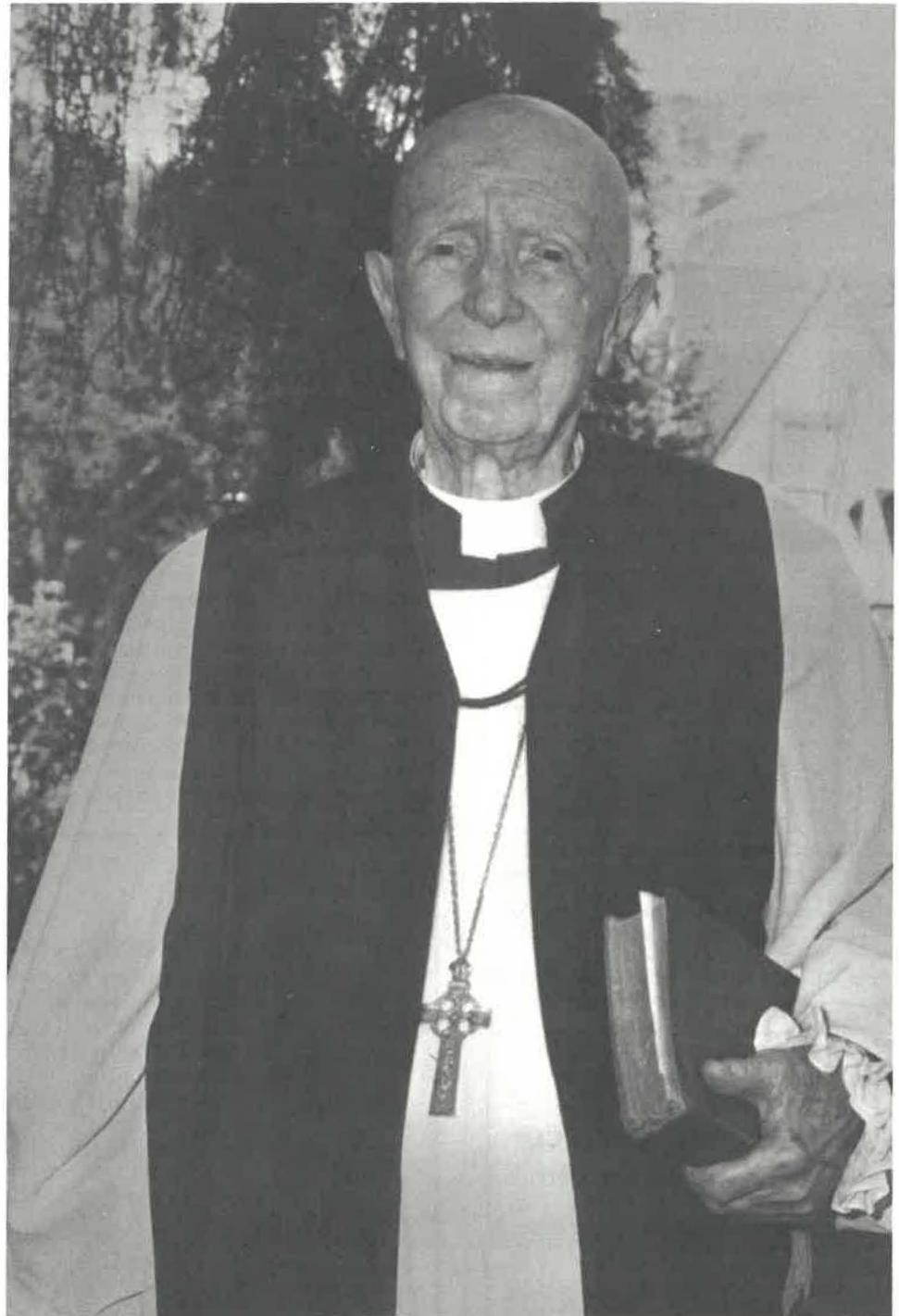


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The late Bishop Gooden: A life of activity from beginning to end [see pp. 4 and 14].

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AROUND & ABOUT

With the Editor

An old friend writes to explain why she, a lifelong (and maybe that's part of her problem) Episcopalian isn't more active and enthusiastic than she is as a member of her parish. Among other things she says: "This is an odd, maybe too typical, parish which has done *not one* charitable act in the 25 years I've been associated with it — and I suppose it really hurts *me* in the conscience but I still don't know how to change matters." I've an uncomfortable feeling that her dilemma is a fairly common one.

Two things here call for separate comment, though they go together. The first is the dearth of charitable acts by the parish, the second is the question of what a parishioner can do about it.

I don't know the parish, but it seems clear enough that Betsy is talking about corporate acts of charity done by the parish as such: e.g. food baskets for the poor, as a parish project; a parochially planned and executed program of visiting prisoners or shut-ins. It's not surprising, I'm afraid, but it is appalling, when you reflect upon it, that it can be said of any parish that in 25 years it has done nothing, to a parishioner's knowledge, that could be called a charitable act, simply out of love and care for somebody. It's dreadful. But, as I said, I find it only too readily imaginable. Most of my ministry has been spent as a parish priest. Looking back over it I am troubled at how little we did, as a parish, that could be called simply charitable acts.

But of course a parish is not just a corporate entity; it is the people who make it up. Friend Betsy does not say that not a single member of the parish

has done a single charitable act in 25 years. I'm sure she has done many of them herself. If so, then the Recording Angel may well have put it down that Betsy, a member of St. X's parish, did these loving things, and she did unusually well with them on days immediately following devout communion in her parish church.

All the same, a parish that does little or nothing *as a parish*, out of love for Christ incarnate in the persons of people in need, is an odd excuse for a colony of heaven, even though it may like to be known as "the friendly church at Green and Birch."

