

The Living CHURCH



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RNS

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AROUND & ABOUT

With the Editor

Reader G.K.R. does me more than justice when he turns to me as a walking thesaurus of aphorisms, proverbs, and other forms of gnomic wisdom. He asks me to identify a quotation which I had never heard before and am very happy (a) to add to my own store and (b) to share with you. Do you know who said it first? "It is not the peace which passeth understanding that I want, but the understanding that gives peace." Being as shameless an asker for unearned blessings as young *Oliver Twist* myself, I'd like both the peace and the understanding. But I'm not at all sure that perfect understanding always gives perfect peace. What was it that Mark Twain said about understanding the Bible? "Most people are bothered by those passages in Scripture which they cannot understand; but as for me, I always noticed that the passages in Scripture which trouble me most are those that I do understand." Perhaps perfect understanding — especially of our own selves — would be perfect hell.

Even so, we could do with a lot more understanding than we have, to say nothing of a lot more peace.

One of the few books of the past decade that I go back to for refreshment is Robert E. Fitch's *Of Love and of Suffering* (Westminster, 1970). He has an illuminating comment upon the meaning of two parallel scriptures, one in the Old Testament (Jeremiah 31:33-34) and the other in the New (Hebrews 8:10-11) in which is expressed the promise that in the glorious new covenant which God will make with his people he will set his law within them and write it on their hearts. "The man of breeding has built-in rules," says Fitch, and he interprets these scriptures as pointing toward the people of God as they will become at last, by God's grace: people of perfect good breeding. To illustrate his point Fitch gives this illustration:

"Once in a rock cavern in rose-red Petra in Jordan, I found myself in conversation with a young Englishman, who was disposed to be critical of the morality of the establishment in his country. I had the pleasure of giving him a defense and eulogy of the English character. I mentioned the good sportsmanship of the English, their sense of fair play; their cheerfulness in adversity;

their patience in the long hard pull; their *sang froid* and their ability to play it cool. At each of these items my young friend made a gesture as though to dismiss it from the conversation, as something to be taken for granted but not worth any particular discussion. But it was only because he was an Englishman that he could take it for granted. It was a part of his breeding. It is not part of the breeding of the Latin people. As for Americans — we have learned what good sportsmanship we have from the



English. But in adversity we gripe rather than act cheerful, we are proud of our impatience, and we are more prompt to hysteria than to play it cool. Who has the better rules, and which is the better breeding?"

Since Fitch closes his paragraph with that question we might reply that there is room for reasonable debate as to who — the English or the Americans — have the better rules, the better breeding. It might be replied too that he was lucky to meet that particular Englishman and not some others he might have met. Still, what he says about the English, on the whole, is just and true. And it is indeed one of the marks of good breeding in anybody to take one's own virtues somehow for granted — not complacently but in the way that says: How can anybody be otherwise, and live with himself?

God's nurture of us is a matter of good breeding, of so planting his law *within* us, rather than outside and over us, that it becomes the wellspring of all our being and doing. We are on our way to becoming mature sons and daughters of God if, as, and when our obedience of God's law in our inmost being is so habitual that it seems spontaneous. Our full maturity will be such perfect spontaneity in that obedience that it will seem to be not obedience at all but perfect freedom — and that is exactly what it will be.

The Living Church

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DEPARTMENTS

Around and About	2
As Others Say It	5
Books	13
Editorials	12
Letters	3
News	6
Our Readers Ask	15

ARTICLE

The Black Spirituals	Nathan Wright, Jr.	9
----------------------	--------------------	---

KALENDAR

January

25. Epiphany 3
26. The Conversion of St. Paul, transferred/Timothy and Titus
27. John Chrysostom, B.
28. Thomas Aquinas, P. Friar

February

1. Epiphany 4
2. The Presentation of Our Lord Jesus Christ in the Temple
3. Anskar, B.
4. Cornelius the Centurion
5. The Martyrs of Japan

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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January 25, 1976

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.

TLC, Dec. 28

TLC of Dec. 28 was inspiring. The editorial "Nine Months to Live" comes to me with a ringing bell. How can Fr. Kenyon manage? I am now 62 and feel that I must withdraw. I shall get along on a minimum pension and Social Security because I worked for nothing in West Africa and for five years in the Bahamas on what was then their minimum salary. I am just "old enough" to retire.

Your editorial "PECUSA'S Seminary Problem" speaks the truth. "If anybody is splitting the church today it is those seminaries, those bishops and clergy, and all others who are defying the order, denying beliefs, and perverting the worship of this church as it has been, and now is, and is called to be and remain."

I thank you that TLC continues to uphold the tradition of our church.

(The Rev.) RALPH T. MILLIGAN
 Cedar Grove, N.J.

Prayer Book Revision

I enthusiastically agree with the Rev. Timothy Pickering when he says [TLC, Dec. 7]: "I was sorry to see the phrase '... which will become the "Standard Book" replacing the "Standard Book of 1928" when it is approved by General Convention.' I am bothered by the assumption that the Convention will accept it."

I also agree with him, as I am sure hundreds of others will, when he makes the excellent suggestion that the proposed book will be thrown out.

Are these people really serious when they think there is a possibility of the acceptance by the church of a book of a thousand or so pages - for their pew-racks?

This is not a Book of Common Prayer, but a colossal compendium.

The church would be hampered, as though trying to move about in a morass.

(The Rev.) RODERIC PIERCE
 Laguna Hills, Calif.

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by Avery Brooke

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one in absolute agreement, both in regard to his analysis as well as his solution.

Over the past years I have repeatedly proclaimed, preached, and exhorted that the dominant influence in the Standing Liturgical Commission were persons who had had either *no* parish/pastoral life amongst the people or at best very meager experience of living with the people in the pew.

We are now witnessing in liturgical revision just what Fr. Pickering spells out so capably in his letter. We have suffered all too many years from the promulgations of the ecclesiastical eggheads with their self-proclaimed revelations from on high.

The peasants are indeed in an uproar and they must continue to be so until such time as Fr. Pickering's suggested scenario is brought to the stage.

(The Rev.) GERALD L. CLAUDIUS
St. John's Church

Kansas City, Mo.

The Zebra

The language of the Dakota-Sioux Prayer Book is lofty, deep, moving and beautiful, especially the 1909 edition. The language of the Prayer Book in English forced the translators to rise to their finest skill in producing this religious literature for us in our own language. It is priceless.

I have tried to be fair in studying the Zebra edition. I am sorry, but all that I can say about it is: How ironic that the latest proposal for the new Prayer Book is named after the most useless of the horse species. How I hope and pray that General Convention will not accept Zebra.

(The Rev.) VINE DELORIA, SR.
Pierre, S.D.

Words and Worship

All this hassle about the wording of the liturgy—I wonder if the actual words really matter?

For example, in my limited experience my ears have heard the eucharist in "Prayer Book," "New," Latin, Old Church Slavonic, and high in the Peruvian Andes in a mud-floor Inca church, Kechwa. In Canada I have prayed for Queen Elizabeth, and in Mexico for their president.

When I was in St. Paul's Episcopal Church in Fort Collins, Colorado, we would sometimes ask Fr. Hiram Kano to conduct the service in Japanese. This was in honor of his many years as a missionary priest among the Japanese-American immigrants in Nebraska. The fact that we didn't understand a word of it, I noticed, made no difference.

A visitor in India once observed a man reciting the poetic Bhagavad-Gita, with tears of great fervor streaming out of his eyes. Overcome with curiosity he asked,

"What is it that you're saying?" To which the man replied, "I don't know, I never learned Sanskrit."

After all isn't there something about our great eucharist, the same and oft-repeated through the ages, that is far beyond mere words?

A. R. PATTON

Port Townsend, Wash.

Yes. But if words are so unimportant why all this agitation for new words?
Ed.

The New Seminary

The Rev. Charles Colwell's letter [TLC, Dec. 21] asks: "How in the world can this new seminary be justified?"

It cannot only be justified but it is needed if it teaches the true faith; if it does not appoint illegally ordained women priests on its faculty; if it does not have a faculty that endorses the ordination of women to the priesthood, etc.

It is small wonder that some of the present seminaries are "having great difficulties."

(The Rev.) NICHOLAS M. FERINGA
Clearwater Beach, Fla.

