

The Living CHURCH



RNS

The Bishop's Bikes: Economizing on energy at Norwich [p. 21].

A Woman Minister Speaks Out

As Others See It • p. 13

AROUND & ABOUT

— With the Editor —

Last Sunday we heard in church the word of the Lord counseling us to fear not him who can kill only the body but not the soul. Two days later, as I am reading Henri Nouwen's book *Reaching Out*, I come upon this passage which provides commentary and corroboration:

"During the Second World War, a Lutheran bishop, imprisoned in a German concentration camp, was tortured by an S.S. officer who wanted to force him to a confession. In a small room the two men were facing each other, one afflicting the other with increasing pain. The bishop, who had a remarkable tolerance for pain, did not respond to the torture. His silence, however, enraged the officer to such a degree that he hit his victim harder and harder until he finally exploded and shouted at his victim, 'But don't you know that I can kill you?' The bishop looked in the eyes of his torturer and said slowly, 'Yes, I know — do what you want — but I have already died —.' At that moment the S.S. officer could no longer raise his arm and lost power of his victim. It was as if he were paralyzed, no longer able to touch him. All his cruelties had been based on the supposition that this man would hold onto his own life as to his most valuable property, and would be quite willing to give his confession in exchange for his life. But with the grounds for his violence gone, torture had become a ridiculous and futile activity" (op. cit. Doubleday, p. 84).

When a person knows very little about something he can, and very often does, make up his mind about it with enviable facility. As I listen to people on both sides of the question about the decriminalization of marijuana I am impressed by the ease and confidence with which so many of them tell us what should be done—or left undone. That is not proof, of course, that they all speak from blissful ignorance. It suggests rather that they know either very little or very much about the problem.

If they know very much about it they evidently know more than the Attorney General of the United States, William H. Levi, a man who on most subjects seems to have no trouble making up his mind and speaking it. Interviewed recently by *U.S. News & World Report* (June 30) about a Senate bill that would reduce the penalty for mere possession (for the first conviction) of marijuana he said that he

was not at all sure that it was a good idea to have such a "symbolic decriminalization" of marijuana. He gave several reasons for his uncertainty, among them the fact that the opinions of scientists and medical experts on the subject are in constant change and contradiction. He is not at all persuaded that the use of marijuana is harmless. If he knew much less than he does about the findings, or non-findings, of research in this field he could speak with much more certainty.

A little wisdom may be a dangerous thing, but it does facilitate coming up with positive answers to questions which baffle those whose wisdom is a little more than just a little.

I remember hearing a (possibly apocryphal) story many years ago, about somebody entering a general merchandise store in a Vermont village on a winter afternoon. A number of men, all whittling, were seated 'round the pot-bellied stove. As they whittled on they also rattled on about how the government in Washington ought to be run. Each one of them knew exactly how it should be run, and was saying so—except one man who spoke not a word and who may have known just enough about the subject to stick to his whittlin'. He was Calvin Coolidge, retired President of the United States.

Old Shaker saying: "Never miss a chance to keep your mouth shut."

The Cover

With a blessing from Bishop Maurice Wood of Norwich, mobile priests speed out to spread the Good News with crash helmets on their heads and a prayer in their hearts. The idea for a fleet of Heaven's Angels is the bishop's and it is based on economics. The Bible urges prudence and economy in all things, so why not in increasingly costly gasoline? The bishop decided that the priests should swap their thirsty cars for motorbikes that can get 200 mpg as they make their rounds in rural diocesan villages. At the bishop's residence, the bikes were blessed. The men revved up, and after some shaky starts, the bishop was satisfied. "Although this scheme has been referred to as . . . a rodeo of reverend gentlemen," the bishop said, "there is a serious intention in this move."

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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. Walnwright, 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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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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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.

Bicentennial or Mission?

Thank you for your excellent reporting on the Executive Council Meeting [TLC, June 8]. I heartily agree with Bishop Allin, but cannot fully agree with the seemingly contradictory action of the council. You report that Bishop Allin said when discussing mission "We ought to be involved with it." The council then did nothing actively to further this mission but approve a few companion relationships. It did, however, approve a budget of \$106,000 for the Bicentennial. I ask, will souls be saved through this program (an old-fashioned question, but certainly in line with the first priority—evangelism)? Wouldn't the money be put to better use in the mission field at home and abroad? \$106,000 is enough to support 10 to 15 people for a year; it is enough to set up an endowment for a missionary's salary; it is enough to train 35 priests in seminaries overseas (based on \$1,000/year for three years) to evangelize their own people.

Jesus' last command to us is to "make disciples of all nations," to baptize them, and to "teach them to observe all the commands I gave you." If we are his disciples we must observe all his commands including this one.

(Miss) JANE ELLEN TRAUOGOTT
Washington, D.C.

Charismatics—Right Label?

Why not call them by what they truly are: *Glossalists!* Charismatic, from the Greek language, is a much deeper, wider, higher, longer word in meaning. Each of them, like each of us, has varying amounts of charisma given by the grace of our God.

(The Rev.) POLAND H. MILLER
Church of the Ascension

Seattle, Wash.

Experience on Pentecost

I seldom take the time to write letters to editors or to organizations. However, I was involved in an incident on Pentecost Sunday that I feel is relevant to the agony that our church is now going through.

I am an air traffic controller and for the past three months I have been in Oklahoma City, Okla., attending classes at the Federal Aviation Administration Aeronautical Center. While there I attended services at St. Paul's Cathedral, where, thank God, the Book of Common Prayer is still regularly used. I never attended one of those hideous authorized services. On Pentecost Sunday two Roman Catholic friends asked if I would take them to mass, after which we would attend the 11 a.m. holy eucharist at St. Paul's.

Now, I have attended Roman Catholic

services before, but never have I been so shocked as I was that Sunday. There was no processional, no formality, and the liturgy was so confusing to my friends and myself, that we were completely lost. They like myself have always sought out a church that adheres to the old rites. In fact, one of my friends was so upset by the fact that a layman was administering the chalice that he left the church before the service ended.

We then left and went to St. Paul's where the service was Book of Common Prayer and traditional with a gorgeous processional and a most beautiful service. My two R.C. friends expressed deep appreciation for my having brought them and said that the service was one of the most moving and beautiful they had ever been to. And by the way, they had no trouble with the wording in the 1928 Book.

I hope that this letter reaches the hearts of those who would destroy our heritage and our Book of Common Prayer and let me say that none of us is over 28 years old. It is evident that Vatican II is a failure in that many are now beginning to rebel against it, especially the young. I would appreciate a letter from every member of Standing Liturgical Commission and from every bishop explaining who wants the Book of Common Prayer changed and why they think we are so stupid that we cannot understand the Queen's English, which is certainly more beautiful than the Zebra-and-Green-Books english.

RANDALL G. HICKMAN

Huntsville, Ala.

Re. The Allin Citation

I take issue with the Rev. Edward Waldron's letter in the July 6 issue in which he states that the contempt citation against Bishop Allin at the Wendt trial "was in no way initiated by the defense" but was "entirely the action of the court itself." The action was taken by the court, but it was initiated by the defense.

Fr. Waldron, who states he was present throughout the trial, questions Dr. Simcox's editorial right to make critical comments on its proceedings and verdict when he was not there in person. He labels Dr. Simcox "vicious, disrespectful, cynical, and hypocritical" in his judgments on various aspects of the trial, and cancels his subscription to TLC.

Dr. Simcox was not present, but I was, for all of its sessions, as his Washington correspondent. I took down, verbatim, the testimony and proceedings, on both sides, and from this I tried to write an objective account of what took place. I sent this, along with the complete set of documents furnished the press (which included the correspondence and telegrams between the court and Bishop Allin) and I have kept him informed, by letter or by phone, of all post-trial related happenings, some of which have been grossly misrepresented in the secular press. The accounts in TLC were based on my dispatches and on other material furnished by Religious News Service.

From my shorthand notes, I submit the following, recorded on Friday, May 2, when Bishop Allin's name was called as a witness,

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as it had been on each of the two preceding days, and noted absent. Bishop Allin's final wire was read out and accepted as Exhibit 17. In his wire he expressed regret at the confusion over his non-appearance, and stated that long-standing commitments prevented his attendance, he being in Toronto for top-level conversations with the Archbishop of Canterbury and the Primate of Canada, then flying on to open the Arizona diocesan convention, and then consecrating the new Bishop of Missouri—valid and acceptable priorities in anybody's book. Bishop Allin had also offered to testify by deposition or to come at any other time, both of which the defense declined to accept.