The second thing that demands reflection is our friend's frustration when she asks herself what she can do to change matters. She says she doesn't know how. Undoubtedly many churchpeople in their parishes find themselves in the same quandary, about this particular matter of conscience or some other. It's understandable. But it seems to me that here it's a thing that calls for the direct action that common sense dictates. *Solvitur ambulando*. You take it up with the rector, and the wardens, and you bring it up at parish meetings. You agitate, you push. Nothing can be done by the parish acting as a whole until its leaders take the lead. But the parishioner who wants to do something about it can at least take it up with them and press the issue until something is done. If nothing is done, you take it up with other members of the flock. If after that nothing comes of it, I just don't know where you go from there. But one's duty, always, is to try; there is no duty to succeed.

UTO

Lord Jesus, come and dwell with us this day
And soften every heart to heed thy will.
Teach us to follow in the kindly way
Thy love has taught, and in us all instill
The knowledge that all men are kin to thee.
Where there is pain or hunger there thou art,
And there should we who love thee also be,
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Come to every heart.

Lucy Mason Nuesse

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renounced that which had been believed everywhere, etc. She never abandoned the faith as the liberal protestant sects are doing today.

Along with Roman Catholics and Eastern Orthodox, many *Episcopalians* cannot understand by what revelation (or other authority) General Convention of PECUSA (small and getting smaller) hopes to affect "an ecumenical council" in the autumn of 1976, for the purpose of restructuring the catholic dominical ministry. If they do not claim that as their purpose, they have already become a protestant sect.

ANNE SWEARINGEN

Washington, D.C.

Printer's Error

We were happy to see the kneeler tops pictured on the cover of TLC [Aug. 1]. However, it should be noted that the total number will be 60, not 600. This represents the work of 60 diocesan altar guilds who responded to a request for help from the Diocese of Eau Claire in furnishing the prayer tent for General Convention.

PHYLLIS HAYDEN

LaCrosse, Wis.

Evangelism Today

Sylvia Crocker made some telling comments in "Innovative Evangelism" [TLC, Aug. 8]. Her calls for prayer-networks and Sunday adult Bible study are right in line with what is being discovered as essential support to parish evangelism.

One further suggestion is appropriate. Each congregation needs an ongoing group of people who will evaluate, research and plan for a variety of continuing opportunities in deepening commitment to evangelism and renewal.

And of course, regional and diocesan units are needed for support and sharing of successes and concerns.

(The Rev.) A. WAYNE SCHWAB
Evangelism and Renewal Officer
Executive Council

New York City

Re Theological Education

Perhaps, the dean and I read differently. In discussing the report "Changing Patterns of the Church's Ministry" [TLC, Aug. 15] O. C. Edwards sums up the report as saying that seminaries should give priority to the selection of women as students, etc. and further that all "seminarians would be taught about the changing roles of women in our society."

As a matter of fact, the recommendations of the Report sum up by stating that "the bishops and others concerned with deployment of ordained clergy

(sic!) should make every effort to insure placement of women in all appropriate ways in the ordained ministry of the church." While I recognize the peculiar position of women's employment as only "deacons," I regret that the Commission did not feel constrained to deal with the far more pressing employment of clergymen presently seeking parochial positions (over 1,000 at the moment).

Without suggesting that the church's relationship to "minorities" is without blemish, it should be noted that if the data I collected when I was Long Island Survey administrator are correct, the record does show that our WASP church is about 15% black or "other." Why minimize that we are a fairly representative cross-section of the nation's population?

And last, the report does not merely suggest that seminarians be informed about women's changing roles, but also *alumni*. Fine, provided, for example, that this does not suggest the beginning of a "snow-job" for women's ordinations.

It is unfortunate that a report on theological education includes repeatedly such linguistic blunders as *ordained clergy*. Surely our educators are aware that clergy by definition means the ordained?

WINSTON F. JENSEN
St. James' Church

Belle Fourche, S.D.

Preventive Health Measures

Our Census Bureau carpool, of which Jacob Siegel and I are both members, discussed your editorial, "There's a Right To Live, Too" [TLC, July 25].

The Cover

Alert and active to the end of his days, the Rt. Rev. Robert Burton Gooden died in his sleep during the evening of Aug. 24. He would have been 102 on Sept. 18. Since his retirement in 1947 as Suffragan Bishop and in 1948 as acting Bishop of Los Angeles, he had continued to be busy, confirming, preaching, speaking, and working with committees and institutions. On July 4, he took part in a celebration at St. Francis', Palos Verdes. The bishop was blunt on church doctrine and issues. His stand against the ordination of women spearheaded the organization of the Society of Anglican Clergy. In accordance with the bishop's wishes, services were held in St. Mark's, Glendale, and interment was in Santa Barbara.

The essence of the Bureau report (which draws no inferences) cited in the *New York Times* is that American men continue to die at earlier ages than women, so that the number of widows, often living alone on marginal incomes, is increasing. Mr. Siegel's position is that more emphasis must be placed on preventive medicine and early care, so that this demographic trend can be reversed. The bioethical problems, if you will, arise not because anyone is making a simple decision about who shall die and who shall live, but because our society's lifesaving and health-promoting resources often are limited.

In wartime, the lone medic must choose the wounded who can benefit from his help. However, he may pass by someone whom he thinks he cannot save or who doesn't need immediate treatment because he doesn't know enough about the patient's situation. "More must be learned about whom to save," as Jay Siegel says. So also with our peacetime America, but in a more insidious way, because the resources have price tags. Whenever a local government decides to cut funds for health services, it may in fact have determined that someone's life will be shortened.

Fr. Richard M. Wynkoop, another worker priest who is on the staff of the Montgomery County, Md., Department of Fire-Rescue Services, pointed out that the county recently invested in a fleet of mobile cardiac treatment units — literally emergency rooms on wheels — after learning that the county's death rate from cardiovascular diseases was significantly higher than most areas. And Montgomery County has a fairly young population; the median age is 27.9, slightly under the national figure. The number of lives actually and potentially saved by these units is impressive: There were 7,200 calls in the first 6 months of 1976 alone, with the patients' average age only 49.5 years. This is a small step forward in maintaining *all* persons' rights to live, without any criteria of social worth.

Much, much more can be done in the way of preventive health measures, and Christians and Jews alike can work toward this end. Must God's creatures wait until they are seriously ill before they can expect any attention? Now, there's a nice theory for the Evil One.

