15. Wkdays 7:15 Matins & HC; 5:15 Ev & HC. Tues 9:30 Int; 10 Eu. Wed 12:15 HC & Healing. Tours daily including Sun: 11, 1 & 2

**ST. ANN'S FOR THE DEAF** West End Ave. & 81st St.  
The Rev. Richard W. McIlveen, v  
Sun HC 11:30; EP 1st Sun 3:30

**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; MP 11 (2S, 3S, 4S); HC 11 (1S, 5S); HC Tues, Wed, Fri, Sat 8; Wed 6; 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

**SAINT ESPRIT** 109 E. 60 (Just E. of Park Ave.)  
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46th St. between 6th and 7th Avenues  
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer  
Sun Masses 7:30, 9 (Sung), 10, 11 (High), 5; Ev & 8 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

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The Living Church

## 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 (1S) MP 11, Ev 4; Mon thru Fri MP 8, HC 8:15; Mon, Tues, Fri HC 12:10; Tues HS 12:40; Wed SM 12:10, HC 12:40, EP 5:15, HC 5:30; Thurs HC 12:40. Church open daily to 11:30.

## TRINITY PARISH

The Rev. Robert Ray Parks, D.D., Rector

**TRINITY CHURCH** Broadway at Wall  
The Rev. Franklin E. Vilas, p-i-c  
Sun HC 8, 10; Daily HC (ex Sat) 8, 12; MP 7:45, EP 5:15; Sat HC 9

**ST. AUGUSTINE'S** 333 Madison St.  
The Rev. Harry Vann Nevels, v  
Sun HC 8:30, 10:30, 12:30 (Spanish)

**INTERCESSION** Broadway at 155th St.  
The Rev. Frederick B. Williams, v  
Sun HC 8, 10:30, 1 (Spanish); Mon, Wed, Fri HC 12; Tues, Thurs, Sat HC 8:30

**ST. LUKE'S** 487 Hudson St.  
The Rev. Ledlie I. Laughlin, v  
Sun HC 8, 9:15, 11; 1st Sun HC 8, 10; Daily, ex Thurs & Sat HC 7:30; Thurs HC 8:45, 6:15. HS 12; EP 6

**ST. PAUL'S** Broadway at Fulton  
The Rev. Robert C. Hunsicker, v  
Sun HC 8, 10; Daily MP HC 8; Mon-Fri HC 12:05, 1:05, EP 3:30. Sat EP 1

## UTICA, N.Y.

**GRACE CHURCH** Downtown  
The Rev. Stanley P. Gasek, STD, r; the Rev. L. C. Butler; the Rev. C. F. Hilbert  
Sun HC 8, MP, HC & Ser 10; Int. Daily 12:10

## 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

## PITTSBURGH, PA.

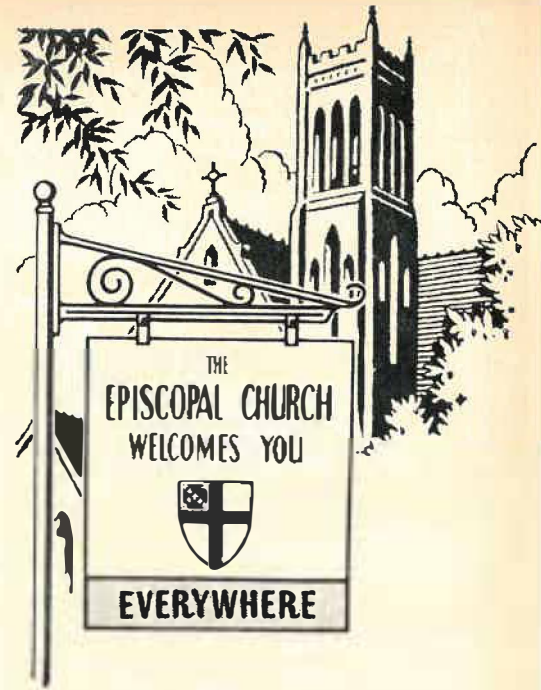
**GOOD SHEPHERD** "A Historic Landmark"  
Cor.: 2nd (Pa. Rt. 885) & Johnston Aves., & Gertrude St.—Hazelwood  
Sun H Eu 8:30 & 10:15 (Sung). Weekdays as anno

## VALLEY FORGE, PA.

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

## MYRTLE BEACH, S.C.

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



## 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

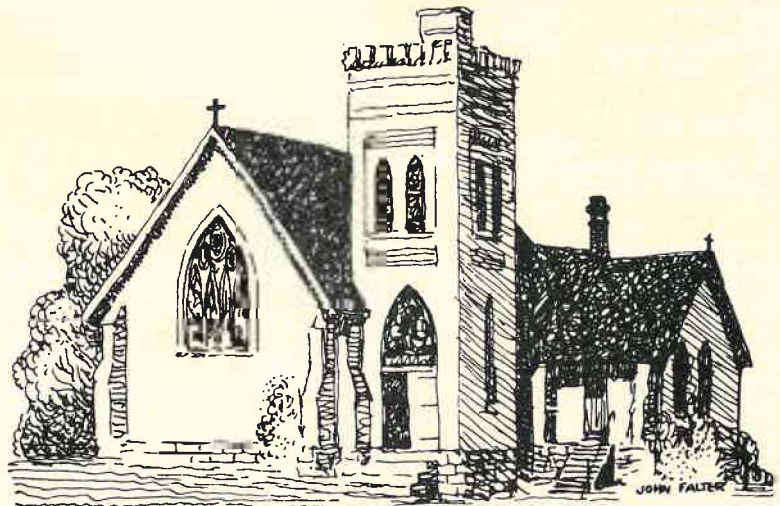
## PARIS, FRANCE

**HOLY TRINITY PRO-CATHEDRAL**  
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The Very Rev. Sturgis Lee Riddle, D.D. dean  
The Rev. Thomas Wile, canon  
Sun 8:30, 10:45; Thurs 10:30

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Rue Alfred Vincent  
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