To quote my notes on May 2: "Edward Bou, assistant counsel for the defense, then rose to his feet and addressing the five jurors, said, 'Would the court consider taking action on his absence?' The court recessed to confer, and on their return Judge Llewellyn Thomas announced that they would act later on this matter. At the beginning of the afternoon session, speaking for the court, he read the contempt citation, which was received in shocked silence by those present, and reported in headlines in the afternoon and next-morning papers."

It is true, as Fr. Waldron says, that the court was a "duly constituted body of capable and conscientious members," and that the proceedings were conducted with decorum. But the fact remains that the gross ambiguities and contradictions, in many areas, made it something of a farce, all told. Fr. Waldron claims that the proceedings were conducted "with respect for the rights of everyone involved," but there was little consideration given to Bishop Allin's position, or to the commitments to which he gave priority.

The defense did initiate action toward the contempt citation, and did all in its power to represent Bishop Allin's non-appearance as a complete cop-out.

DOROTHY MILLS PARKER
Washington, D.C.

For the Record

Your paragraph in June 15's lead article regarding a concelebration of the eucharist "At the end of the first day's hearings" at

the Beebe trial is erroneous. You state that "Mrs. Cheek, Miss Heyward, and five others of the Philadelphia 11 were celebrants."

I attended the trial and all concelebrations held in conjunction with it. At no time did more than five of the Philadelphia 11 celebrate together. This was at Christ Church, Oberlin, the night *before* the trial when the Rev. Frs. Peter Beebe, Dalton Downs, William Wendt, Ernest Harrelson, and Franklin Gose concelebrated with the Rev. Mrs. Alla Bozarth-Campbell, the Rev. Mrs. Jeannette Piccard, the Rev. Miss Suzanne Hiatt, the Rev. Miss Carter Heyward, and the Rev. Mrs. Alison Cheek.

At noon on the first two days of the hearings, there were celebrations in the park a few blocks from the trial, and a final celebration was held there at the conclusion of the third day's testimony in which seven male priests concelebrated with four of the Philadelphia 11 and some 100 persons who had witnessed the trial. Some of them may object, as I do, to your characterization of us as Fr. Beebe's "followers."

ANN KNIGHT
Brattleboro, Vt.

"The Continuing Episcopal Church"

For what it's worth I want to take issue with the exclusivistic use of "the continuing Episcopal Church" that the Rt. Rev. T. S. Kleppinger of the United Episcopal Church uses to call his and similar groups. He has forgotten a century of dissent. It began not as he would indicate in 1970, but the term came to use in 1870 in the Evangelical Movement and continues today in the Reformed Episcopal Church.

I am amused at the paradox of his seeing his group as the "continuing Episcopal Church" whilst the rest of the church executes a "column left," when the Reformed Episcopal Church considered itself the "continuing Episcopal Church" at a time when they felt the rest of the church executed a column *right* in the rise of the Tractarian Movement.

The truth is that both movements are disintegrating; the former from the high church vs. low church crises of the 1870s,

and the latter from the racial crises in the 1960s, now both dead issues and that "columns" right and left ultimately crumble but the foundation of the church, Jesus Christ, remains and lives unchanged, and a "continuing movement" is a presumptuous folly of mankind, God being the ultimate builder. (The Rev.) HERBERT GEER MCCARRIAR, JR.
St. Agatha's Church
DeFuniak Springs, Fla.

Cost of Revision

Three cheers for Mr. Mainwaring [TLC, June 8]. His letter on the ecology of book-making was wonderful.

Is it not time for an accounting? I think a lot of us would like to know exactly how much money has been spent in the last 15 years on the various trial service books and other publications of the SLC, and also how much has been spent to underwrite the work of the commission itself—the seemingly endless series of conferences, trans-continental commuting, selling sessions in the various parishes and dioceses, and all the other paraphernalia of a large ecclesiastical bureau.

There cannot be any good reason for members of the church not to be informed about this, since we have paid the bills. I don't recall any statement about it, and the figures have been hard, if not impossible, to come by.

One also wishes that Fr. Malania and others would stop talking about democratic processes and popular participation in liturgical revision. That's just silly. But if he really means it, why not take a referendum of our members (quickly, before attrition becomes too evident) and see how they vote: Do you prefer to continue to use the Prayer Book in its present edition or the new book containing the various services hereto known as trial uses?

Even if General Convention did not feel bound to act in accord with the results, it would be interesting to find out. Until we do find out, the SLC should, in all honesty, cease to talk about democratic process and its own mode of operation.

Even P. T. Barnum knew that you can't fool everybody all the time.

(The Rev.) WILLIAM H. RALSTON
St. John's Church
Savannah, Ga.

We expect to publish some findings on this question of the cost of Prayer Book revision later this summer. Ed.

Liturgical Illiteracy

In his fine "Around and About" column of July 6, the editor questions "whether the Prayer Book should be composed for those who cannot or will not read." The biggest open secret in the Episcopal Church is that the Standing Liturgical Commission can't write English; so I would carry Dr. Simcox's remark a step further and question whether the BCP should be revised by those whose literary gifts are so meager as to be non-existent. We are in danger of being permanently stuck with a non-book for the semi-literate, easily the most serious threat facing the Episcopal Church today.

MICHAEL HEFNER
Lincoln Park, Mich.

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THE PRAYERS OF THE NEW TESTAMENT.
By Donald Coggan. Harper & Row. Pp. 188. \$6.95.

There is naturally a revived interest in anything the newly enthroned Archbishop of Canterbury has ever written; and the new interest in this book (first published in 1967) is warranted. The substance of this small book deserves a careful reading by every lay member of the Christian church. The clergy will also find it stimulating and helpful, even suggestive for their teaching/preaching as well as rewarding for their inner life.

Dr. Coggan treats the many and varied prayers found in the New Testament. Each prayer is given his exegesis, almost verse by verse, with enrichment from his good acquaintance with a number of great literary minds.

The archbishop assigned himself the task, initially, of presenting his materials in such a manner as to persuade the reader to pray, actually to get down on his knees (or stand up, for that matter) and pray.

It's obvious, by the tone and procedure used, that Dr. Coggan believes more of God's people *would* pray, and would pray more than they usually do, if they had helps in doing so. He posits a confidence in the people of God. That, in itself, induces openness to the Spirit who guides our reading (and our praying). As a consequence, reading this book makes one stronger in the faith; it's nourishment as well as an appetizer.

This is an excellent book to keep on one's shelves, and/or to select for gift giving at any season of the year.

(The Rev.) PAUL Z. HOORNSTRA
Grace Church
Madison, Wis.

PARAPSYCHOLOGY: A Century of Inquiry.
By D. Scott Rogo. Taplinger. Pp. 293. \$12.50.

This has not been an easy book to review. I tried to put aside my own prejudices and scepticism but I soon found the author was trying too hard to convince the reader that parapsychology with its various offshoots was a verifiable science, so I soon found myself making judgments about his claims. It would have been better if he had simply given the evidence and allowed the reader to make his own conclusions.

It is a book with remarkable material about the history and development of all forms of parapsychology: E.S.P., the nature of Psi, telekinesis, survival and con-

tact after death, etc. It is an interesting book for those with knowledge about the subject who wish to further their interests in it.

The efforts to prove and impose this field of study are in line with the general efforts of modern western man to find ready and external answers to all his problems. So many people I know seem anxious to embrace any system which will relieve them of the necessity of thought, decision making and personal action in the management of their lives. After reading such a book I find I readily agree with Bonhoeffer who said that one needs to live as if God didn't exist, working out his own life as far as he is able, placing his acceptance of God's will in a more pervasive manner than minute decisions.

(The Rev.) JUDSON S. LEEMAN, M.D.
Sacramento, Calif.

FANTASY AND THE HUMAN SPIRIT. By John Charles Cooper. Seabury/Crossroad. Pp. 178. \$7.95.

The title of Dr. Cooper's latest book fails fairly to define the precise areas of his investigation. He suggests vaporous and cloudy realms of the imagination; but his investigation is going to be of such real human concerns as career choices, constructive life goals, building a healthy society, and dying a good death. By "fantasy" he means not visionary make-believe or mind-play, but everyone's "personal inner life story" that he is telling himself — the role he is casting himself in — and is unfolding to the world through his speech and actions. By "human spirit" Dr. Cooper means not so much the intangible soul as the psyche, functioning at the center of feeling, thought, and behavior, and readily recognizable in good mental health or poor mental health. The relationship then between psyche and chosen life-role is simply this: if one's choice of role fully realizes his talents and potentialities, he enjoys good mental health, and not incidentally, society benefits from his dream of self materialized into fruitful action. Conversely, society suffers from "those persons who are cut off from their own inner stories, who forcefully accept some dull, average story for themselves, and who then proceed to force the rest of us to live by it."