(The Rev.) F. G. BOHME
St. Luke's Church

Brookeville, Md.

Prayer Plus Booze

The Episcopal Church at General Convention will try to destroy a basic tenet of its faith — namely, that the living tradition is one of the ways the will of the Father is known. Nowhere in any publication have I seen anything but

requests for prayer. That is *only* part. No requests for fasting, no leadership in this area have been evident. I want to issue a challenge:

Would some deputy to General Convention, who has a better mathematical brain than I, figure out the amount spent by its members on alcoholic consumption during convention — not to say anything about all the dinners? It would be interesting to see the figures and to figure out how many mouths the money spent just on cocktails would feed. Anyone game?

(The Rev.) ROBERT P. BOLLMAN
LaCrosse, Wis.

Believing the Creed

I have just read your comments on the recent publication of the Doctrine Commission entitled *Christian Believing* [TLC, July 25]. I am delighted to hear of this book as I have thought for a long time that there is a great difference of belief in those who recite the Apostles' and Nicene Creeds. I believe the creeds should *appear* in the Prayer Book as many churchmen feel those creeds state their beliefs very explicitly and they should therefore have the right to say them.

But many churchmen today do not believe all or at least *some* of the words. A child coming to confirmation will often believe as facts statements that he comes to doubt when he is more mature. Should he therefore leave the church which has been and is so dear to him? And should a child or adult who wishes to call himself Christian and wishes to participate in the life of the church in his community be required to say he believes in a creed that was not required of the thief on the cross or Joseph of Arimathea or St. Paul?

Christians differed in the early church. It was the Byzantine emperor who wanted uniformity and brought the bishops together.

If we follow the Church of England Commission we can have a universal church. That can bring together Roman and Orthodox and Protestant (ugly word) groups. If we don't look out Rome and Athens may yet be the first to say "whosoever will."

C. NELSON HACKETT
Piedmont, Calif.

It was not our contention that anybody should "believe in" the Creed; one "believes in" Christ, and "believes" the Creed as a synoptic summary of the truth about him. We do not doubt that the penitent thief, or Joseph of Arimathea, or Paul, alive today, would not only believe the Creed but would wonder how anybody can say he believes in Christ without believing it. Ed.

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ANGLICANS-ORTHODOX

Important Meeting in Moscow

Representatives of seven Anglican and 11 Orthodox Churches met in Moscow for what was described as "in many ways the most important of meetings" in the past five years of the international Anglican-Orthodox Joint Discussions.

Never before, said a statement issued at the close of the sessions, "have Orthodox and Anglicans conferred together so seriously or for so long a period."

The group will seek permission of the Archbishop of Canterbury and the Ecumenical Patriarch to publish the text of its Agreed Statement which covers the subjects: Inspiration and Revelation in the Holy Scriptures, the Authority of the Councils, and the Church as the Eucharistic Community.

In the course of discussions, a significant statement was made by the Anglicans about the Filioque (Latin for "from the Son") clause of the Nicene Creed. The Anglicans agreed that, "whatever the merits or demerits of its doctrinal content," the Filioque "has no place in the Nicene Creed." The Orthodox welcomed this agreement as a "positive basis" for further discussions.

Western Christians generally confess that the Holy Spirit proceeds from both the Father and the Son, while Eastern Christians speak only of the procession from the Father. The phrase was not in the version of the creed approved by the Ecumenical Councils. If the traditional Western phrase is to be omitted, synods of the Anglican Communion would have to decide to do so.

The subject of the ordination of women will "figure prominently" among difficulties still to be solved. This was emphasized by a resolution passed at the Moscow meeting — "The Orthodox members of the commission wish to state that if the Anglican Churches proceed to the ordination of women to the priesthood and the episcopate, this will create a very serious obstacle to the development of our relations in the future." The resolution goes on to state: "Although the Anglican members are divided among themselves on the theological principle involved, they recognize the strength of

Orthodox convictions on this matter and undertake to make this known to their churches."

In preparation for the next meeting of the commission in 1979, members will prepare reports on Ministry, the Church and the churches, and Saints and icons.

The Episcopal Church was represented in Moscow, by Dr. Paul Anderson, consultant in Orthodox affairs; the Rev. William Norgren, assistant ecumenical officer; the Rt. Rev. Robert Terwilliger, Suffragan Bishop of Dallas; and the Rt. Rev. Jonathan G. Sherman, Bishop of Long Island.

CHURCH OF ENGLAND

Two Leaders Die

Two bishops of the Church of England have died within days of each other.

The Rt. Rev. Robert W. Stopford, 75, a leading proponent of Anglican-Methodist union in Britain, died in Reading. Upon his retirement in 1973, as Bishop of London, he was named Vicar General of the Church in Jerusalem. There he worked on the new constitution for the Anglican Church in the Middle East, a document that became effective last January. In February, he was enthroned as Bishop of Bermuda. Following surgery, he returned to England, where he died Aug. 13.

A week later, the Rt. Rev. Eric Cordingly, 65, former British Army chaplain, died in Norwich. He had been Suffragan Bishop of Thetford since 1963. For the more than three years he was a prisoner of the Japanese in Siam (now Thailand). Following the fall of Singapore in WW II, he worked on the "death railway" built for the Japanese. During its construction, 25,000 prisoners died.

Each of the bishops had served as chaplain to Queen Elizabeth.

ECUMENISM

If

If popes, bishops, and cardinals of Martin Luther's time had been "really Christian," Lutherans and Roman Catholics would not be separate now, says the Roman Catholic Primate of Belgium.

"I ask your pardon," Leo Cardinal Suenens told an overflow crowd of 12,000 at the Fifth International Lutheran Conference of the Holy Spirit held in Minneapolis, "because we were not what the Lord expected us to be at that crucial moment in history."

The cardinal spoke after a prayer of repentance in which Pastor Don Pfothenauer asked the cardinal to forgive Lutherans for their sins against Roman Catholics "so that the Lord may release His Spirit upon us." The two men embraced and were applauded.

Cardinal Suenens said documents from Vatican II reflect Luther's message "at many points."