Election in Texas

Your report of the election of the Rev. Roger H. Cilley of Galveston as Suffragan Bishop of the Diocese of Texas makes only one comment on that election, namely that Father Cilley, a deputy to General Convention, was the only candidate openly opposed to the ordination of women to the priesthood.

I was present at the special council. I heard all 15 nominations speeches and all 30 seconding speeches and I never heard a single comment about whether any of the candidates opposed or favored the ordination of women to the priesthood. Your implication that Fr. Cilley's position on this matter was a factor in his election is erroneous and misleading.

I am also a deputy to General Convention from the Diocese of Texas, elected by the same people in a previous session, after having stated my position in favor of the ordination of women to the priesthood.

(The Very Rev.) GORDON T. CHARLTON
Dean of the Episcopal Theological
Seminary of the Southwest
Austin, Texas

Can Anybody Oblige?

Does anyone know of the availability of a certificate a person can give a couple for the ecclesiastical blessing of a civil marriage? I have written to several publishers for such a document, with no luck.

(The Rev.) LESTER B. SINGLETON
St. Stephen's Church
Racine, Wis.

AS OTHERS SAY IT

This is a whole new department which we know that we shall enjoy preparing and we hope you will enjoy reading. It will consist of good quotes from various materials that come across our desk — sermons, parish bulletins, *et al.* None of this is copyrighted. You may use it as freely as we do.

So — read on, and quote on if you wish. The Editor.

Let me tell you all about God. He fills up the whole world cause he's infinity. He makes you talk and he holds you altogether. He's always inside your body and when he wants babies born, he just gives mummies big round tummies so the babies can have plenty of room. When he wants people to die he just shocks them. He has a white beard and a white moustache and his hair is white. When you sit down he's right next to you and you can't see him cause he's invisible. He likes everybody even though they are bad guys. God made both good guys and bad guys and he made the same amount cause it's only fair to have the same amount. When there's wars the gooder guys have the gooder brains to make traps for the bad guys so they can win. God doesn't help them win the war, he just holds up the world so there's plenty of room to fight. He's the strongest in the whole world and that's why he can hold up the whole world. He never eats and he stays up all night and takes care of everybody. He can do all this and no one else can do it cause there's only one God! **Danny Foster, age 5, son of Rabbi and Mrs. Steven E. Foster, Temple Emmanuel, Denver, Colo.**

We were a peculiar church. We were, among other things, "trespassers" and not "debtors." We were a church whose members recognized a form of authority almost totally without police power. But such moral authority lasts only so long as it is recognized. We simply knew what things were "done" and what were "not done." There was immense variety within the church, but everyone seemed to know the exact point at which one ceased to be an Episcopalian and became either a Roman Catholic or a Protestant.

The course of the last ten years, and the experimentation which has come with it, has destroyed the fragile moral authority of "what is understood," because that authority stemmed in so

great a measure from that very Book of Common Prayer which we now intend to replace.

We now live in an age in which anyone can do whatever he or she pleases, and to such an age a church, the very concept of which implies at least an internal authority, is irrelevant, no matter how "relevant" its social conscience or its liturgy. **Slade Gordon, Attorney General of the State of Washington, to the annual convention of the Diocese of Olympia, Nov. 7, 1975.**

• • •

Elizabeth Kubler-Ross, who wrote *Of Death and Dying* in which she analyzed the process of dying in people irreversibly ill, recently delivered a lecture in a western college in which more than 1200 students and visitors crammed a large auditorium. She began her lecture with a question: "Which of you here is terminally ill?" About twelve hands raised slowly to view, to the amazement of the others present. Then she turned to the rest of the crowd and proclaimed: "What fools you are. You are *all* terminally ill!" (*The Rev.*) **Ernest Hunt, rector of the Church of the Epiphany, New York City.**

• • •

I have much more sympathy for the Pharisee in the parable (Luke 18:9-14) than I have for our modern Pharisees. For that man, at least, knew his way to the Temple, and he actually went there, and inadequately and sinfully as it was he at least tried to pray. He was serious enough about religious observation to engage in fasting, and he did indeed devote a sizable part of his income to the support of religious institutions. Few of our modern Pharisees even approach the record of that man who for so long, and quite justifiably, has been held before us as an example of self-satisfaction and pride that we ought never to copy. (*The Rev.*) **Charles Edward Berger, rector of All Saints' Church, Chevy Chase, Md.**

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The Living Church

January 25, 1976
Epiphany 3

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MINISTRIES

Salvadorian Studies at ETSK

Upon completion of his special studies at the Episcopal Seminary in Kentucky, Martin Barahona plans to return to his homeland, El Salvador, to become the first native Episcopal priest in that country where 98% of the 5 million population are nominally Roman Catholic.

The Episcopal Church has one priest there, 80 official communicants, and serves some 500 people.

Mr. Barahona is the former director of the government's program, Improvement of Marginal Communities. Prior to that he had been a Roman Catholic priest for five years. He left that church, he said, because "it wasn't concerned with the Salvadorian lifestyle at all. It cared about gold on the altar, not bread on the table."

Then he met the Rev. Luis Serrano and "saw in him a priest who presented a good image of what the church should be concerned with" and through him, discovered the Episcopal Church.

After the first few days in Kentucky, Mr. Barahona said he and his wife, Betty, are "surprised and pleased at the friendliness of all the people we've met so far. Because Americans in South America are not friendly at all."

Two-year old Elizabeth accompanied her parents to Kentucky.

About half the Barahonas' expenses are being paid by the Diocese of El

Salvador and the Diocese of Lexington is providing housing, transportation, and seminary costs.

WASHINGTON

Bishop: Embassy Ignored WCC, Churchmen in Nairobi

The United States embassy in Nairobi has been criticized by the Suffragan Bishop of Washington for its disinterest in the presence of some 150 American delegates attending the World Council of Churches' Fifth Assembly there.

"The embassy didn't even recognize that an important meeting was going on in Nairobi, with delegates representing all the major churches of the United States," the Rt. Rev. John T. Walker said, adding that "it was in marked contrast to the embassies of other nations."

In the Kenyatta Center, where the assembly was held, the bishop said one saw "many notices to the various delegations inviting them to their embassies. I asked our own Presiding Bishop John Allin if he had had any contact with the American Ambassador Anthony Marshall. But he hadn't," Bishop Walker reported.

He emphasized his concern that many white American ambassadors in black African nations "don't seem as interested in developing relations with the people of the country when they are in Africa . . . as they would be, for instance, if they were posted in Europe."

"I don't mean that ambassadors exist in order to entertain visiting Americans,

but that was a significant collection of Christians (in Nairobi) and what an ideal opportunity it could have been to bring African churchmen to our embassy."

While attending a U.S. Information Agency art show in Nairobi, Bishop Walker said he noticed that Ambassador Marshall and other Americans were gathered at one side of the room and African guests at the other.

"It reminded me of Uganda 11 years ago, when I lived there," the bishop said. "Nothing has changed in that time."

EAU CLAIRE

Altar Rug Dedicated

Mrs. Charles Blaisdell, who has been rug hooking since 1947, has shared her creations with the church in Eau Claire where she has lived since 1951. One of her pieces is before the high altar of the chapel in Bundy Hall.

Recently she completed a second rug and presented it to Christ Church Cathedral for use before the high altar there.

Dedicated in "grateful thanksgiving for the ministry" of the Very Rev. Gordon E. Brant, who was dean from 1947-73, the rug has the seal of the cathedral on the right and the seal of the Diocese of Eau Claire on the left. Both incorporate themes on the history of the church in Wisconsin and the state's natural resources. The center field represents Christ the King with the IHS monogram and crown.

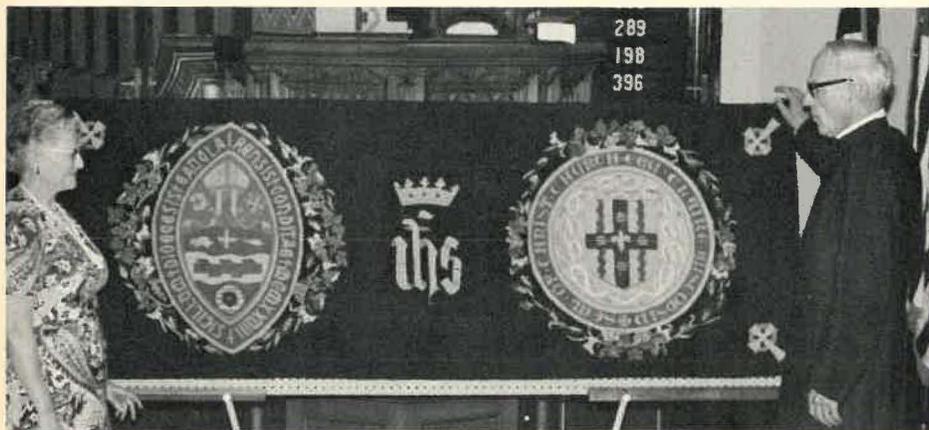
Mrs. Blaisdell spent two months making the design and transferring it to burlap. The actual hooking took 420 hours and used 33 shades of 10 basic colors.