Drawing on considerable psychological insights, Dr. Cooper classifies various "life scenarios" that act out inner fantasies: successful scenarios such as the Teacher or the Wounded Healer (best exemplified by the life of Jesus); and unsuccessful scenarios such as the Entertainer or the

Soldier of Fortune. It is not impossible to change one's scenario by changing first one's inner story — perhaps through encountering and adopting for oneself some one of the "great families of fantasies" that are world religions or world philosophies. In any event, it is needful lifelong to keep telling our true story, moving from the inward to the outward, keeping in touch via our imagination with the whole natural and social world around us. Right up to its final episode of death, the story must be told; and perfectly told, its meaning at the end is realized "in an ecstatic experience of self-transcendence."

Not obtruded in the author's gently talkative style are tools for productive self-analysis and for pastoral counseling, particularly at the approach of death. Of especial interest to the student of literature are his many critical appreciations of classic and contemporary writers — the writer being preeminently "one who is vividly aware of his own inner fantasy life." For poetry he reserves his highest praise: "I do believe that poetry is the natural language of mankind and that our inner story is told in poetry." Just once he gives us a poem of his own. Reverting in every chapter to his own life-story, to himself as Soldier of Fortune or Teacher or Writer, he objectifies the lesson that he teaches: the person daily actualizing the plot of his own personal story is best able to think and feel, share and belong, help and heal.

NANCY G. WESTERFIELD
Kearney State College
Kearney, Neb.

Books Received

MARCHING ORDERS: Daily Reading for Younger People, William Barclay. Westminster. Pp. 192. \$2.95 paper.

LET THE LIVING BIBLE HELP YOU, Alice Zillman Chapin. Harper & Row. Pp. 185. \$6.95.

SCHIZOPHRENIA: A Source of Social Insight, Brian W. Grant. Westminster. Pp. 252. \$10.00.

STEWARDSHIP: Myth and Methods, John H. MacNaughton. Seabury. Pp. 137. \$3.95 paper.

SENSITIVITY TO WHAT? Anna Mow. Zondervan. Pp. 97. \$4.95.

LORD, IT'S ME AGAIN, Alton H. Wilson. Poetry. Doubleday. Pp. 102. \$5.95.

PREACHING FOR TODAY, Clyde E. Fant. Harper & Row. Pp. 196. \$8.95.

WHAT FAITH HAS MEANT TO ME, ed. by Claude A. Frazier. Westminster. Pp. 171. \$4.95 paper.

I PLEDGE ALLEGIANCE: Patriotism and the Bible, Paul S. Minear. Westminster. Pp. 140. \$2.65 paper.

FACT AND FAITH: Coming to Grips with Miracles in the New Testament, David L. Bartlett. Judson Press. Pp. 135. \$3.95 paper.

FIRST THINGS FIRST: What Are Our Christian Priorities? Joseph I. Chapman. Judson Press. Pp. 96. \$2.50 paper.

BEGINNING OF LEARNING, J. Krishnamurti. Harper & Row. Pp. 254. \$10.00.

BECOMING HUMAN: An Invitation to Christian Ethics, William E. May. Pfaum Publishing Co. Pp. 147. \$4.65 paper.

READER'S COMPANION TO THE BIBLE, Ralph D. Heim. Fortress. Pp. 135. \$3.50 paper.

AN OLD CREED FOR A NEW DAY, Dan Prom Smith. Fortress. Pp. 134. \$3.50 paper.

MODERN ECUMENICAL DOCUMENTS ON THE MINISTRY. S.P.C.K. London. Pp. 141. £1.50 paper.

MORE PSALMS FOR ALL SEASONS, David Allan Hubbard. Eerdmans. Pp. 96. \$1.50 paper.

The Living Church

July 27, 1975
Trinity 9 / Pentecost 10

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VATICAN

Belief in Devil Reaffirmed

The Vatican's doctrinal agency has reaffirmed the traditional belief of the Roman Catholic Church that the Devil, or Satan, exists in fact, not fantasy, but warned against "morbid fascination" with "facile" claims of demonic possession and manifestations.

A study commissioned by the Sacred Congregation for the Doctrine of the Faith, which is charged with safeguarding official church teaching, denied that the Devil was simply the personification or dramatization of evil.

A summary of the study was published in a two-page supplement to the Vatican daily, *L'Osservatore Romano*.

Publication of the summary recalled a speech by Pope Paul in 1972, in which he affirmed that the Devil is "a living spiritual being, perverted and perverting. A terrible reality. Mysterious and frightening . . . [A] dark and disturbing spirit [who] really exists . . . and still acts with treacherous cunning; the secret enemy who sows errors and misfortunes in human history."

The Vatican study expressed disquiet over current disbelief, in some church circles, in the reality of the Devil. It said: "It would be a deadly mistake to behave as if the work of the Redemption had already been completed. Satan, whom Jesus met in the desert and during his Passion, cannot be the mere product of man's tendency to stonify and personify his beliefs. Nor can [Satan] be the aberrant leftover of a primitive cultural language."

Contemporary studies by scholars and theologians casting doubt on the existence of the Devil, said the report, "could not but trouble people's souls."

At the same time, the report cautioned against using the Devil as a "facile" means to explain "unusual evil happenings."

Alluding to current interest in the occult, black magic, demonology, and demonic possession, it declared: "It is easy to fall victim to the imagination, to get

carried off course by inaccurate tales, sketchily outlined, carelessly interpreted."

"Evils that are sometimes attributed to the work of the Devil," the report said, "should be seen from the other side: as drawing man closer to Christ. . . ."

"Never," it emphasized, "should Satan be accorded a position or a power as a 'competitor' to Christ."

WASHINGTON

Parish Invites Woman As Member and Priest

The Rev. Alison Cheek, one of the Philadelphia 11, has been invited formally to join the Church of St. Stephen and the Incarnation, Washington, D.C., as "a member and as a priest."

Shortly before she received the invitation, she had said in a sermon at Christ Church, Oberlin, Ohio, that she "will never accept ecclesiastical discipline because I have been ordained as a priest of God and will act out my priesthood."

The offer from the Washington parish would include a regular schedule of duties. The church's rector, the Rev. William A. Wendt, had been found guilty of disobeying his bishop by permitting one of the Philadelphia 11 (Mrs. Cheek) to take the part of a priest in celebrating the eucharist.

Mrs. Cheek reported that the Bishop of Washington has declined her request to accept her as a priest by transfer from the Diocese of Virginia or to license her to serve as a priest while remaining within her canonical diocese.

Her bishop, the Rt. Rev. Robert B. Hall, has not accepted her as a priest.

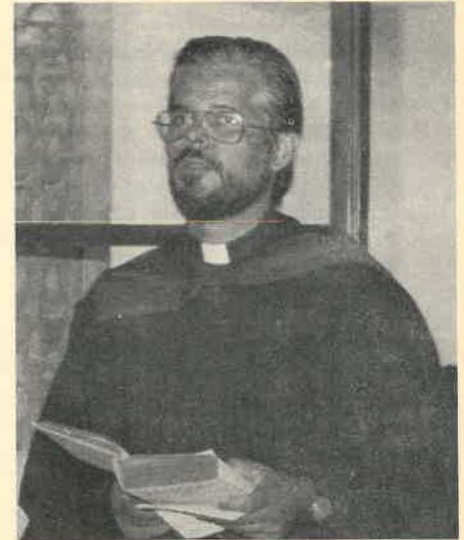
SEMINARIES

Acting Rector Named

Trustees of the Episcopal Theological Seminary of the Caribbean elected the Rev. Jose E. Vilar acting rector for a one year term. Fr. Vilar, who is the first Latin American or Caribbean to head the institution, has been the seminary's director of field education for the past three years.

In spite of the many responsibilities of his new position, Fr. Vilar plans to continue his work with the congregation of St. Thomas' Church in Carolina, with the assistance of a full-time deacon.

A graduate of Ripon College and Berkeley Divinity School, Fr. Vilar has



Acting Rector Fr. Vilar: A concern for pastoral ministry.

completed four quarters of clinical pastoral education and in addition has had sufficient graduate work to enable him to teach Greek and Hebrew.