We predicted that the visible unity of Christians will come when Christians know and love each other more. The Holy Spirit, he said, is "blowing across different denominations and traditions."

He urged Lutherans to become friends with Roman Catholics. "Tell them of your love of Jesus," he said, "and they will be inspired by that love to love him more."

Christians, he continued, "always are tempted to say 'We have to wait for unity.' But God is not patient. God is love and love is impatient to communicate itself."

The cardinal closed by directing his favorite charismatic song, "How Great Is Our God."

RHODE ISLAND

Parishes Directed to Stop Gambling

Gambling to raise money for parish support undermines the obligations of Christian stewardship, the Bishop of Rhode Island said in a directive to the rectors of parishes in his diocese.

The Rt. Rev. Frederick H. Belden reissued a March 6, 1972 statement in which he as coadjutor and the Rt. Rev. John S. Higgins, now retired, "respectively request the clergy and officers of all parochial and cathedral organizations to eliminate gambling and gambling devices from any future planning in connection with fund raising activities."

In reissuing the statement as "a directive, and not a simple request,"

Bishop Belden said: "I am distressed to find" that gambling is still continuing in many parishes.

"It is the cause for much sorrow that over the past four years, an understanding of true Christian stewardship has not been developed in our parishes, especially in view of the current attempts by the State of Rhode Island to raise substantial sums through gambling," a reference to the state lottery.

One reason given for the continuance of church gambling, he said, is that the 1972 statement of position was a "request, and not a directive." Another, he said, was that the Episcopal Charities Fund for the diocese accepted money from the horse racing tracks in the state.

"Let me assure you that the fund does not at this time, and has not for some years, accepted such money," the bishop declared.

The 1972 statement referred to positions taken in 1949 by Bishop Higgins' predecessors, Rt. Rev. Granville G. Bennett and still earlier by the late Rt. Rev. James DeWolf Perry.

In it, Bishops Higgins and Belden said that "gambling in itself is not evil," but in the long run is unprofitable for church fund raising activities because:

"1. Gambling devices, to the extent that they are employed for any church purposes, are a public proclamation that church members are unwilling to support the church by direct contributions.

"2. To the extent that gambling devices are 'successful,' the obligations of Christian stewardship are undermined, Christian discipline in the soul is weakened, and Christian witness to the community is blurred.

"3. The use of gambling devices by the church makes it impossible for the church to take a strong and clear stand in situations where gambling is notoriously associated with other evils.

"... From the standpoint of principle and the church's basic purpose in terms of moral influence and character formation, gambling is a mistaken means to the end."

POLYNESIA

Priorities Set

In the little more than a year since the Church in Polynesia received its first native bishop, the Rt. Rev. Jabez Bryce, and a program of far-reaching dimensions has been developed.

Leading off a five-point list of priorities for the next 25 years is evangelism.

It should be the aim of all staff and laity, said Bishop Bryce, "to bring non-Christians, lapsed Christians, and nominal Christians to full commitment



Above: Bishop Bryce addressing the AAW Conference held in Suva. Right: Home for the four brothers and seven novices at Nabatolu.

to God through Jesus Christ and in the power of the Holy Spirit."

With 75% of the diocesan income provided by sources outside Polynesia and 25% from local support, stewardship is the second priority. The ratio of giving "must be reversed," the bishop declared.

The third priority should be met by 1980, at which time the diocesan positions of secretary, treasurer, education officer, and cathedral dean will need to be "localized," the bishop said, noting that this move is in line with the government's policy of localization.

Better development of diocesan owned property is the fourth priority and the building of more vicarages in areas presently served from centers many miles away is the fifth.

The AAW

Thirty-six women's clubs were represented at the annual meeting of the Association of Anglican Women (AAW) held in Suva. Although the AAW is for all women of the Province of New Zealand, Polynesia has had its own organization since 1968.

Among the work the AAW sponsors is that of two women workers in Polynesian villages. However, Bishop Bryce asked the group to consider using these two women as full-time parish workers in order to integrate women's work even more with the total mission of the church.

Spreading the gospel on the home front, he said, must be of prime importance in a place like Fiji where the majority of citizens still do not know Jesus.

Mrs. Joyce Fife, Diocesan AAW



president, said unity and mission must be emphasized in a diocese where communications are hampered by the cost of traveling great distances, as in Polynesia.

The conference ended, as it had begun, with the eucharist.

Christian Witness

From the far off Solomon Islands, members of the Melanesian Brotherhood have settled in Fiji, not to live and work among the Fijians but among the Indian sugar cane farmers who are mostly Hindus and Muslims. Since 1968, the brothers have worked out of Nabatolu.

The brotherhood, founded by a policeman, is indigenous to Melanesia — it is not an order brought in from overseas. Members may renew their vows every three years or be commissioned to go into other employment.

Bishop Bryce invited the men to Fiji because he felt their training in remote rural areas of Melanesia would con-

tribute to the work of spreading the gospel.

Four brothers live in a little house on two and one-half acres of rocky land they cultivate as best they can. Friends in Canada sent them a rotary hoe which has helped immeasurably. However, when the hoe breaks down, the brothers have to pay \$5 to the carrier to take it to town. The repairs, of course, are extra.

In 1972, the house and chapel were destroyed during a hurricane. Today, a small weather-board building contains the chapel, quarters for sleeping and recreation, and kitchen.

To tide the men over the six-month wet season when all crops are reduced to mud, they work with cutting gangs during the sugar cane harvests.

They share their neighbors' joys and sorrows, attend weddings and funerals. They have formed soccer teams. They have a weekly Sunday school of 30 children. They have prepared one class for confirmation and have another for those to be baptized.

Recently, seven novices from other parts of Fiji joined the four brothers at the mission. Why? Said novice Sam: "The brothers' work is all for God."

DRUGS

Priest: Council Proposal "Terrible"

A proposal by the Massachusetts Council of Churches that public clinics experiment with the use of heroin in the treatment of drug addicts has been described as "terrible."