CHURCH OF ENGLAND

Exiled Bishops Claim Church is Indifferent to Them

The Church of England and the Archbishop of Canterbury in particular were accused of indifference over the situation in Namibia by an exiled bishop in an interview with the *Church Times* in London.

Making the charge was the Rt. Rev. Colin Winter, exiled Bishop of Namibia. He was expelled from that country four years ago and his suffragan, the Rt. Rev.



Mrs. Charles Blaisdell shows her diocesan rug to the Very Rev. Gordon E. Brant, retired dean of Christ Church Cathedral, Eau Claire.

Richard Wood, was expelled last June. Both are living in England.

According to the *Church Times*, both bishops are dismayed and, they say, at the point of despair over what they see as the church's indifference to the Namibian situation in general and to them personally.

Bishop Winter said they have no quarrel with the person in the pew, who is for the most part welcoming and concerned. "But we are in Siberia here as far as the church hierarchy is concerned — we might as well be in the Gulag Archipelago," he told the *Times*.

Certain bishops, he said, had been generous but on the whole he and Bishop Wood had not met with that fellowship and concern which was supposed to be a characteristic of the Anglican Communion.

Both bishops receive about \$160 a month from their diocese via the United Society for the Propagation of the Gospel, this being the normal diocesan stipend there, though if they were still in Namibia they would have transportation and housing provided as well.

Friends and well-wishers provide other sources of income, plus whatever else the bishops can raise on their own.

"We are virtually worker-bishops," Bishop Winter said.

GOVERNMENT

HEW Releases Study on Whites, Indians, and Use of Alcohol

A federal medical study indicates that there is no biological difference between American Indians and whites in their abilities to utilize or "handle" alcohol.

The findings by physicians at the U.S. Health, Education, and Welfare (HEW) research center in Phoenix, refutes earlier studies which traced the high rate of alcoholism among Indians to their inability to metabolize alcohol.

Researchers in the new HEW study found almost identical alcohol metabolism in 30 whites and 30 Indians. The Indians were chosen from among several tribes, predominantly Navajos and Apaches.

"I think this should strike a note of caution for those who could find a simple, ready-built explanation for the rate of alcohol abuse among Indians by saying they can't burn up alcohol," said Dr. Lynn J. Bennion, head of the HEW research team.

He held that earlier studies had been flawed by the use of hospitalized Indians and healthy whites as subjects.

Dr. Bennion said his research, conducted in 1973 and 1974, used identically healthy Indians and whites. Their average age was 26 1/2 and each group contained 23 men and seven women.

The widespread theory of metabolic

differences as an explanation for high alcoholism among Indians has been accepted by some Indians. However, many Indian leaders have charged that the popular theory tends to obscure what they feel are the underlying causes of alcoholism: unemployment, discrimination, and other social problems.

ORTHODOX

Editor: Few Episcopalians Would Leave Church for Orthodoxy

An Orthodox ecumenist says it is unlikely that dissatisfied Episcopalians in significant number will become Orthodox if their church decides to ordain women to the priesthood.

The Rev. Paul Schneirla, editor of *The Word*, a monthly publication of the Antiochian Orthodox Christian Archdiocese of North America, wrote in the January issue: "There will be no flood, and even without the Holy Spirit . . . Orthodoxy would not be compromised by the trickle."

A member of the U.S. and international Orthodox Anglican dialogue committees, Fr. Schneirla said the talk of a "flood" of Episcopalians comes from some "theologians and administrators — the bulk of Orthodox laity knows little and cares less about the Episcopal Church, which they generally regard as an exotic body." The "very attitude," he added, that is held "from the opposite direction by the bulk of the Episcopal laity."

Orthodox officials say they are not seeking dissident Episcopalians but are prepared to accept them in certain circumstances.

"A few of the more alert hierarchs of our decentralized structure," Fr. Schneirla said, "are trying to stimulate interest in a common policy if the flood arises."

"More recently various zealots have become mildly paranoid over the inevitable 'dilution' of Orthodoxy by the flood. (One of these is said to be enrolled in graduate work at an Episcopal seminary; apparently he has not been diluted.)"

The editor said that as an Anglican watcher for 40 years, "we strongly advise adherents of both views not to hold their breath until the flood pours through the many, and often leaky doors of our church."

"There will be no flood, and, even, without the Holy Spirit (quod absit!), Orthodoxy would not be compromised by the trickle."

Continuing, Fr. Schneirla noted: "We have said before in this column that the Anglican genius for comprehensiveness will, if worst comes to worst, confect a formula comfortable enough for clergy of all sexes. The Anglican Communion began as a working ecumenical

BRIEFLY . . .

Plans for operating a joint Episcopal-Roman Catholic parish in the Chesapeake area have been launched by the Diocese of **Southern Virginia** and the Diocese of **Richmond**. The "shared" parish would have two separate congregations with their own eucharists but would have joint liturgies whenever possible.

Trustees of the national newspaper of the Anglican Church of Canada have appointed **Jerold F. Hames** editor of the publication and **Donald C. McQuarrie** general manager. Both men have been with the *Canadian Churchman* since 1969. The paper is beginning its second century of publication this year.

Since 1971, when the Episcopal Church created CREFAC, an institution providing books, tuition, and clothing for needy children in **El Salvador**, some 300 scholarships have been used throughout the 1-12 grade school system. Although it costs only \$6 a month per child through CREFAC, the Salvadoran government supports free schooling for most people just through the sixth grade. CREFAC executive director Ed Shiffer reportedly "deals out love and decisions in a torrent of Spanish while living in one of the ghettos." At present EYCers in the Diocese of Lexington are raising scholarship money for El Salvador children as part of their own GIVE program.

Bishop **Robert Seaborn** of Newfoundland is the new Archbishop and Metropolitan of the Province of Canada. The diocese of Newfoundland is in the process of being divided into three jurisdictions.

The Rev. Charles Reynolds, a United Methodist minister and former overseas medical missionary, points out that the **1969 Tax Revision Act** has inadvertently deprived charities of millions of dollars each year. Since it was passed, he says, there has been a yearly loss of nearly \$50 million worth of goods in the health care and medical fields of voluntary agencies. The Act penalizes corporations making material goods contributions to charitable organizations. Of 350 corporations that had been contributing to medical work, 250 are still doing so, but at greatly reduced rates.

CONVENTIONS

movement and English insular necessity has proven to be time-worthy and exportable.

"Moreover these distressed Anglicans are not looking for Orthodoxy, they are anxious to remain Anglicans— 'Continuing Anglicans' is the phrase, and has been since the Church of South India first frightened the 'Spikes.'

"The (Anglo) Catholics among them, and they are many, want the orthodox faith, which they believe they now hold, but they are not anxious to become liturgical citizens of the steppes of central Asia or ethnics in the USA, which they fondly believe and, not entirely erroneously, regard as their land."

Fr. Schneirla concludes that while a flood is out of the question, "there is already a trickle. The OCA statement in Cleveland points to our proper attitude. To try to deflect the tide for fear that the Holy Spirit can no longer process converts is unworthy of a faithful Christian, even if not entirely surprising in view of the recent Orthodox neglect of missions.

"If the Spirit (notice how nicely we sidestep sexist pronouns!) was able to form the church out of the Hellenistic world and the Slavic hordes, the Anglicans present a minor problem. They are already Orthodox Christians in many important ways.

"Don't hold your breath, you'll end very red in the face."

RUSSIA

Christians: Church Broadcasts Ineffective

Soviet Christians, according to a preliminary survey by the Centre for the Study of Religion and Communism at Keston College, Kent, England, sharply criticize the more than 240 hours of Christian broadcasting beamed to the USSR each week.