The retiring rector, the Rev. William F. Haugaard, said his successor has "imaginatively combined practical experiences in parochial, clinical, and institutional settings with disciplined theological reflection."

"I anticipate," he said, "that Fr. Vilar's leadership of the seminary will lead to a further integration of the so-called academic curriculum with a concern for pastoral ministry."

NAMIBIA

Bishop's Wife Deported

The American wife of the British-born Suffragan Bishop of Damaraland refused to leave the South Africa-administered territory of Namibia on the day designated by government authorities for her expulsion.

In so doing, Catherine Wood exposed herself to the penalty for disobeying deportation orders: "Liability to imprisonment with or without hard labor for a period not exceeding 12 months."

She and her husband, the Rt. Rev. Richard Wood, staunch supporters of black majority rule in Namibia, were ordered to leave the country by June 23. Also ordered expelled was a Lutheran layman, Rolf Friede of Windhoek's Christian Center. They were declared un-

The Living Church Development Program

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

Previously acknowledged	\$21,432.92
Receipts Nos. 16,507-16,555,	
June 25-July 8	804.00
	\$22,236.92

desirable residents" by the country's all-white Executive Council.

Mr. Friede left Windhoek following a church service. Bishop Wood left by automobile for Botswana, with Mrs. Wood scheduled to leave with their baby, by air.

Mrs. Wood, however, stayed, spending two days mostly at home. On June 25, four police officers took her into custody, as she told them, "I won't go."

She and the baby were put on a plane for Johannesburg.

The organization known as Episcopal Churchmen for South Africa reported that the Woods planned to fly to England, but that they intend to return to Africa, where the bishop will open a mission station in southern Angola, a few miles from Namibia.

A few days after the bishop and his wife left the country, a newly ordained priest arrived to serve as Vicar General of the Diocese of Damaraland.

Authorities confiscated all papers and documents the Rev. Edward S. Morrow was carrying, including his letters of appointment and other credentials. All documents were later returned to him.

In meeting with reporters, the 40-year-old white South African priest said he had not come "to promote any political ideology."

Meanwhile the Rt. Rev. John M. Allin had called on President Gerald Ford to intercede on behalf of Bishop Wood.

Bishop Allin also wrote to Prime Minister B. J. Vorster of South Africa to say that the action against Bishop Wood "will be a matter of grave concern to Christians all over the world."

PENNSYLVANIA

Good Shepherd, Rosemont, Reaches to India and Africa

In the affluent suburban town of Rosemont, Pa., is the Church of the Good Shepherd. Half a world away in Chungthara, India, is a town of 25,000 served by a small mission hospital under the Mar Thoma Church of Malabar. The hospital's facilities are crude, and not adequate to serve the people of the area, but the members of Good Shepherd are helping the people of Chungthara to improve their medical care.

Two years ago, the Rosemont Episcopalians learned of an opportunity to provide medical aid to correct the congenital facial deformities and cleft palates common in Chungthara, resulting from poor nutrition and lack of sound health care. Dr. John Van Ness, a vestryman of Good Shepherd and an oral surgeon, agreed to head a medical team of surgeons and a speech therapist.

The first need was for money. The hospital needed equipment to facilitate examinations and surgery—there was no operating room, no proper equipment for anesthesia or even for sterilizing instruments. An anesthetist was brought to

Chungthara from some distance. Patients were screened so that the time of the surgical team could be put to best use during its three-week visit.

Good Shepherd raised \$7,000 above its regular giving to finance the trip, and appeals to surgical companies and hospitals produced the necessary equipment. On March 23, 1973, the medical team was blessed and charged with their mission at a Sunday service.

While in Chungthara the team saw 70 patients a day. Most attention went to children and over 30 operations on lips and palates literally gave them the gift of speech. The team also trained local personnel for follow-up care.

Recently the Rosemont parish raised an additional \$3,000 to help build a much needed wing for the hospital. Villagers will do the work using handmade bricks.

In return for their gifts the people of Good Shepherd have received many handcrafted gifts from Chungthara.

Their experience in mission in India moved the Good Shepherd parishioners to turn their eyes and thoughts to Africa. They are building up a fund to help construction of a mission church in Kiri, Liberia. The English missionary priest who serves that Liberian mission has baptized more than 800 persons over the last year.

Both the Indian hospital wing and the African church will be named after the Good Shepherd.

EDUCATION

Future Needs Discussed for Children of '70s

A colloquium on educational curriculum held in New Harmony, Ind., and sponsored by the Association of Episcopal Colleges and the National Association of Episcopal Schools brought together representatives of all levels of schooling from

kindergarten into adult education.

The presupposition of the meeting, called "colloquium 20-20," was that a child born in 1970, entering first grade in 1976, would be 50 in the year 2020. The question put before the educators was "What sort of curriculum should this child be given now to equip him or her for leadership at that time?"

Opinions established at a preceeding conference, held at the University of the South in March, 1974, were confirmed at the New Harmony meeting and the implications extended. These were:

1. Education could be America's most important export in the 21st century.
2. Present curriculum is inadequate because its internal structure is not suitable and its philosophy unsound.
3. Old disciplinary lines are too rigid, geared to coping with quantifiable material, unsuited to dealing with the non-material knowledge of the 20th century.
4. The major problems afflicting the world today . . . cannot be solved by today's curriculum.
5. Today's problems are "we" problems as well as "I" problems, human rather than technical, societal rather than individual.

Tomorrow's education, the colloquium concluded, must be transcultural, transgenerational, interdisciplinary, multi-lingual, independent of political control, and inculcating an obligation to transform, improve, and continually update society. Moving to these educational concepts will require a new epistemology, retraining of teachers, education of constituencies, rewriting of textbooks, and the courage to implement the best judgment possible.

Education, the colloquium said, must adopt a longer perspective and consider the overall needs of man which were



Good Shepherd Hospital, Chungthara

listed in five categories: matter, society, self, aesthetics, and religion.

The meeting, funded by a grant from the Carnegie Corporation, was led by the Rev. John P. Carter and Dr. Arthur Ben Chitty. The New Harmony site was chosen because the two 19th century utopian communities founded there represented religious zeal (the Rappites 1814-1824) and educational idealism (the Owenites 1824-1900).

NEW YORK

"Come Labor On"

Samuel Edward Benson, 76, a great-grandfather and retired stockbroker, was ordained to the priesthood recently in a service at Trinity Church, New York. Ordered a deacon in 1966 after studying at the Mercer School of Theology on Long Island, he has been working with Trinity on an unpaid basis, mostly making hospital visits and other pastoral calls.

He will continue this relationship as a priest.

"The one thing a priest is given authority to do is absolve people from their sins," Fr. Benson said. "It seems to be the basis of a lot of people's troubles, the feeling of guilt." And he was disturbed because as a deacon he could not hear the confessions of the sick and offer them absolution.

"He always wanted to be a good deacon," said his wife, Helen. "It was at the urging of others that he started considering the priesthood."

The Bensons, both widowed in the 1950s, were married in 1963.

Mrs. Benson, who served as sub-deacon at the service, is chief nurse at the Trinity-Beekman Downtown Hospital Methadone Center in New York.

Speaking of Fr. Benson, Stanley Woodliffe, an elevator starter at the church office building across the street from

Trinity, said: "I've known him for 25 years. He really does it out of love. He visits my father, who is 84, all the time. He sure hides his light under the bushel, as they say."

A native of Brooklyn, Sam Benson was a partner in a brokerage firm when the 1929 crash hit Wall Street.

"My first month's bonus was \$10,000," he recalls. "After the crash I wound up owing them \$27,000."

Despite this experience, he stayed in the business, retiring only five years ago.

Fr. Benson said he did not think it too late to undertake a priestly ministry.

CHURCH OF ENGLAND

Closer Ties Urged for Religious Education

Closer association of the Church of England, the Roman Catholic Church, and the Free Churches in the field of education was urged by the Rt. Rev. Eric Kemp, Bishop of Chichester.

"The days of battle" over church schools are "long since past," he noted.

Lay people could help by informing their municipal councilors and education committees that they care about church schools and church colleges of education, the bishop said.

Earlier he had criticized state schools, in which religious education is in the hands of unbelievers, and other schools where teachers who are Christian are severely restricted in giving expression to their beliefs.

"On the other hand," the bishop said, "we read of places where moral permissiveness is taught and social disruption encouraged." . . .