The Rev. David A. Works, director of North Conway Institute and a senior member of the Massachusetts Governor's Drug Rehabilitation Board, denounced the proposal.

The council's board of directors issued a position paper on a heroin maintenance program which claimed that such a program "warrants extensive analysis and planning" and urged "extensive public debate and serious proposals for implementation." The paper stopped short of a full scale advocacy of such a program.

Fr. Works said he thinks the idea is "terrible." "I would be more horrified if I thought it would be implemented," he declared.

"What angers me the most," he continued, "is that they didn't do their homework... Most of us looked into heroin maintenance programs five years ago and decided it could not work — why didn't they?"

Generally, a heroin maintenance program would provide the drug free or at cost to registered addicts through clinics.

The board's paper contended that "a heroin maintenance program would

provide humane treatment for addicts, including the elimination of the unsanitary conditions of street use. Also, it offers the possibility of reducing substantially wide-scale crimes against property, as well as reducing the pressures on our courts and jails, which are over-burdened with drug-related crimes."

On the use of heroin maintenance, the council's board stated: "We do not pretend to speak as experts, but only as concerned and reasonably informed citizens — and citizens ultimately will decide the wisdom of such a system."

ORGANIZATIONS

Priest Denounces "Establishment Religion"

At the annual convention of Integrity, the Gay Caucus of the Episcopal Church, "establishment religion" was denounced for failing to accord homosexuals full rights in church and society.

The Rev. Malcolm Boyd declared that God does not have a preference for heterosexuality over homosexuality.

"God is simply concerned," he said, "whenever sex with another person is exploitive, unloving, and taken purely for selfish reasons with absolute indifference for another person's feelings and needs."

He charged that "the pope and most leaders of all branches of religion, in-



H. William Tetlow

At a dig off London's Newgate Street near Greyfriars Monastery, British Museum archaeologists have discovered that the site has been occupied almost continuously for more than 19 centuries. It is believed that some of the 200 skeletons unearthed there are those of the first Romans in the area. Christ Church, which was heavily damaged by bombs during WW II, is in the background.

cluding the Episcopal Church, are locked in the spirituality of the Middle Ages and stand adamantly at the door of the Age of Enlightenment thinking that they can refuse to let gays in."

These leaders, Fr. Boyd said, "capriciously hand out first-class citizenship to this person and second-class citizenship to another, while shouting phrases from such documents as the Bible, the Declaration of Independence, and the Magna Carta.

"Establishment religion is in dire jeopardy" because it is an "adamant foe of justice and freedom" and denies God's love "by its decisions, actions, and lifestyle," Fr. Boyd told the caucus meeting in San Francisco.

He declared that "God wants people created in his image to be free. Freedom means getting rid of roles. Where there are closets, the church is the major institution holding the keys to them. It enforces socio-cultural-sexual mores, instead of being open to movements — open to the words of the Holy Spirit. It will not hear what the Spirit is saying to the church, to the world, and to the people of God."

LUTHERANS

Request for Help Met Almost Full Force

Delegates to the All Lutheran Youth/Adult Gathering in New Orleans put their faith into action when a nearby oil refinery explosion killed 12 workers and seriously injured others.

An estimated two-thirds of those responding to appeals for blood wore armbands indicating they were among the 26,300 attending the church meeting.

In a telegram of thanks, Tenneco Oil officials said: "During times of peace and serenity, the sunny countrysides are filled with preachers of the Bible. But the true Christians arise in the times of need to give of what they possess for the benefit of others... You stood beside us to render your support to brace us through our crisis."

"For All the Saints" was the theme of the Gathering.

NCC

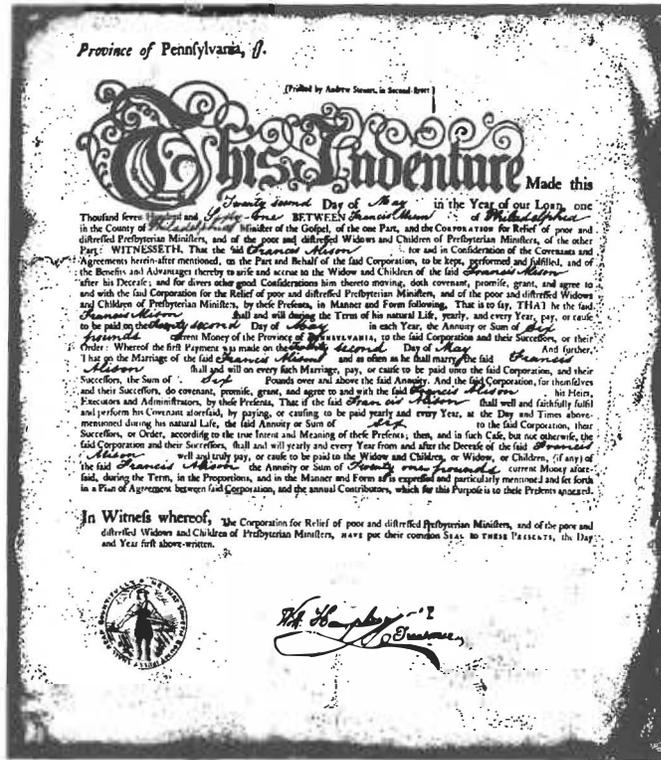
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According to J. Benton Rhoades, director of Agricultural Missions, one

Continued on page 19

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A HEALING MINISTRY IN EVERY PARISH CHURCH

By EMILY GARDINER NEAL

The healing ministry has increased by leaps and bounds over the past ten years. Today virtually all branches of the church are represented in this ministry. As my entire life is spent working in the healing ministry, I have the tendency to assume that everyone must be familiar with it. Yet time after time I discover that my assumption is erroneous. Where there are dioceses like Pittsburgh where many churches hold regular healing services, I see while on mission an equal number of dioceses where the sacramental healing ministry of the church is little known and even less understood.