The most common request is for more theology. Soviet believers complain that "platitudes and things they already know" fill much of the broadcast time.

Commented one Soviet Christian: "We don't need to have atheist teaching disproved all the time and to be told that God does exist. This is elementary."

Another commented: The "music . . . is an insult to listeners, and new listeners would be put off by its poor quality . . . The preaching is too simple. Young believers need more advanced teaching." Also, the preaching style is "far too emotional, too excited for Russians. The foreign preachers shout too much trying to whip up emotions."

And still another characterized the Christian broadcasts as "abysmal," with Radio Liberty the best of the lot. "The Protestant stations are awful, beginning from the fact that they speak Russian badly . . . Voice of America and

Continued on page 14

Delegates to the seventh annual convention of the Diocese of Southwest Florida adopted two major measures for 1976: a budget of \$649,646 and a program that calls for renewed commitment by the people of the diocese. Three missions were admitted to convention: St. John's, Pine Island; Good Shepherd, LaBelle; and St. Luke's, Lutz. Three memorials to General Convention requested delay of ordination of women to the priesthood and the episcopate; restoration of the postulancy to Title III; and adherence to the principles expressed in the Chicago Quadrilateral. A fourth memorial deplored illegal ordinations by bishops without jurisdictions. Convention quarters in Clearwater were notified by telephone that a bomb was set to go off in "four to five minutes." Policemen and firemen searched the area, but fortunately no bomb was found. Convention closed with the reading of memorials concerning William L. Hargrave, first Bishop of Southwest Florida, who died Oct. 15, shortly after retiring.

For the first time, the Diocese of West Missouri held its annual convention over a weekend. In spite of so many priests being away from their congregations for Sunday services, delegates voted to follow the same schedule next year. A special guest was Miss Patricia Muptle from the companion Diocese of Botswana. The election of clerical deputies to General Convention was three to one against the ordination of women and lay deputies, two-two. The assessment budget was adopted as presented and the mission budget was tentative because it contained a salary increase for mission priests. The increase could come about only with congregational response to support it. In a vote by orders, a memorial to General Convention asking that the historic apostolic ministry not be changed was defeated by the laity. Another memorial asking that in the event General Convention acted favorably on female ordination all women illegally ordained be required to meet all national and diocesan criteria was passed by more than a 90% majority in each order.

A report summarizing the work of the ad hoc committee on clergy development and the findings of two identical national conferences on resources for clergy development are available through the Episcopal Church Foun-

ation, 815 2nd Ave., New York, N.Y. 10017. The work was funded by the foundation, an independent organization of laymen that initiates and underwrites projects in support of the Episcopal Church.

Both clergy and laity voted heavily against the ordination of women in a straw vote taken at the annual convention of the Diocese of Lexington: clergy by 29-11, with two undecided, and laity by 75-18, with seven undecided. The vote was taken in lieu of debating pro and con resolutions presented for consideration. Delegates adopted a 1976 budget of \$282,695, \$301,558, and \$331,350 depending upon the amount pledged by congregations. Several canonical amendments were passed which, among others, forbid a parish to call a non-stipendiary priest as a rector. Several adopted resolutions were addressed to General Convention: restore the category of postulancy for those seeking holy orders; "adopt a course of moderation" in proposing a new Prayer Book, being sure it is a "common" Prayer Book; and consider action that would have a new Presiding Bishop take office within 90 days of election. Delegates also asked that after study of the proposed Prayer Book, diocesan clergy and laity make their reactions known to their General Convention deputies.

A memorial to General Convention affirming that "only males may be ordered priests and bishops," was approved at the annual convention of the Diocese of Colorado. A proposal favoring the ordination of women was rejected. A majority of deputies elected to General Convention earlier had pledged themselves to vote against ordaining women. A proposed memorial advocating substantial revision of the marriage canons adopted in 1973 was decisively defeated. Efforts to eliminate proportional representation in the diocesan convention were rejected. A budget for 1976 was authorized at \$501,184, an increase of about \$30,000 over the current year. This includes \$93,016 for the national church, meeting the full asking for the first time in many years. The diocesan executive council was authorized to conduct a major fund drive to support social concerns, ministry training, and mission extensions.

THE BLACK SPIRITUALS

For those who face daily crucifixion

there are ever fresh tears

in the veil which separates

time and eternity

By NATHAN WRIGHT, JR.

This is Part Two of a two part article. Part One appeared in the January 18th issue of THE LIVING CHURCH.

The God of Suffering. One of the most powerful and insight-laden of the black spirituals is the exceptionally popular "Nobody Knows the Trouble I See." It reads in part:

Nobody knows the trouble I see,
Nobody knows my sorrow.
Nobody knows the trouble I see;
Nobody knows but Jesus.

Here the slave community identified itself clearly with the Old Testament suffering servant figure in the Book of Isaiah (53:3) who was "despised and rejected of men, a man of sorrows and acquainted with grief." Jesus and God

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January 25, 1976

were seen as one and the same reality. He was a God of suffering and one known of (and identified with) those who suffer. As with the ancient Israelites in bondage and homeless, he was found only by those seeking liberation. James Cone, in *The Spirituals and the Blues*, Seabury Press, 1972, notes that the slave community had to find dignity which was a reality that could only be dug out of the dung of the white environment. He adds: "Outwardly, the religion of the slaves seemed to be like the Christian religion as taught by the masters, but it was not. Religion is not a set of beliefs that people memorize . . . Religion is wrought out of the experience of the people who encounter the divine in the midst of historical realities . . . While white religion taught blacks to look for their reward in heaven through obedience to their white masters on earth, black slaves were in fact carving out a new style of earthly freedom."

A creedal statement, so far as the enslaved black community was concerned, was foreign to their experience with a God of encounter. A creedal statement

may tend to contradict a God of encounter; it may tend to replace an experience of meeting by a recitation of lifeless dogma. A God encased in creeds and manifested in speculative ideas may be comforting to the *status quo*, but for those who see life with God as becoming, as unfolding freedom, and as the ongoing revelation of fresh encounter, the creedal statement simply does not suffice. Indeed, it may have no place at all.

In its encounter with the God of those who suffer, the slave community did not find or forge an experience of escapism as it is often held. Rather, in their identification with Jesus (whom they saw most intuitively as the Old Testament suffering servant) they saw what Isaiah referred to as the healing of their stripes (Isaiah 53:5). Since Jesus the suffering servant was also the King of Glory, there was a glory dimension to their suffering. Hence they could sing:

Nobody knows the trouble I've seen,
Nobody knows my sorrow.
Nobody knows the trouble I've seen.
Glory! Hallelujah!

The way of sorrows, or *via dolorosa*, has always found a central place in the Hebrew-Christian experience. In the black slave experience it is neither doctrine nor poetry but simultaneously bitter and glorious reality. The benighted black slave did not want to live in the "big house." He sensed that it was easier for a camel to go through the eye of a needle (however that may be explained) than for a rich or unduly powerful man to encounter and live in and with the God who was the God of sufferers.

"Have you ever wanted to be white?" a black man was asked. The poignant



Is America today just beginning to stew in its own juice?

RNS

and compelling reply was: "Naw suh, I don't want to be white. White folks can easily mistake themselves fo' God. Then they'll all land in hell. Naw, 'tain't good fo' a man to be white."

Sometimes I'm up; sometimes I'm down,
Sometimes I'm almost to the ground.
Glory! Hallelujah!

To the slave community, the "glory" experience was only for those who suffered. Since the white man did not seem to suffer, he was perceived as being beyond the possibility of knowing the God of suffering through whom the dimension of glory was added to one's life experience.

Yet the insights of psychology suggest that, for today at least, if not so much in the past, white America may be suffering so terribly much that it must hide realities that are far too painful from its sight. White Americans, when pressed concerning the perverted aspects of their inherited way of life, tend to deny their whiteness as inherited experience. This reaction pattern of denial is true to the

behavior pattern of sufferers. If so, then white Americans are black Americans' co-sufferers. It follows that black America's attitude toward what may be seen as their white companions in the fellowship of suffering must be no less accepting and no less outreaching than that of black America's own God whose properties are compassion and mercy.