"There is no doubt that the spirit which allows and encourages them is growing," he said, adding that in many quarters it is considered quite improper to take account of a teacher's religious

and moral beliefs when making an appointment.

Bishop Kemp cited several problems caused by governmental budget cuts in education: classes "so large as to make teaching difficult," a "severe reduction" in teacher training institutions, and "the threat of pressure from government" as to what courses children should take.

"These factors create real problems for church schools," the bishop declared.

People Before Churches?

The common contention that "people must come before churches" is questioned by the Archbishop of Canterbury in the recently issued 1974 report of the Historic Churches Preservation Trust.

The Most Rev. Donald Coggan, president of the trust, claims that there is "error in this false dichotomy."

It is for people, he said, that churches must be preserved—"first that they may derive inspiration and comfort from worshiping in them, and secondly that the whole nation may enjoy the enrichment of heart and mind that comes from the contemplation of beautiful buildings rich in memories of our historic past."

The primate adds that in view of present-day costs, it is clear that the task can no longer be adequately discharged without state aid in some form. Equally, however, the trustees are convinced that there will always be an urgent need for voluntary effort.

Receipts by the trust for 1974 amounted to \$303,000. It issued grants totalling \$193,000 which were allocated among 143 churches in England.

Political Involvement Endorsed by Liverpool

Clerical involvement in politics was urged when the Rt. Rev. David Sheppard, being installed as Bishop of Liverpool, delivered a hard hitting address on political and ecumenical issues.

The former Suffragan Bishop of Woolwich said, "The church can only provide a reminder of people's responsibility to those in weaker situations if its members renounce the luxury of being armchair, elder brother critics keeping their hands clean of the 'dirty game' of politics, and become involved in corporate life at work and in the community.

"And the church can only provide that reminder about brotherhood if it renounces its own divisions and demarcation disputes."

He added that "Christian reconciliation should not necessarily seek to prevent conflict. It will not pretend that there is one clear Christian line we should all agree on. . . . Conflict can be good. Honest, tough argument is to take our brothers seriously."

Referring to the trade union movement, Bishop Sheppard said he sometimes won-



The Rt. Rev. William H. Folwell, Bishop of Central Florida, and his new deacons, all ordained recently at the Cathedral Church in Orlando.

ders if the Christian church has any toehold on common ground or any right to speak to those who have newly-found power.

Working class people, he said, "Have long been on the receiving end of the use of power by other groups. During those long years the church has only emphatically reflected the indignation of injustice which the great prophets of the Old Testament expressed. Do we now have the right to ask people to make sacrifices when they have so recently found power?"

Turning to the ecumenical issue, Bishop Sheppard said that Christians of differing affiliations had strong convictions. "Let us not water them down," he declared. "We know there are points of conflict. Let us not pretend they don't exist. Yet we are brothers in Christ; separated brothers, but brothers."

He said he hoped that before Anglicans planned any projects on their own, they would ask themselves, "very carefully and repeatedly, why we should not plan and run these together with other Christian brothers. When we get to know each other we can dare to stop treading so delicately and to take each other seriously enough to argue about some of those old points of conflict."

Some 3,500 people crowded into Liverpool Cathedral for the installation of the 45-year old bishop, who sought formal entrance to his cathedral by knocking on the west door, not with his pastoral staff but with the mallet used by King Edward VII when the foundation stone of the cathedral was laid in 1904.

ROMAN CATHOLICS

Plunket Canonization Set

Some of the relics, including bones, of Blessed Oliver Plunket, the Irish martyr who will be canonized by Pope Paul on Oct. 12, have been moved secretly from the Benedictine Abbey of Downside, near Bath, England, to Ireland.

Oliver Plunket was Archbishop of Armagh and Primate of All Ireland when he was hanged, drawn, and quartered at Tyburn in west London in 1681 as a victim of the so-called Titus Oates conspiracy. He was the last martyr to die at Tyburn.

Born in Ireland in 1625, Oliver Plunket taught in Rome for some years and in 1669, was appointed Archbishop of Armagh.

He continued his ministry in secret during the persecutions that began in 1673, but was arrested in 1679 in the "popish plot" excitement caused by allegations made by Titus Oates. The day after the archbishop was killed Oates was exposed as a fraud.

When Blessed Oliver Plunket is canonized, he will be the first Irishman so honored in 700 years.

BRIEFLY...

■ Dr. John T. Fry, a communicant of Trinity Church, New York, has been named to head the fund drive aimed at raising \$3.1 million for Cuttington College in Liberia. He is chairman of the board of Equitable Life Assurance Society.

A 16 minute documentary film which tells the past and present story of Cuttington College is available for rental from ROA Films, Milwaukee, Wis.

■ Matthew Costigan has been named national treasurer of the Episcopal Church, succeeding Dr. Lindley M. Franklin, Jr., who will retire August 1, after 29 years with the church's financial department. Mr. Costigan, assistant treasurer for the past nine years, was controller prior to 1966. Succeeding Mr. Costigan as assistant treasurer is Louis Gill, who has been in the finance department since 1959.

■ Gov. Meldrim Thomson, Jr., of New Hampshire, has signed a bill authorizing school districts to allow voluntary prayers and recitation of the Pledge of Allegiance in public elementary schools. School districts may decide through local option if children may recite, voluntarily, the Lord's Prayer and the Pledge of Allegiance.

■ The Interreligious Task Force on U.S. Food Policy has called for federal legislation guaranteeing a minimum 7 million tons of U.S. food annually for the next five years to needy countries. The minimum should be open to upward revision said the Rev. George A. Chauncey, chairman of the task force. He recommends revisions in the Agricultural Trade Development and Assistance Act of 1954 (PL 480) "to make U.S. food aid more satisfactory and more just until food aid is no longer needed." The task force represents "an organized team of Washington-based staff" of more than 20 religious bodies and agencies.

■ In conjunction with the canonization of Mother Elizabeth Seton in Rome, Sept. 14, a program and liturgical service will be celebrated on the same day at the Seton shrine at St. Joseph's Provincial House, Emmitsburg, Md. By the time the first mass is offered in the house chapel, Pope Paul VI will have proclaimed the decree elevating Mother Elizabeth Seton to sainthood—the first native of the U.S. to be so revered.

■ Fifty-five year old Archbishop John Chisholm of Melanesia was buried in Honiara, Solomon Islands, following his death from throat cancer. He was about to begin a speaking tour when his illness was diagnosed. He died after a month in a Melbourne hospital and his body was flown back to the Solomons' capital. Born

and educated in Australia, he was ordained to the priesthood in 1948 and consecrated in 1964. Named Bishop of Melanesia in 1967, he became archbishop of the area last January, when it became independent of the Church in the Province of New Zealand.

■ The Rev. Donald M. Hulstrand, rector of St. Paul's Church, Duluth, Minn., will begin his full-time responsibilities as executive director of the Anglican Fellowship of Prayer, Sept. 1. He has been associated with the AFP for the past 15 years.

■ Dr. W. A. Visser 't Hooft, 75, general secretary of the World Council of Churches for the first 20 years of its life, received the Augustin Bea Prize during a ceremony at the Ecumenical Center in Geneva, Switzerland. The prize is given by the Humanum Foundation of Geneva for distinguished service to "peace, human progress, and justice," in memory of the late Augustin Cardinal Bea, president of the Vatican Secretariat for Promoting Christian Unity, who died in 1968.

■ In the past 12 years since the death of Pope John XXIII, some 15 million pilgrims from all parts of the world have visited the little village of Sotto il Monte in northern Italy, to visit the local church where Angelo Roncalli was baptized and the house where he was born. Many of them also visit the late pope's brother, Zaveria, 92. Town authorities did not expect the number of visitors to last as long as 12 years, and certainly not to show signs of increasing as has happened in the past five years. Lately visitors have numbered 50,000 daily.

■ The Southern New England Conference of the United Methodist Church has adopted a one-year moratorium on accepting new candidates for the parish ministry, although at least 15 people have applied for positions. Not one of the 315 congregations in the conference has a vacancy. The moratorium does not affect efforts to employ minority ethnic candidates.

■ Although several other women have served as cantors, Barbara Herman is the first female cantor to be certified after completing a five year study program at the School of Sacred Music, Hebrew Union College—Jewish Institute of Religion, New York.

■ A report to the American Bar Association House of Delegates calls for the repeal of state laws making prostitution a crime. Current laws in 49 states have a "negative effect" on police, prostitutes, and the community and also violate women's rights and the rights of both sexes to privacy, the document said. Prostitution is now legal only in Nevada, which allows it in individual counties if approved by referenda.