There are a number of reasons why I believe that every parish church should offer healing services to its people. The first is obedience to the injunction to preach the kingdom and *heal* the sick (Luke 9:2). While every ministry of the church should be, ideally, a healing ministry, nevertheless the example of our Lord's earthly ministry of healing (to which over one-third of the Gospels is devoted), the practice of the ancient church, and the prolific writings of the patristic fathers on Christian healing, all indicate a definite commission to practice a specific ministry of healing as an integral part of the church's total ministry. For while it is true that people are healed in a variety of ways which

may include just *hearing* the Gospel, it is also true that Jesus did not enjoin his disciples to preach the Gospel as a *result* of which people would be healed. The adjurement was: "Preach the kingdom of God *and* heal the sick."

Healing services are important so that people everywhere may realize, as so many do not, that Christ is indeed the same yesterday, today and forever, blessing, healing and making whole.

If the established church fails to fulfill her commission, she is relegating this vital and dynamic ministry to tent evangelists, where charlatanism and abuse are rife.

In addition, the healing ministry, when properly understood, curiously illumines *all* the ministries of the church, especially that of holy communion.

I have often said that holy communion, the "sacrament of wholeness," is the greatest of all healing services. Why, then, the need for the sacramental healing rites? Perhaps obedience is the key: "... they shall lay hands on the sick and they shall recover" (Mark 16:18). Although these words are an addition to the Gospel, they are an ancient addition and obviously deserve serious consideration.

In regard to holy unction, there is no direct scriptural evidence that Jesus himself anointed with oil. However, the disciples were sent forth by Jesus and "they anointed with oil many that were sick, and healed them" (Mark 6:13). Further, we are instructed in the Epis-

tle of James to anoint the sick (James 5:14), and holy unction is the formal church sacrament which for many centuries has been used primarily for the healing of the sick in body and in mind.

The total healing ministry consists of holy communion, the sacramental healing rites and some form of confession. Obviously, the method of confession is of importance to the penitent. Yet there are many of us who need all the means of grace available. For many, as for me, there is tremendous healing in the sacrament of penance presently known as the reconciliation of a penitent.

To those of our priests who contend that as holy communion is the greatest of all healing services the healing rites are unnecessary, I would cite not only my own experience, but more importantly that of many members of our religious communities to whom I have been privileged to minister. Many are the cases I have seen there of instantaneous and dramatic healings following the administration, with prayer, of the specific healing rites. Yet these members of religious orders receive holy communion every day of their lives and are the recipients of powerful intercessory prayer. For reasons beyond our comprehension (other than obedience) the sacramental healing rites proved necessary for healing.

Years ago, before I properly understood all that the healing ministry involved, I made a statement that all a clergyman had to do to start healing services was to begin. I further stated that healing services would not increase his counseling, but actually decrease it. I have learned that I was wrong on both counts! Generally speaking, a priest with a real healing service

Emily Gardiner Neal, a leader in the healing movement, makes her home in Glendale, Ohio.

The healing ministry is not confined

to the healing of the physically sick.

It is for all who seek wholeness

of body, mind, emotions, and spirit.

is likely to find his counseling will increase. Moreover, I have learned that there is a real danger, both to priest and people, if the former does not know precisely what he is doing when he administers the sacramental healing rites. Therefore, I urge any clergyman who is contemplating the start of healing services to do some reading and studying before he begins. The laity must be taught at least the basic fundamentals of the healing ministry. These cannot be taught from the pulpit on Sunday mornings. To attempt to do this would require many Sunday sermons on the healing ministry which would result in an over-emphasis of this ministry and a neglect of the total Gospel.

Probably the best way to begin such a ministry would be to have a prayer group adopt as a project the study of the healing ministry. This group could presumably be counted on to support and to undergird with prayer the priest's new ministry of healing. It is also desirable that the priest deliver a teaching homily at his healing services. As this is a time consuming endeavor, a number of priests have solved the problem successfully by substituting the reading from a reliable book on the subject. This method will serve to instruct both the priest and his people.

The scheduling of healing services depends on both church and neighborhood. If, for example, a mid-week celebration of the eucharist is already in effect, this is the obvious day to include the laying on of hands, with the homily or reading from a book on healing at the time of the sermon. Some priests schedule their healing services on Sunday, at the conclusion of the regular Sunday morning service. Others schedule a healing service for Sunday afternoons, without including a celebration of the eucharist. Episcopalians, however, seem generally unwilling to return to church on Sundays, so the Sunday afternoon healing service is successful in a very limited number of cases. It has been my

observation that in some cases where such afternoon services are successful attendance-wise, it is because people tend to substitute these services for Sunday mornings, and, in my opinion, this is something to be avoided at all costs.

In some churches evening healing services are successful, but generally speaking, the best procedure seems to be to schedule regular morning healing services during the week, with one or two evening services a month to enable those who work to attend such a service. The week or weeks when the services are at night, the morning service could be omitted.

There are some communities where several churches sponsor together the evening healing service. The clergy of each church either take turns laying on hands or lay on hands together. It has proved best to hold the co-sponsored service in the same church each time to avoid confusion.

As to what kind of healing service to use, the new Blue Book provides reliable guidelines. It is important to note here that the laying on of hands *precedes* the administration of holy communion. Receiving the body and blood of our Lord should always be the climax of the service.

The question is often asked: "When the laying on of hands (l-o-h) and when the administration of holy unction?" In my opinion holy unction should be administered in hospital visits to the sick, and it can well be administered (and should be) at healing services where the people have been instructed. At Calvary Church in Pittsburgh, where I have been privileged to lead weekly healing services every Monday night, we have administered both the l-o-h and holy unction (the latter on first Mondays only). Where both rites are so administered, it gives people the opportunity to receive the l-o-h with special intention for someone else, and then to receive unction for themselves if they so desire. For unction, unlike the l-o-h, can-

not be received as a method of intercession, but must be received only for oneself.

There are pitfalls in the healing ministry, many of which cannot be learned out of books but only by personal experience. However, it is well to be aware of the most frequent and obvious of these. One of them is the tendency to regard the healing rites as some sort of magic. This idea can and must be dispelled by continual sound teaching. Any priest with a knowledge of the sacraments is well equipped to do this.