Those who are victimized by white America, both in the United States and in many places throughout the world, tend to see America today as a land of fatness and plenty which — in the light of its mounting or impending difficulties — may be just beginning to stew in its own juice. How delightful the sight of approaching vengeance! Yet, " 'Vengeance is mine,' saith the Lord." In the awesome mystery of the divine drama where "Jerusalem's warfare is forever accomplished" and its "iniquity forever pardoned," white Americans must come to share in the divine compassion and its accompanying glory. Hence all those who are victimized by white America may be called upon to bear their part in bringing what the black spiritual speaks of as the healing balm of Gilead to a

"sin-sick" white America, when once it reaches through its pain to come to grips with some greater measure of self-awareness. The problem for the victim here is that same one that Israel faced with its enemies in the Old Testament. It was echoed in the Messiah of the New Testament who exclaimed from the pinnacle of death, "Father, forgive them, for they know not what they do" (Luke 23:34). Have we not seen, have we not known that

There is [an all powerful] balm in Gilead

To make the sinners whole?

[That] there is [an all-embracing] balm in Gilead

To heal each sin-sick soul?

To doubt the omnipotence of a God of sufferers by whose hand we have come to know "glory" is to deny the reality of our own communal experience of meeting the all-powerful God who shares the life of all who chance to suffer. The God of sufferers thus becomes at once the God of hope.

The Two Decker World. The black spiritual "Swing Low, Sweet Chariot" speaks of a truth all too often missed in our world concerning the "two decker" reality of our life. On the second level, that of "glory," our lives may enter ecstatically every day.

When I was a youngster of about five or six, living in the country village of Camp Dennison, Ohio, my twin brother and I visited with Old Man Cisco. We sat in his two-seated glider swing opposite him and listened as this old man who had been born a slave told us of his golden chariot which was soon to come for him and take him to his home which was more beautiful than anything that we might imagine. He told us about the chariot and the horses and his home with such conviction and detail that we sensed he had been there a great many times.

When we went back home, in haste and with wild eyed excitement, we said, "Mom, he's got a golden chariot and a great big house, bigger than anything that even the Krogers own!" Mom smiled knowingly and said, "Yes, I know." In a few days Old Man Cisco died. Mom told us that the golden chariot had indeed taken Mr. Cisco home. We wanted to go there too, to see his house and visit him again.

For those whose lives, like those in the black slave community, are conjoined with the divine life, the veil of the temple is forever being rent, as at the crucifixion, and ever fresh glimpses of eternity are seen. For those who face daily crucifixion, or who, as St. Paul says, "die daily," there are ever fresh tears in the veil which separates time and eternity. Like Elijah in his admonition to Elisha, the slave community

could say in effect to others: "But don't you see what we see? We see a multitude of the heavenly host not only assuring us our freedom but also having us share in their perpetual song of 'Holy, holy, holy, Lord God of hosts. Heaven and earth are full of your glory.' Hallelujah!" They knew that the Lord of hosts, who "made things right," was already on the throne. All that was necessary was for the "sweet chariot" to "swing low" and take God's people home. Life for the slave community had the certainty and fullness of that for which philosophers and theologians have struggled frantically and often with frustration — a two dimensional reality pattern: that of time (which was and is largely the seeming) and that of eternity (which is the true, the wholly real). "You shall know the truth and the truth shall make you free" meant knowing God the truth, and even the "knowing" was not a knowledge of the mind but an intimate experience of conjugal-like identification where the spousal partners, on an ultimate plane, become as one.

The God of Right and Justice. The God of Israel was, to the slave community's sense of religious or reality discernment, a God of right and justice. The Hebrew community had such an overarching sense of God's will for the righting and restoration of all things that, in their political and economic life, the ancient Hebrews proclaimed a periodic Year of Jubilee in which all things which were inequitably distributed would be set right.

In the mind of the slave community that Year of Jubilee (or of jubilation) was both ever present and at the end time (*eschaton*). They sensed, almost intuitively, that whatever *will be*, somehow already *is*. This is the same insight which Aristotle wrote in his classic statement of human purpose: "What a thing *will be*, that it [already] *is*." He spoke of life here as on an ultimate plane, which is the only plane of perpetual reality.

Thus the poorly clad, ill shod and slavery yoked members of the black community could sing with triumphant joy and with all the exultation and ecstasy of certainty:

I got a robe,
I got shoes,
I got wings.

These they already had, for the "here" and the "there," time and eternity, were interlocking spans or "areas of life." Already in possession of all other necessary accoutrements of that "great gettin' up day" when they would share in the "feast with the lamb," all they needed was transportation to complete their already partially accomplished journey home.

Here is evident a largely lost tran-

scendent joy based on a commonplace recognition that "if it's God's house, it's my house, too." The slave masters seldom had the "many mansions" passage read to the slave community, and when they did have it read, the emphasis was placed upon future joys. On the simple evidence of insatiable lust, greed and sheer meanness towards others, the slave community knew that the man in the big house — in spite of all that he had of the things "of time" — was deeply disturbed and unhappy. He didn't have a sense of ecstasy because he didn't know the "glory world." When the slave community sang, "You can have the world, just give me Jesus," this bespoke not the escapism superficially evident here. Rather it was evidence of the recognition of life's true *locus* — in God. When one has just one foot in the "glory world," no earthly shadows can hide "the light of that life which is eternal and which is manifest in Jesus." Knowing this, the community enslaved in time still found its consummate — and ever-present — joys in the glory world in which Jesus enabled them to participate, in some measure, every day.

This is what life should hold perpetually for all creation. The black spiritual, as we have seen, is releasing, redemptive and restorative. It has life "hang loose," employing a largely atrophied spiritual sense which opens fresh vistas of the "glory world" hidden

from our short-ranged sight. In these attributes it speaks as a crucially needed testament (or opened door) geared to the needs of our guilt-laden and far too "up tight" times. The black spiritual in this way replaces life on its native two decker planes, those of time and eternity, which are thoroughly consistent with the revelations of the Old and New Testaments. Eternity (the glory world) holds the perpetual exuberance of the righting of all things which to those locked in the valley of sin seem to have gone wrong forever.

In this sense, the black spiritual would have everybody sing together — the great-grandchildren of the depraved overseer and of "the man" seemingly without a conscience who lived in the big house, and the great-grandchildren of the enslaved black community. "All God's chillen" would sense that they were to live together as one family in God's house and so sing joyously forever:

I got a robe, . . .
I got shoes . . .
I got wings . . .

When we get to heaven,
gonna put on our robes . . .
gonna put on our shoes . . .
gonna put on our wings . . .
[and] gonna *shout* all over God's
heaven.

The Geode

Split like a grapefruit by the jeweler's saw
The two halves stare from the smoky splendor
Of that crystal circle in its rind of stone,
The secret rounded since the rock began.

This bonding of atoms in stress and heat
Was ordained from the first, when the scattered notes
Collected in the void: the word spoken
For the spinning-off of worlds,

Now spelled out in light taken and given.
Oh, such adventurers! as we presume to be the first
To read these glittering points of message
Waiting for our look to render them —

And through the dark millennia the hidden glory shone
Infinitely dear around the watching emptiness,
Which was before the atom or the light.
The unfilled center is the eye of God.

Ruth Eller

EDITORIALS

On Loving People and Things

Here's an odd piece, among the letters to *Time* (Dec. 29) nominating people for "man of the year" honors. Robert A. Wolfe, of Nashua, N.H., writes: "Jacques-Yves Cousteau. His tender kindness towards all living things, coupled with his contemptuous disdain for the ravenous human animal, puts him on a plateau few people can reach."

In justice to M. Cousteau we suggest that his ardent admirer in New Hampshire does him much less than justice in attributing to him a "contemptuous disdain" for his fellow men.

Mr. Wolfe is in fact putting Cousteau into the same category as Lynette "Squeaky" Fromme. Poor Squeaky has a tender kindness towards all living things — except human beings. In devoted service of the former she would be happy to kill some if not all of the latter.

This combination of love for all non-human living things with scorn, contempt, if not hatred for human beings, seems to animate some of the most idealistic people in our world today. It is sad and it doesn't make sense. Sure, people are no damned good. We all know that. But people — starting with ourselves — are what we've got on our hands, and we can't do much for the other living things until first we have persuaded ourselves and our no-damned-good human fellows that we shall all be happier and healthier if we love ourselves, love one another, and love all of God's other creatures.