MARIJUANA:

The



RNS

By WALTER D. DENNIS

In the October 20, 1974, edition of *THE LIVING CHURCH*, an article appeared by Rodney Usher-Wilson entitled "The Case Against Marijuana." Since that time the issues of marijuana use, its possible effects on human health and the legal situation have been further—and, I believe, compellingly—addressed in a number of authoritative quarters.

Recently, for instance, *Consumer Reports*, a magazine hardly noted for its advocacy role in behalf of marijuana, examined all of the recent medical findings which attempted to demonstrate that marijuana usage damaged the brain; lowered the body's resistance to infectious diseases and cancer; increased the likelihood of birth defects and hereditary diseases; caused precancerous changes in the lung cells; or led to sterility, impotence, or both, among men. *Consumer*

Reports concluded that none of this list of imaginary horrors was borne out by the facts. It said, "When a research finding can be checked—either by repeating the experiment or by devising a better one—an allegation of adverse marijuana effects is relatively short-lived. No damage is found and after a time the allegation is dropped (often to be replaced by allegations of some other kind of damage due to marijuana)."

A similar array of allegations was also examined and, I believe, refuted with equal authority in the published report of the distinguished *medical* panel at the 1974 National Organization for the Reform of Marijuana Laws Conference. The panel included Dr. Norman Zinberg, chief psychiatrist, the Washington Center for Addictions in Boston; Dr. J. Thomas Ungerleider, a member of the President's Commission on Marijuana and Drug Abuse; Dr. David Smith, founder and medical director of the Haight-Ashbury Free Clinic; Dr. Andy Weil, a former senior investigator in the first controlled

experiments which gave marijuana to human subjects; and Dr. Lester Grinspoon of the Harvard Medical School and author of *Marijuana Reconsidered*.

Since the appearance of the article in *THE LIVING CHURCH*, the legal situation has changed as well. Decriminalization legislation has been introduced in the United States Congress and in more than 20 state legislatures. The state of Oregon has had one year's experience with decriminalization, having made marijuana use a civil violation or infraction, a category of "petty offense" to which a criminal record does not attach. According to an analysis by the Legislative Resource Office of the Oregon State Legislature, the new law is working well. The recently released legislative study said in part, "It appears that the laws have not caused the major problem for the state which some had predicted, and that the laws have for the most part been accepted or approved of by those officials who are responsible for enforcing and administering them."

Reviewing the Oregon experience, the Washington, D.C., based Drug Abuse Council concluded that the new law had not led to any significant increase in marijuana use.

It should be stated that proponents of a change in the law on marijuana, including NORML, the National Commission on Marijuana and Drug Abuse, and *Consumer Reports* when they recommend decriminalization, do not presuppose marijuana to be harmless. No drug, as *Consumer Reports* said, "is safe or harmless to all people at all dosage levels or under all conditions of use." But while marijuana may not be harmless, neither is it a terribly dangerous drug. This important distinction was recently underscored most effectively in a public position statement issued by the prestigious Community

The Rev. Canon Walter D. Dennis is canon residentiary, the Cathedral of St. John the Divine, New York City.

Case for

Legalization

Service Society of New York on the occasion of that society's announcement of its advocacy of marijuana legalization: "The issue is not simply how harmful marijuana is or may be, but rather the most appropriate and effective way to regulate the use of a drug which, like many commonly-used drugs, may have potential for harm if used irresponsibly . . . Recognizing that marijuana use is widespread and well established in this city and state, and that marijuana appears to be less harmful than tobacco or alcohol, we favor and will press for a state system of regulation of possession and sale which at the same time will protect an adult's right to private use."

Too often opponents of changes in the laws on marijuana suggest that the controversy is one of marijuana vs. no marijuana. That is not the issue. According to surveys made in October, 1972, by the National Commission on Marijuana and Drug Abuse (Shafer Commission), 26 million Americans have tried marijuana. This breaks down to 16% of the adult population over 18, and 14% of youth between 12 and 17. Two-thirds of all college students have tried marijuana, as have 55% of persons 18 to 21 years old and 40% of the age group 22 to 25. Soon to be released are survey results taken in October, 1974, by the Drug Abuse Council which will indicate that 18% of adults have now tried marijuana.

Despite the evidence of such widespread use, there were, in 1973, over 420,700 marijuana arrests, as reported by the Uniform Crime Reports. So the question is on what basis shall we have marijuana.

In 1970, I advocated a position of legalization and regulation of marijuana, and some of my friends thought I had lost my mind. Some still think that. I still ad-

vocate the position of legalization. I do not advocate its use, any more than I would advocate the use of alcohol or cigarettes or birth control pills. However, because it is a substance capable of abuse, it should be regulated. In a free society, the risk to the user falls within the ambit of choices open to the informed individual.

The "burden of proof" argument of Rodney Usher-Wilson suggesting that proponents of change in the law must first settle the medical question is an absurd proposition. The advocacy of legalized marijuana is not based upon an assumption of medical harmlessness. Rather it is a recognition that the cost in wrecked lives and careers and wasted

law enforcement resources involved with continued criminal prohibition far outweighs any harm caused by the possible isolated abuse of marijuana. There will never be complete agreement among medical scientists. One sees that in the dispute over birth control pills.

What might happen if some form of regulated distribution, such as I have suggested, were undertaken? In the first place we would stop giving an arrest record to the young and the not so young. The savings to taxpayers would also be enormous — perhaps 600 million dollars — since the present average cost per marijuana arrest is approximately 1,400 dollars. The police would be free to concentrate on real crimes, such as rape, robbery and murder, as well as to deal with dangerous drugs, such as heroin. Legalization would take marijuana out of the black market as well. Those buying it would know both the quality and potency. Furthermore, users of marijuana could be certain that it was not adulterated with other substances, some of which could be harmful. It would make unnecessary any adult person having to engage in illegal procedures at any point in the distribution chain.

In all of this, I do not believe that marijuana should be advertised. I feel that neither cigarettes nor alcohol should be advertised either. In addition, the tax revenue derived from marijuana sales should be used to further some positive social benefit such as the care of the aged. This was proposed to the Legislature of Colorado:

I believe we have passed the point where "harmfulness" of marijuana is the central—or even viable—issue. Rather, the issue now to be addressed concerns the most effective and just means of regulating what has already become a widely accepted practice in our society.

Faith's Journey

Take me soon where sunlight swiftly spills
Down slow and sweeping cadences of hills.
Bring me where the bright sky's radiance yet
Lights a frontier I will not forget.

Free me for the place where fresh surprise
Beckons from horizons where my eyes
Lured by old remembrances can see
The future fields, long sown, lean close to
me.

Finally, when shadows shift and sway
Along the crest where darkness meets the day,
Father, I trust no further to be sent
Than where thine own dear Son has pitched his
tent.

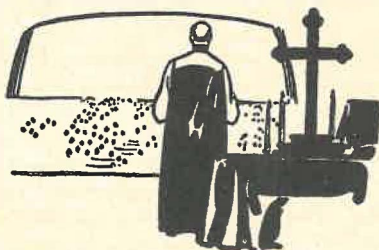
Lawrence Mills

By Whose Authority?

Herewith an interesting note from Ohio reader J.T., with which we wholeheartedly agree:

"I have just glanced again at your account of the Washington court's decision [TLC, June 29], where they say, *inter alia*, that the bishops of the Philadelphia affair had authority to ordain, that authority never having been revoked.

"They're referring apparently to the *power* to ordain, relying on an Augustinian rather than Cyprianic view of holy orders. Even with this viewpoint, however, there is no question that *authority* to exercise the power of ordination was lacking. It is precisely authority in such



matters that resides in the diocesan bishop, and is thus denied to every other bishop whatever. None of the Philadelphia 'Nag's heads' was diocesan to any of the females he worked on.

"The court [in the Wendt trial] was seemingly not aware of the distinction, nor yet of the possibility of a view of holy orders which would altogether deny even power to effect a sacrament apart from the conditions, and by the ministers, to whom a given church (diocesan or higher) entrusts it. Their *ex opere operato* approach would make it imprudent for a devout priest to discuss the Words of Institution while there was bread on his dinner plate, for fear of involving a sudden and unexpected Guest!

"Do we need a requirement for a theologian-assessor on each court in addition to the present lawyer? It's manifest that the men on the courts thus far involved have not been competent in this area."