Some specific knowledge of the healing ministry is necessary to discourage the over zealous lay person who visits the sick and says to someone lying in a hospital bed, "Look, if you had enough faith you'd get out of that bed, healed." Such a comment is not scriptural, as there are numerous episodes in Scripture where the faith of the one healed is not even mentioned by Jesus, but rather the faith of friends or someone else deeply concerned (Matt. 8:5-13; Matt. 15:21-28; Mark 2:3-12, etc.). Further, it was never the teaching of the early church that when failure to receive healing occurred the lack of faith of the one seeking healing was at fault. Rather it was the lack of faith of the body — the church — which bore the responsibility.

The priest with a new ministry of healing must know enough about this ministry to combat — or to prevent — that guilt of which there is too much in the healing ministry, all of which could be avoided if people are correctly taught.

It is very important to emphasize that the healing ministry is in no way confined to the healing of the physically sick. It is for all who seek wholeness of body, mind, emotions, and spirit. It is for all who suffer brokenness in any area of their lives — and there is no one living, or who has ever lived, who has not some brokenness in some area of his life.

The healing ministry is simple, but it is far from easy. One of the great tensions within it is between expectant faith and the knowledge that everyone is not going to be physically healed here and now as we are praying. This is why (aside from the fact that it happens to be true) we emphasize the supreme importance of the healing of the spirit, of a closer relationship with God, as a *result* of which physical healing often occurs.

There are some things that no priest of himself can ever teach regarding the resolution for the people of the tensions and paradoxes within the healing ministry. The same is true of every aspect of the faith. It is the Holy Spirit alone who can lead us into all truth. And he will do this in the healing ministry — for both the teacher and the taught — if we will only let him.

FRENCH BAPTISM

*An American priest's
memories
of an ecumenical
baptism
in rural France.*

By GEORGE W. WICKERSHAM

It was a warm afternoon. There were vineyard workers and carpenters, bakers, merchants and innkeepers. There were American friends, English friends and French friends. All in all, there were over 150 people. They wended their way from the partially repaired house to the 200-year-old vineyard chapel. I wish that I had thought to take a picture of the group strung out along the path beside the terrace wall.

Provence is an extraordinary section of France. Rain is infrequent and yet there is plenty of water. Springs gush

forth here and there and the rushing waters are channeled in various ways to where they are needed. Much of the canal and pipe work goes back to the Romans.

Southern France is mountainous. Its craggy ridges run roughly between the Pyrenees and the Alps. In Provence, they are sharp and rugged. Formed of a strangely pitted rock, they often rise straight into the sky like giant paws. The trees are sparse and wild, the aspect dry.

For centuries the inhabitants grew mulberry trees in the valleys and produced silk. Competition from the Orient knocked that out during the 19th century. Now it is vineyards — everywhere, and, near the coast, greenhouses for commercial florists. The Mediterra-



The Rev. George W. Wickersham II

nean beaches are, of course, world-famous as resort areas.

The pattern of living in rural Provence, as in rural England, is essentially medieval. People do not usually live along the roads or even on their own vineyards. They live in the villages. English villages are by the streams in the valleys. Provençal villages are more apt to be on high ground, or even on hilltops. Presumably there were enemies - I assume the Moors.

But the Hirsh vineyard is two miles from Villecroze, and Allan, Denyse and their family live on it, currently in the farmer's house. You can see the village of Tourtour high above the vineyard. It is less than two miles away as the proverbial crow flies, but ten miles of driving are required to reach it.

David Hirsh, now 19 months, was to have an ecumenical baptism: catholic and protestant. How this was to be worked out I did not have the faintest notion when I arrived. I found that the French Church had a book on the sub-

The Living Church

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

ject. The book says that it can be done, but that it must be done with the understanding that the child is to be brought up carefully in one church or the other. He is not to be allowed to drift until that unspecified age when he is supposed to "make up his own mind." Further, the clergyman of the church in which he is to be reared should do the actual baptizing. Since David was to be raised in the only church which exists where he lives, this latter specification meant that the Roman Catholic would administer the water. The book, however, provides no further restrictions as to the part of the other clergyman. I was given a very large role in the service.

Actually, there were three clergymen: Abbe Augier, who represented the bishop of the diocese, Pere Salou, cure of Salernes, who represented the local church, and I, who represented St. Luke's. But the whole point was that all three of us represented God Almighty.

I found the two Roman Catholics what I choose to call "super terrific." They were lean, learned and very advanced in their thinking. Not only were they ecumenically-minded, they were also eager for ecumenical fellowship and work, for which they necessarily have little opportunity. This was a big occasion for them, as it was for me.

The service took place in front of the tiny chapel. The latter could hardly have accommodated half of our number. I began the ceremony with a brief address in English. This was translated for the congregation by a bilingual lady. Abbe Augier then made his address, in French. Both of us said essentially the same thing: baptism is a sign of our adoption as sons and daughters and therefore made us brothers and sisters. In this particular instance our ecclesiastical and national differences only served to emphasize our basic unity.

I then read the Epistle (Philippians 2:1-11) in English, and Pere Salou read the Gospel (Matthew 18:10-20) in French. Abbe Augier read most of the prayers - in French, of course, but I also read a prayer in French. The evident delight elicited by this latter act made me wonder whether it was because my French was so good or whether because my French was so bad. I hope that nobody will endeavor to illuminate me on this score . . .

At any rate, David, who had wandered around enchanting everybody during the proceedings, was finally seized and baptized. At least seven of us made the sign of the cross on his forehead - all of which surprised him exceedingly. Nevertheless, he offered neither resistance nor objection.

A colossal party followed. The old house was being rebuilt, but the ground

floor had been cleared out and trestles erected. Spreads of fruit, grapes, sandwiches and eclairs were offered, such as would have fed the Roman army and a few other armies besides. Indeed, we assisted in consuming the residue throughout the balance of our stay.

That was on a Friday. Sunday we went to mass. The church was in another nearby village: that of Aups. Here was the third priest whom we met. He likewise was lean, learned and alive. I could not understand one sentence of his sermon and yet I hung on every word. Obviously, he had the Word and knew how to deliver it. Denyse told me afterwards that he was speaking about the eucharist and about how people sought the comfort and security of it and then forgot the responsibilities towards their fellows which the eucharist implies.