The one attitude in human beings that surely will not help any living thing, be it animal or vegetable or mineral, is a "contemptuous disdain for the ravenous human animal."

Indicting the Illustrious Dead

Is there any right, or any need, to dredge up the scandals in the lives of famous people now dead? Most recently John F. Kennedy has been getting this treatment by the press. J. Edgar Hoover has been another subject of such critical post-mortem review, though his alleged offenses were in a very different order. Dr. Martin Luther King, Jr. and Franklin D. Roosevelt have been among others of the illustrious dead whose private lives have been the subject of recent scandal-mongering. In Roosevelt's case one of his own sons was the muck-raker.

Our question is whether it is either socially useful or morally right to indict people after they are dead. We firmly believe in "the people's right to know" as a cardinal principle of journalism. But we firmly doubt that the journalist or commentator upon current affairs is doing his duty when he waits until somebody is safely dead before undertaking to satisfy the people's right to know.

There is good reason to believe that some of the facts, or rumors, about the people now being indicted in the public press were well known while those

people were still living. Political reporters in Washington tell us now that they knew for years how Mr. Hoover was misusing his awesome powers for his own selfish or malevolent purposes. Why didn't they report it at the time? Were they intimidated by the virtually omnipotent J. Edgar, as were evidently several successive occupants of the White House?

The press did its duty in reporting the facts of, and the facts behind Watergate, thus exposing the intolerable turpitude of the Nixon Administration. Why did it fail in its duty at those other times when other high officials were allegedly doing things that would have been no less intolerable to the citizenry?

We all know that the illustrious dead, like the unillustrious ones, were human. And if new facts about them are discovered after their death those facts should be added to the open record. But we cannot find anything good to be said for waiting until people are safely dead before throwing mud at them.

Some will say that the dead are beyond the power of their slanderers to hurt them. It is not so. Once people have been born into human existence as vulnerable beings they remain in some ways vulnerable forever. One of those ways is in the name and memory they leave behind them upon earth. In that name and memory they continue to live among us. And because they are unable to answer their accusers, to besmirch their memory is to violate their right to be heard.

It seems to us that some members of the press are getting around to doing their duty several years too late — when it is no longer their duty.

Lazarus

Alone and bound, forsaken, blind, too numb
To feel or recognize his own despair;
His spirit paralysed, all unaware
That any avenue to life or some
Escape remains; insensate even to
A deeper emptiness than death's abyss,
He waits. And then, with stern authority's kiss
He wakes from sleeping death, hearing anew
His name. Hope stirs and now becomes the cause
Of resurrected life for him who came
To death too soon. For only when his name
Is known can the lost one obey the laws
That fed and nourished him before his birth
And so return and live upon the earth.

Jenny

Unseen Assistants

ANGELS: GOD'S SECRET AGENTS.
By Billy Graham. Doubleday. Pp. 175.
\$4.95.

Having decided to preach a sermon on angels, Billy Graham was amazed at the lack of material available on this subject. Widespread unbelief in the existence of angels prompted him to proceed on what became a most exhilarating quest. He found over 300 references to angels in the Bible as well as many studies in past centuries, but none in our own.

Writing as he speaks, the book follows the question "Why this book on Angels?" through the Old and New Testaments to the concluding chapter, "Angels in our lives today."

Apparently no aspect of the subject has been left untouched and the text flows along so easily the reader is soon persuaded he is hearing a tape recording of a series of 15 sermons.

The secret agent designation of these numberless beings produces a vocation so varied one is amazed at the unseen action surrounding the entire population of creation. Messengers, warriors, helping hands, protectors, the always available go-between and sentinels of God's word are just a few of their duties. As Billy Graham concludes: "When Christians die, an angel will be there to comfort us, to give us peace and joy even at that most critical hour, and to usher us into the presence of God, where we shall dwell with the Lord forever. Thank God for the ministry of angels."

What fun Billy Graham must have had building this book! You can sense the joy he felt as he gathered the material and "preached" his sincere belief in angels.

SUE COOPER
Carlsbad, N.M.

Recognizing the Enemy

THE CORRUPT SOCIETY. By Robert Payne. Praeger. Pp. 309. \$10.95.

The author of this historical study of corruption in societies from ancient Greece to present-day America has established a firm place among contemporary masters of biographical and historical writing. It was as a warm admirer of his earlier works that I began my reading of this volume. I have not been disappointed in the quality and content of the work, but I am disappointed — as undoubtedly Mr. Payne is too — that the author finds it impossible to suggest to us any way in which we can

combat the deadly virus of corruption.

However, that is not a complaint about the book itself. If anything it is a complaint about our human ignorance and helplessness against our own corruptibility.

If I may venture an adverse criticism of this study it is that Payne pays so much more attention to corruption at the top of a society than to the corruption at the bottom — in the mass membership. If the people of any society were uncorrupt and incorruptible, how long would a corrupt prince or president (or prelate) last? Could he even get started?

In his closing paragraph Mr. Payne speaks well for us all (*nostra maxima culpa*): "We have no reason to be especially proud of our sojourn on earth, for we have done little good to one another. We have permitted corruption. We have not fought against it as desperately as it should be fought, and we have not always recognized the enemy when he was standing in front of us with a drawn gun, smiling triumphantly." Very true. But isn't there this one more thing to be said — that we

have not always recognized the enemy when he was standing *inside* us?

For anybody who wants to see in synoptic review the forms that corruption has taken in our (and other) cultures of past and present this book provides the essential matter, and places it all in clear focus.

C.E.S.

Books Received

THE RADICAL IMPERATIVE, John C. Bennett. The distinguished author presents a philosophy of Christian social action based upon biblical imperatives. Pp. 200. \$8.50 cloth; \$4.50 paper.

PASSION AND THE PASSION, Francis L. Kunkel. A study of 16 20th century writers and their handling of the mysteries of God and of sex. Westminster. Pp. 183. \$4.95 softbound.

SEARCH FOR MATURITY, Charles C. L. Kao. A study of maturity in its Christian, Confucian, Taoist, and Buddhist expressions, by a Chinese Christian scholar. Westminster. Pp. 163. \$7.50.

THE INVADED CHURCH, Donald G. Bloesch. A critique of secular humanism as a proposed "relevant" expression of the Gospel Word Books. Pp. 126. \$4.95.

THE MARRIAGE ENCOUNTER, Chuck Gallagher, S. J. A discussion of the Marriage Encounter movement, by its chief developer in the U.S. Doubleday. Pp. 168. \$5.95.

BECOMING A WHOLE FAMILY, John A. Huffman, Jr. A pastoral discussion of contemporary family problems. Word Books. Pp. 56. \$5.95.

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Milwaukee, Wis. 53202

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CHURCH SERVICES NEAR COLLEGES

Refer to Key on Back Page

COLLEGE students need to be re-membered. Do you have a son or daughter at a college listed here? Is there a man or woman from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

ARIZONA

UNIVERSITY OF ARIZONA Tucson
EPISCOPAL CAMPUS FELLOWSHIP 624-5694
 HC Sun 6. Campus Christian Ctr. 715 N. Park
 The Rev. Carey Womble, chap. 1919 E. 56th St. 85719

CALIFORNIA

CALIF. POLYTECHNIC STATE UNIV. San Luis Obispo

ST. STEPHEN'S 1344 Nipomo St.
 The Rev. Wayne W. Welch, r; the Rev. John Leo, assoc
 Sun 8, 10; other services as anno

UCLA Westwood

UNIVERSITY EPISCOPAL COMMUNITY 580 Hilgard
 The Rev. Terry Lynberg, chap.
 HE: Sun 6, Tues 7, Thurs 12:05

COLORADO

UNIVERSITY OF DENVER Denver

ST. RICHARD'S
 Fr. J. B. McKenzie, chap.
 MP & HC 9:15, MP, HC, EP daily
 Evans Chapel Student Center 1957 S. High

GEORGIA

GEORGIA INSTITUTE OF TECH. Atlanta

ALL SAINTS CHURCH 634 W. Peachtree St.
 The Rev. Paul R. Thim, chap.
 Sun HC 8, MP 9:15 & 11:15; Tues Supper 6

ILLINOIS

LAKE FOREST COLLEGE Lake Forest

HOLY SPIRIT 400 Westminster Rd.
 The Rev. F. W. Phinney, r; the Rev. D. A. Owen, chap.
 Sun 7:30, 9:15, 11; Tues 7; Wed 10