Let the Whole Truth Be Told

President Ford has said that he does not "want to sit in 1975 passing judgment on decisions made by honorable people, under unusual circumstances," meaning past presidents of the United States and others who may have engineered grave misuses of the Central Intelligence Agency. It is to his credit that he does not want to sit in judgment, and there is no need for him to do so. But he must realize that any concealment of information by the government can only be interpreted as a cover-up by a nation whose distaste for governmental cover-ups will last for a long time to come. The whole story must be told, and the sooner the better for all concerned—not least the Ford administration.

Meanwhile, what has already been published of the Rockefeller Commission's findings is shocking. We cannot share the complacency of those analysts who are saying that, after all, many worse things are done every day by our government and by others; that international and domestic politics is a necessarily dirty business; and that no good purpose can be served by dredging up these unsavory things done that cannot now be undone.

Full disclosure is necessary to public trust. It is necessary also in justice to people, some now dead, whose good names will be forever under the cloud of suspicion unless whatever they did is made a matter of common knowledge.

Nobody disputes that the CIA needs radical reform by legislative action. At the same time, few Americans dispute the need for a strong and effective national security system. It must, however, be a system they can trust. And right now they cannot give it that trust, and they will not until they know the worst about what has been done by or through the CIA in the past.

Any concealment of facts can only be generally interpreted as a cover-up. Once we all know the worst concerning what we can now only guess about we may find it much less bad than it might have been, and we can then give intelligent and just consideration to the fact that such decisions were made, as Mr. Ford says, "by honorable people, under unusual circumstances." But that we cannot do until we know what those decisions were. We hope that the people in government who know all will soon disclose all, so that the nation can get on with what needs to be done about the CIA, and with other business.

Time and Eternity

Nothing's more timeless than a summer night,
When darkness blots surrounding scenes from sight,
Then, so it seems, time's march comes to a pause
And what is now is part of all that was.
My neighbor's child, loath to go in from play,
Can be my own self, miles and years away.
Footsteps that I hear coming up the street
May herald friends who made my life complete
At seventeen—but I can't wait to see:
An urgent voice indoors is calling me
To come and hear a news cast on TV.
I liked to think time stopped—it was not so!
Time ticks along and with it we must go.
Imperfect, penitent, I make my plea
That when my course on earth is finally done,
I may, by God's grace promised by his Son,
Cast off time's bonds for immortality.

Louise B. Dunbar

As Others See It

As a woman minister and a candidate for the diaconate I am on the mailing list for literature of the priesthood-for-women movement. Some of it makes me very sad. A piece in *de-liberation* (Spring 1975) entitled "Carter Heyward Comments on Her Relationship with Her Bishop, Paul Moore" by Ann Knight comes across like a henyard cackle.

Bishop Moore's decision not to ordain or license women priests is attacked as a cop-out and his priorities criticized. But he's so right — let's get on with the work of the church — to feed, to heal, to reconcile, to preach Christ's gospel, to praise our Lord — and stop worrying about who does what.

The Episcopal Church as a body guided by the Holy Spirit is slowly but inexorably moving toward the acceptance of women in the priesthood. Why should we force on the church the risk and trauma of abortive measures when all signs indicate that the coming wholeness in the priesthood can have a natural birth?

The furor over the Philadelphia ordinations on both sides of the fray has turned what could have been a joyful procession into a strident sideshow.

I have long regretted the barriers to the priesting of women. Nearly 20 years ago when Bishop Corrigan was Suffragan of our diocese, I wrote him wondering why not black priests (for white congregations) and why not women priests. He replied that it would be fine to have more black priests, but as for women priests, that was another matter raising serious objections. I'm delighted to learn that his mind has been changed regarding women priests.

When I entered seminary in 1969 as a 55-year-old widow, I expected to learn why priests must be male. I found no reasons and became aware of the deep need for a few qualified women within the priesthood. Few, because the priesthood is a predominantly masculine function in the body—a kind of fatherhood—and because few women have the necessary "masculine" attributes a good priest needs, and are at the same time fully accepting of their femininity. I know very few such women and I know I'm not one of them.

Yet, just as a good and secure father acknowledges and expresses his maternal, feminine side — look at Paul's surprising imagery in Galatians 4:19: "My children! I must go through the pain of giving birth to you all over again, until Christ is formed in you" — so the priesthood needs the actual presence of women as equal partners in worship and ministry.

At the Louisville Convention, I felt the rising hopes and crushing disappointment of those who favored women priests. I

was appalled at some of the chauvinism and emotional hang-ups that surfaced in the opposition.

But this opposition, though a numerical minority, was strong enough to indicate that the church is not yet ready. More time is needed for patient education, for loving and liberating those threatened by the thought, for actual experience with women ministers. The Spirit is telling us we must take the steps one at a time.

A hopeful step is the change from Central House for Deaconesses to the Center for the Diaconate. The office of deacon is an ancient, biblical ministry in itself, not merely an apprenticeship for priesthood.

Many men who enter the ministry are better suited to the diaconate. Both men and women should have this option free of any assumption that one order is better or "higher" than another. The hierarchical structure, after all, reflects Roman social order rather than early church practice.

At present I see a greater need in the church for full-functioning deacons than for priests. In Christ we are called to put the needs of the whole body ahead of "personal fulfillment" needs.

Another step we must take is to rediscover the ministry of the laity. We Christians are all called to be "saints." Ordination is no badge of holiness or religious know-how conferred on a favored few, but a yoke of servitude. Many of the distinctions regarding what functions are appropriate for clergy or laity, for men or women, have arisen out of custom and historical accident. When we are truly one in Christ Jesus, these distinctions become irrelevant.

The most crucial step towards the admission of women to the priesthood can only be taken by women themselves, ordained or not, in whom Christ is so fully formed and the qualities of true priesthood so manifest that their priesting will become, to those heeding the Holy Spirit, as much a mandate as Peter's baptism of the Gentiles in Caesarea.

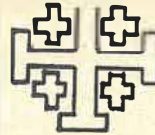
It is true, countless women in this category have already lived and died. Why has the church not ordained them? Because the time — the *kairos* — had not yet come. The ground was not ready. Now the climate is changing. Are the women ready? Not if we indulge in sulking and crying, in carping attacks or showy dramatics or misplaced martyrdom.

Let's trust the Holy Spirit to move the mind of the church in '76 or '79 — after two millennia, what's another three years? — and get on with the work God has given us here and now.

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PEOPLE and places

Schools

The Rev. Allen P. Bray, headmaster of Christ Church School, Greenville, S.C., is chairman of a task force to examine and prepare a program of accreditation of member schools of the National Association of Episcopal Schools.

Christopher M. Brookfield is dean of Church Schools in the Diocese of Virginia, succeeding the Rev. John Page Williams. Address: 110 W. Franklin St., Richmond (23220).

Ordinations

Deacons

Central Pennsylvania—David Ira Shoulders, St. John's Church, Lancaster, address, 121 Lepore Dr. (17601).

Iowa—Jerry Doherty, curate, St. John's, Mason City; George F. Kohn, curate, Trinity Church, Davenport; Kethryn Ann Piccard, clinical pastoral education program, Massachusetts General Hospital, Boston; and Dr. Ronald F. Terry, professor at Morningside College, Sioux City.

Jamaica—Cyprian William Fields, OHC. Los Angeles—All addresses in California—George Edward Cunnell, vicar of Grace Church, Colton, and St. Luke's Church, Fontana; Frederick Brian Cox IV, rector of St. Stephen's Church, Beaumont, and vicar of St. Agnes' Church, Banning; Holway Dean Farrar III, the bishop's staff, Los Angeles; Roger Keith Hampton, (summer) Holy Faith Church, Inglewood, and Holy Comforter Church, Los Angeles; and James Robert Young, non-stipendiary assistant, St. Paul's Church, Tustin, continuing with his insurance business in Santa Ana.

Louisiana—Craig Richard Hunter Gates, curate, Church of the Ascension, Lafayette.

Milwaukee—James Considine; Mary Ann Peters,

curate, Trinity Church, Janesville; John Shaver; and for the Bishop of Massachusetts, Melvin Low.