MAINE

BOWDOIN COLLEGE Brunswick

ST. PAUL'S 27 Pleasant St.
 The Rev. Donald A. Nicerson, Jr., r
 Sun 8, 10:30

NEW JERSEY

RUTGERS UNIVERSITY Newark

GRACE CHURCH 950 Broad at Walnut
 The Rev. G. Butler-Nixon, r
 Sun Mosses 8, 10; Mon thru Fri 12:10; Sat 9:15

RUTGERS UNIVERSITY New Brunswick

Cook, Douglass, Livingston & Rutgers Colleges
ST. MICHAEL'S CHAPEL
 The Rev. Thomas A. Kerr, Jr., chap.; the Rev. Henry W. Kaufmann, assoc
 Eucharist: Sun 10, Wed noon, Fri 11:30. EP Tues B; other services as anno

NEW YORK

R.P.I. and RUSSELL SAGE COLLEGE Troy

ST. PAUL'S 3rd & State Sts.
 The Rev. Canon Fred E. Thalmann, r
 Sun HC 8, MP & Ser 10:30; Wed 12:05 HC

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

SYRACUSE UNIVERSITY Syracuse

EPISCOPAL CHURCH AT SYRACUSE UNIVERSITY
 The Rev. Robert C. Ayers, chap.
 Community House, 711 Comstock Ave. 13210

NORTH CAROLINA

DUKE UNIVERSITY Durham

EPISCOPAL UNIVERSITY CENTER
 The Rev. H. Bruce Shepherd, D.D., chap.
 Sun HC 9:15, 5:15—Center Chapel, Wed HC 7:45—York Chapel; Thurs HC 5:15—York Chapel

OHIO

OHIO UNIVERSITY Athens

GOOD SHEPHERD 64 University Terrace
 Sun 8 HC, 10 Family, 4 Folk Mass

PENNSYLVANIA

INDIANA UNIV. OF PA. Indiana

CHRIST CHURCH 902 Philadelphia at Ninth St.
 The Rev. Arthur C. Dilg, r
 Sun 7:45, 9, 11

PENNSYLVANIA STATE UNIVERSITY

EPISCOPAL CHURCH AT PENN STATE
EISENHOWER CHAPEL University Park
 The Rev. Derald W. Stump, chap.
 HC: Sun 9, 6:15; Tues 7 and as anno

TEXAS

LAMAR UNIVERSITY Beaumont

ST. MATTHEW'S 796 E. Virginia
 The Rev. Earl 'J' Sheffield III, chap. & V
 Sun 10, 6

NORTH TEXAS STATE UNIV. Denton

TEXAS WOMAN'S UNIV.

ST. BARNABAS'
 The Rev. Charles E. Walling, r
 Sun 8 & 10; Sat 5:30

ST. DAVID'S 623 Ector

The Rev. Edward Rutland, r
 Sun 8, 9:30, 11:15 & 5:30

VERMONT

GREEN MOUNTAIN COLLEGE Poultney

TRINITY Church St.
 The Rev. A. Stringer, r
 Sun H Eu 11: 7:30 & 11 June-Aug.

VIRGINIA

LONGWOOD COLLEGE Farmville

HAMPDEN-SYDNEY COLLEGE Hampden-Sydney

JOHNS MEMORIAL CHURCH
 The Rev. John H. Loving, r; the Rev. John H. Emmert, chap.
 Sun 11. Spec. Program & Services anno

MADISON COLLEGE Harrisonburg

BRIDGEWATER COLLEGE Bridgewater

EMMANUEL CHURCH
 The Rev. James P. Lincoln, r; the Rev. Dale Mekeel, c
 Sun 8, 10:30; Thurs 7

WISCONSIN

UNIVERSITY OF WISCONSIN Superior

ST. ALBAN 1404 Cumming

The Rev. G. Randolph Usher, r
 Sun HC 8, 10; Tues 7:30; Thurs 10

The Directory is published
 in all

January and September issues.
 If your Church serves in a College
 Community, and your listing is not
 included, write to the Advertising
 Manager for the nominal rates.

NEWS

Continued from page 8

Vatican Radio are also very poor," the respondent said.

Still others felt that religious broadcasts should aim more at strengthening believers than converting non-believers.

Jane Ellis, researcher for the report, noted that "no one disputes that the programs are vitally important for spreading the Christian Gospel and providing a whole Christian background for believers in a country where no information on religion (except negatively slanted information in atheist publications) has been published for over 50 years."

The criticisms largely lament that opportunities are being wasted.

LONG ISLAND

Fires Destroy Church

While civil authorities sifted debris for evidence of arson after two "suspicious" fires destroyed their church, members of St. James Church, Elmhurst, Queens, held their Christmas services in the parish hall.

The church, 127 years old, was severely damaged in an October fire and an early morning fire on Dec. 24 completed the building's destruction.

At the center of the Christmas services was a piece of the altar which had been almost totally destroyed in the earlier fire. Carved into the wood was the inscription: "Holy, Holy, Holy . . . This Do in Remembrance of Me."

It had been carved by Mrs. Irene Abdul, president of the altar guild. Bouquets surrounded the piece of wood.

"In a big, cold auditorium like this," she said, "there is so much beauty that can be gotten. This is our only church now. We're thankful to have it."

On Christmas Day, the Rev. George W. Parsons, rector, did not mention the fires directly other than to point out that the congregation would have to sit rather than kneel during some of the service. All hassocks were destroyed in the first blaze.

"We were spoiled," he said. "We had wall-to-wall carpeting and cushioned pews. And beautiful lamps. But we still have our stubborn faith in God and in man."

Things to Come

February

9: Episcopal Church educators meeting, St. Louis.

9 ff: Joint Educational Development Conference, St. Louis.

25-27: National Workshop on Christian Unity, Memphis.

The Living Church

OUR READERS ASK

I am puzzled by the prevailing tendency in your conservative magazine to employ ultra-liberal practices concerning such things as capitalization. For example: you don't capitalize pronouns referring to deity. Words like "church," "holy communion," "eucharist," "the pope," and many others, are lower-cased in your pages where I expect to see capitals. Is there any special reason for this? L.J.K.

No special reason, except that the excessive use of capital letters in modern writing is, to borrow a phrase from one of the Articles, "a fond thing, vainly invented." Pronouns referring to deity are not capitalized in Bible or Prayer Book. Neither are "church," "baptism," and other such basic Christian words. We do capitalize proper names and official titles, e.g.: "General Convention," "the Episcopal Church," and words where the use of a capital will make a distinction clear (such as Real Presence, when referring to the special eucharistic doctrine to distinguish it from ordinary "real presences" of other things). The modern anti-capital trend in good writing is neither conservative nor

"ultra-liberal" but a return to a sound principle of expression, namely, that if one uses the right word in the right way it will seldom need a capital letter to announce its meaning and message.

?

I have a problem that must be shared by most other clergy wives. Time and time again, when my husband officiates at a wedding I am not invited to the service or the reception, but people ask my husband: "Where's your wife? Why didn't she come too?" He answers, "Because she wasn't invited." Reply: "We just assumed she'd know she was invited, as your wife." I have been criticized for this, but I won't go to any event to which I am not invited in the same way that other guests are. Am I wrong? And if I'm right, what can be done about this? Mrs. M.T.S.

First: You are right. Secondly, it's hard to know what if anything can be done about it. Dr. Johnson said of a certain kind of ignorance that it is "beyond nature." So here. No lady or gentleman wants to go anywhere uninvited; and if

the lady is a clergyman's wife she should refuse to accept an unexpressed "invitation" as a matter of principle: for if she accepts it she confirms the idea some people evidently have of a clergyman's wife — that she just comes with him in a sort of package deal. Perhaps somebody will read these words and be instructed, and give the word to others who may need it.

?

Our rector tells us that he is "emotionally" opposed to women priests, but thinks it futile to oppose it because it's "an idea whose time has come." Will you comment? G.H.H.

So was phrenology an idea whose time had come; and haruspicy; and the Emperor Julian's restoration of paganism; and Arianism; and Hitler's Thousand Year Reich. History is soggy full of ideas whose time had come. Alas for those who must suffer through them until their time has come to go!

CLASSIFIED

advertising in **The Living Church** gets results.

BOOKS

THEOLOGICAL BOOKS, used, new and reduced, price. Request list LC. PAX House, Box 47, Ipswich, England.

FOR SALE

SMALL publishing business, over 4,000 customers among clergy and churches in U.S. Devotional and promotional materials. Write to: St. Thomas Guild, Box 575, Little Falls, N.Y. 13365.

DIRECTORY of Prayer Book Parishes, second edition. Trinity Church, 1717 Church, Wauwatosa, WI 53213. \$1.00.

OPPORTUNITY

GRADUATE training offered to priest, one year partial scholarship in Pastoral Theology-Counseling, to serve as Counselor-Intern, William Temple House (The Episcopal Laymen's Mission Society). Send Vita and recent photo to: The Rev. C. T. Abbott, Executive Director, 615 N.W. 20th Avenue, Portland, Ore. 97209.

POSITIONS OFFERED

SALES TRAINEE. Customer relations, correspondence, order processing. Some travel using company car. Must type. Accurate, good with details. Career minded. Varied duties, small but growing east coast church goods manufacturer. Salary plus benefits. Write Box C-241.*

POSITIONS OFFERED

ORGANIST-CHOIRMASTER for suburban parish (800 communicants) in southeast; 2 manual, 14 stop Walcker organ; children's and adult choirs; knowledge of liturgy and traditions of Episcopal Church necessary; interest in drama and contemporary church music very helpful. Position open September '76. Reply Box A-243.*

POSITIONS WANTED

ORGANIST-CHOIRMASTER, churchman, seeks full-time position. Experienced in both church and college teaching. David Moore, Route 5, Nicholasville, Ky. 40356.

PUBLICATIONS

BOOKS about the ancient Episcopal Church in Maryland and Delaware. *Maryland's Established Church*, and *The Anglican Church* in Delaware by Dr. Nelson Waite Rightmyer, sometime Professor of History in St. Mary's University, Baltimore, and of the Divinity School in Philadelphia. \$10 each copy, postpaid. Educational Research Associates, Fifteen Hoornkill, Lewis, Delaware 19958.

*In care of **The Living Church**, 407 E. Michigan St., Milwaukee, Wis. 53202.

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407 E. Michigan Street Milwaukee, Wis. 53202

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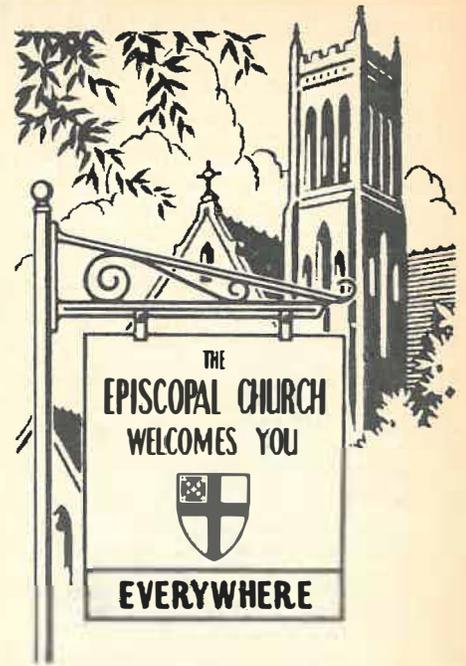
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THE LIVING CHURCH

CHURCH DIRECTORY

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.



CORTE MADERA, CALIF. (Marin Co.)

HOLY INNOCENTS' 2 Tamalpais Blvd.
Sun 7:30, 8, 9:30 & 11. Eve 7:30. Wed 11:30 & 8.
Fri 7. Charismatic.

LA MESA, CALIF. (near San Diego)

ST. ANDREW'S Lemon Ave. and Glen St.
The Rev. C. Richmond, r; Chap. P. Linaweaver, ass't
Sun 8 HC, 10 MP & Ser (HC 15 & 35). Wed & Saints Day:
10 HC

LOS ANGELES, CALIF. (Hollywood)

ST. MARY OF THE ANGELS 4510 Finley Ave.
The Rev. Fr. John D. Barker, S.C., r
Sun Masses 8:30, 9:45 (Sung), 12 (Sol High), Ev & B 3 (15);
Tues 6:30, Wed & Fri 12 noon; Thurs & Sat 9. C Sat 9:45;
LOH 1st Sat 9

SAN DIEGO, CALIF.

ST. LUKE'S 3725—30th St.
Sun 8 HC, 10 Cho Eu (15, 35, 55), MP (25, 45). Sun 10 S.S.
& child care. Wed 11:30 HC

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 and Ser 9 & 11 (HC 15); Daily 10

ST. PAUL'S 2430 K St., N.W.
Sun Masses 7:45, 9, 11:15, Sol Ev & 8 B; 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 Kontas; Dorothy
West, Christian Ed; Thomas Foster, organist and choir-
master
Sun HC 8, 9, 11, Ch S 10, Healing 7; Weekdays HC 12:10,
7 Fri & Sat

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

WEST PALM BEACH, FLA.

HOLY SPIRIT 1003 Allendale Road
The Rev. Peter F. Watterson, S.T.M., r; The Rev. Orin A.
Griesmyer, D.D., the Rev. Canon Harold S. Olafson,
D.D.
Sun Masses 8, 9 (Sung—Sol High) & 11, Ev & B 6. Daily
Mass. C Fri 5-6. MP & EP Daily. An Anglo-Catholic Parish
Serving the Palm Beaches.

ATLANTA, GA.

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

CHICAGO, ILL.

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

FLOSSMOOR, ILL.

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

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL
Second and Lawrence (Near the Capitol)
The Very Rev. Eckford J. de Kay, Dean
The Rev. Gus L. Franklin, the Rev. Ronald L. Greeson
Sun H Eu 8 & 10; Daily H Eu as announced

BOSTON, MASS.

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30 Low Mass, 10 Solemn Mass. Daily as announced

OMAHA, NEB.

ST. BARNABAS 40th & Dodge, 1 blk. N.
The Rev. Xavier C. Mauffray, r
Sun Masses 8, 10:45 (High)

LAS VEGAS, NEV.

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

MIDDLETOWN, N.J.

CHRIST CHURCH The King's Highway
The Rev. James B. Simpson, The Rev. Geoffrey G. West
Sun HC 8 & 10; Daily HC 9

BROOKLYN, N.Y.

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

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun 8 HC: 9:30 MP & HC; 10 HC (Spanish); 11 Lit. & Ser; 4
Ev; 4:30 Concert (as anno). Wkdays 7:15 MP & HC; 5 EP (Sat
3:30 plus Organ Recital). Wed 12:15 HC & Healing; 5:30
HC

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

ST. BARTHOLOMEW'S

Park Ave. & 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

EPISCOPAL CHURCH CENTER

CHAPEL OF CHRIST THE LORD 2nd Ave. & 43rd St.
Daily Eucharist, Mon-Fri 12:10

EPIPHANY

1393 York Ave. at E. 74th St.
Ernest E. Hunt III, r; William Tully, c
Sun 8 & 12:15 HC; 9:30 Family, S.S.; 11 HC (15 & 35) MP
(25 & 45); MP 9, Wed 5:45, Thurs 12 HC

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

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

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, r; the Rev. Canon Henry A. Zin-
ser; the Rev. Thomas M. Greene, r; the Rev. J. Douglas
Ousley; the Rev. Dr. Leslie J. Lang
Sun HC 8, 9, 11 (15) MP 11, ES 4; Mon thru Fri MP B, HC
8:15; Mon, Tues, Fri HC 12:10; Tues HS 12:30. Wed SM
12:10, HC 12:40, EP 5:15, HC 5:30; Thurs HC 12:40.
Church open daily to 9:30.

THE PROTESTANT CHAPEL
Center of airport opposite Control Tower
Marlin Bowman, chap.
Serving Protestants, Anglicans and Orthodox
Sun H Eu 1 followed by Happy Hour

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchett, r; the Rev. Joseph W.
Arps, Jr.; the Rev. Stephen R. Whitfield; the Rev. Lyle S.
Barnett; the Rev. Canon Donald G. Smith, D.D.
Sun Eu 7:30, 9:30 MP (Eu 3S), 11:15 MP (Eu 1S); Daily Eu
Tues, Thurs, Fri, Sat 7; Wed 10:30 & HU

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 (15 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

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

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; In- str, 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.

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