New Jersey—Douglas Paul Bachman, assistant, Trinity Church, 30th & N. King's Hwy., Myrtle Beach, S.C., 29577; Edmund Leonard Burke, assistant, St. Stephen's Church, Beverly, address, 46 Buttercup Lane, Willingboro (08046); Mrs. Daphne Parker Hawkes, assistant, Trinity Church, Princeton, address, 166 Stockton St. (08540); Hugh McGloshon, Jr., assistant, Grace Church, E. 7th & Cleveland Ave., Plainfield (N.J. 07060); John Michael McHugh III, graduate student; Frederick Michael Miller, assistant, St. Paul's Church, Westfield, address, 432 Lenox Ave. (07090); Douglas Errick Remer, assistant, Grace Church, Utica, N.Y., address, 6 Elizabeth St. (13501); and Mrs. Virginia Mae Sheay, assistant, St. Matthew's Church, Pennington, address, Box 235, Hopewell (08525).

Rhode Island—Richard Cook Shippee, graduate student.

Reception

Los Angeles—The Rev. Eugene Martin Lindusky was received as a priest June 3. He had been received as a deacon from the Roman Catholic Church Dec. 3.

Appointments Accepted

The Rev. C. FitzSimons Allison is to be rector of Grace Church, New York, effective Sept. 1.

The Rev. Carl T. Cannon is vicar of Holy Family, 5601 Santa Anita St., Orlando, Fla. 32808.

The Rev. George M. Chester is chaplain of Riverside Hospital, Toledo, Ohio. No address change.

The Rev. Robert Bruce Cook, Jr., is curate, St. Mary's, Box 10757, Tampa, Fla. 33609.

The Rev. John W. S. Davis is rector of Holy Innocents, Henderson, N.C.

The Rev. Arthur T. Dear is rector of St. Margaret's, Hialeah, Fla.

The Ven. J. Ralph Deppen is to be vicar of St. Mary the Virgin, Woburn, England, effective Jan. 1.

The Rev. Thomas Diggs is associate rector of St. Patrick's, Washington, D.C.

The Rev. Henry A. Doherty is the first rector of the Verde Valley Episcopal Parish, Box 1108, Sedona, Ariz. 86336.

The Rev. Vincent Eckholm is rector of St. John's, 401 Church St., Shenandoah, Iowa 51601. He was received from the Roman Catholic Church by the Bishop of Chicago.

The Rev. Claude W. Ely is rector of Christ Church, Trenton, N.J. No address change.

The Rev. John F. Evans has been rector of the Church of the Ascension, Silver Spring, Md., for some time.

The Rev. Robert D. Fenwick is rector of St. Paul's, 33 W. Dixon Ave., Dayton, Ohio 45419.

The Rev. William H. Freeman is in charge of Samuel Memorial Mission, Naytahwaush, and St. Philip's, Rice Lake, Minn. Address: Naytahwaush (56566).

The Rev. Jerry D. Godwin is in charge of St. Martin's, 10th & Iowa Sts., Perry, Iowa 50220.

The Rev. Richard N. Greatwood is assistant professor of pastoral theology, Nashotah House, Wis. 53058.

The Rev. John Hamblin, Jr., is chaplain, University of South Florida, Address: Box 16594 Temple Terrace, Fla. 33617.

The Rev. Samuel R. Hardman, U.S.N. (ret.), is vicar of Immanuel Church, Bay Minette, Ala. Address: Magnolia Springs, Ala. 36555.

The Rev. Charles M. Hawes is rector of St. Paul's, Smithfield, N.C.

The Rev. Paul Z. Hoornstra is vicar of St. Francis of the Islands, Wilmington Island, Ga.

The Rev. Theron B. Hughes is rector of St. Andrew's, Kenosha, Wis. Address: 2013 20th Place (53140).

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PRIEST, loves God and His Church but computer gives no replies, near broke but faith there is a church someplace. Reply Box K-211.*

PRIEST, 48, single, academic interests, desires institutional chaplaincy or parish assignment. Especially good with elderly. Reply Box H-215.*

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1st Sat 4

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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

ALL SAINTS'

1350 Waller St. near Masonic
The Rev. Fr. Edwin H. Walker IV
Sun Masses 8 & 10 (Sol High), Sol Ev & B 6; Daily
(ex Tues & Thurs) 9:30; Tues 6; Thurs 7; C & Holy
Hour Sat 4:30-5:30

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.

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 8, Summer Ch S 10, Service & Ser 10; Daily
10; HC Wed, HD, IS & 3S 10

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

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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

BELLEVILLE, 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
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Sun 8 & 9:30; Sat 5:15

CHICAGO, ILL.

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T. Simmons, c
Sun HC 8, 9, 11; Daily HC, Hours posted

MT. VERNON, ILL.

TRINITY 1100 Harrison
The Rev. Robert Harmon, v
Sun H Eu 10:30, ex 4S MP 10:30 H Eu 5:30; Wed
H Eu 9:30; Holy Days as announced

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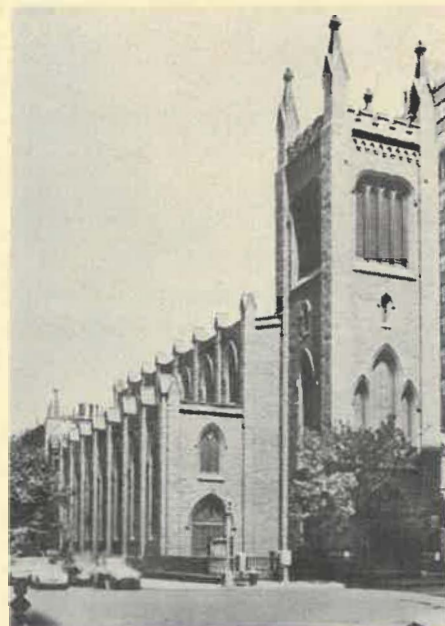
ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30, 9 High Mass & Ser, 11 HC; Daily as announced

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ST. JOHN'S N. Benton at E. Division
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Harris, the Rev. H. Ben McCoy
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Thurs 10 & 7

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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. John J. Wesley Vanaman, OSL, r
Sun H Eu 7:30, 10; Wed H Eu 7:30 (HS)

NEWARK, N.J.

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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 20

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

ST. JAMES OF JERUSALEM W. Penn & Magnolia
Marlin Bowman, v; Glenn Duffy, ass't; Dan Riley, ass't
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NEW YORK, N.Y.

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112th St. and Amsterdam Ave.
Sun HC 8 & 9; Family Eu 10; Liturgy (sung) & Ser 11; Spanish 1; Ev 4; Sung Eu & Homily 5:15. Wkdays 7:15 Matins & HC; Wed 12:15 HC & Healing; 5 EP, ex 3:30 Sats. Tours daily 11, 1 & 2, ex Sun, 12:30

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; HC Tues, Wed, Fri 8; Sat 9:30; 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

EPIPHANY

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The Living Church

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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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Sun HC 8, 9, 11 (1S) MP 11; Mon thru Fri MP 8, HC 8:15; Mon thru Fri HC 12:10; Tues HS 12:40; Wed EP 5:15, HC 5:30. Church open daily to 9:30

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. PAUL'S

Broadway at Fulton
HC 1:05 Daily

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

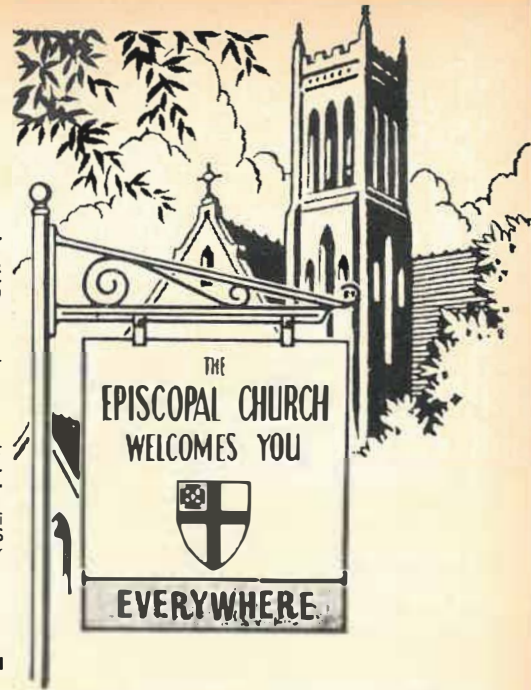
UTICA, N.Y.

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



TRINITY CHURCH
MYRTLE BEACH, S.C.



PHILADELPHIA, PA.

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The Rev. Ernest A. Harding, D.D., r
Sun 9 HC, 11 MP & S, 1S & 3S HC

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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

FORT WORTH, TEXAS

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

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, 11 MP (1S HC)

RICHMOND, VA.

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

ACAPULCO, GRO., MEXICO

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