I loved the service and the sharp off-key voices of the girls in the choir. Some objected to their blatant amateurism, but I thought that they were great. In a village of perhaps 500 people there may have been 100 in church. When we emerged from the ancient building, the other 400 were lounging under the plaintrees of the village square. Young people buzzed up and down on motorbikes.

The priests of that diocese have their

hands full. The world around them is in no sense with them. They are also fearfully overburdened and frightfully underpaid, which is simply the other side of the coin. The man at Aups is responsible for six more churches. He is the only official symbol standing between literally thousands of people and the world, the flesh and the devil. Surely he is wounded for their transgressions and bruised for their iniquities.

"To be a priest in France," Denyse commented, "you have to be either crazy or a saint." None of the three whom I met was crazy.

And this is what I brought back: the memory of three totally committed Christians waging an heroic, if desperate war. All of the current trends are against them. But for them and the small band which they represent, there would be no standards save expediency, no values save material ones and no loyalties save to oneself. The idea that there is such a thing as love and that the universe is undergirded by it - in short, the idea that life goes far beyond that which we see - such a thought depends entirely on dedicated people: people like these. Ultimately, of course, this idea owes its life to the commitment of the members of the family into which David and many others have been baptized.

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and had all things in common" (Acts 2:44)

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And finding him *will* be the "Journey's End."

Joseph Forster Hogben

EDITORIALS

Robert B. Gooden— Requiescat

Once again, the passing of an old friend recalls to me one of the loveliest words ever spoken about death. Three centuries ago our fellow Anglican, Owen Felltham, wrote: "The death of a good man is like the putting out of a wax perfumed candle: he recompenses the loss of light with the sweet odor he leaves behind him."

Now that Bishop Robert Burton Gooden has finally answered the summons to come up higher, we whom he leaves behind in the Church Militant are beginning to enjoy that consoling sweet odor.

Bishop Gooden would have been 102 years old at his next birthday, this month. Anybody can live to be one hundred if he's lucky enough, and if he wants to. Mark Twain noted that Methusaleh made it all the way to 969; but "what of that?" he added; "there was nothing doing."

In the life of Bishop Gooden there was plenty doing, from beginning to end. I find myself wondering how many other people there are who, like me, received from this grand old soldier and servant of Christ letters written in firm longhand, giving firm encouragement to whatever we were doing, or trying to do, as fellow servants of his Master. I cherish encouraging letters from anybody; but from somebody who has lived a hundred years, and lived them as wisely and well as this man did — well, that's something else again.

We shall miss him here, but we won't miss him there. He is as much with us now as ever he was, if not more so. And missing him we need not mourn. He who lives in the Lord dies in the Lord, triumphantly, leaving behind him an odor that is not only sweet but bracing.

CARROLL E. SIMCOX

Competence Versus Caring

Competence and caring are both admired qualities in a person. Why then put them against each other? I do this because it seems to me that so seldom both qualities are found to be strong in the same individual. We look for these attributes in others, especially in those to whom we go for help — yet so often one or the other of them seems sadly lacking. Perhaps a strong reputation for competence, or an aura of caring brings us to the person in the first place: to ask questions, to seek help, or to look for information or guidance.

When one goes to a physician, one wants a competent man or woman, a person who will be able to find out what is wrong and effect a cure. On the other hand, one expects and desires the doctor to show compassion, to care about *me* as a person, to feel sympathy. The doctor must have scientific knowledge, but he must also have a kindly and

friendly manner. I certainly don't want to be treated by a purely mechanical device. One looks for the rare physician and surgeon who has both the qualities of competence and of caring.

When I think back to the priests I have known in a long life-time in the Episcopal Church, they seem to fit into either the category of competence *or* caring, but rarely of both.

Take venerable Fr. Good, for example. For 40 years he has been rector of Christ Church. Not a very big church, or one with much influence beyond the parish, but Christ Church has a reputation for being *friendly*. If you see Fr. Good in his office, papers are piled up on his desk, and the place is a mess. He never gets around to answering letters. Most of the lay readers have never received their certificates, and those pesky operating details get put off again and again.

If a member of the parish, or anyone for that matter, comes to Fr. Good for advice, he listens carefully and responds sympathetically. He never quite knows what to do, but the people usually leave feeling comforted and knowing that someone cares. But those with serious problems still have the problems. If a disaster occurs, Fr. Good is there and standing at the sufferer's side with a look of concern on his face. You know he really cares and wants things to be good for you, but he is as powerless as you are to change things for the better. "Fr. Good is so sincere, he really *believes*, he shows so much *love*," his parishioners will tell you.

A complete contrast is the middle-aged, brisk, efficient parish rector, the Rev. Mr. Savvy. He got his doctorate in counseling by going to seminary summers for five years, his parish is highly organized, and he has been mentioned for bishop by several dioceses. Newcomers receive welcoming form letters, but Mr. Savvy rarely has time from his meetings and projects to make home calls. If you come to see him, he gets at the root of your problem, and guides you towards a solution. This requires an appointment, however, and in ordinary conversation he says the words "How are you?" without really listening to the answer. He teaches several courses at a nearby college, and this has led some to complain that he is never around the church when needed. But when confronted by complaints, Mr. Savvy handles them in an efficient manner. He never lets other people's problems or perplexities really touch him, and so manages to maintain a calm and efficient manner most of the time. "Mr. Savvy is a go-getter, a real professional, a smart man," his parishioners say.

Which of these two persons is doing the better job as parish rector, as priest, as human helper? It's hard to say. Fr. Good puts caring first, but he is a bit short in competence. Mr. Savvy is long on competence, but he doesn't really seem to care. So,

neither of these clergymen really provides what his people want: both competence and caring. Perhaps if Fr. Good could *learn* more, and Mr. Savvy could really *care* more — but that's going to be hard for them to do — they've lived too long the way they are. But perhaps they have already found a way out. Fr. Good may have surrounded himself with people who can fill in for his shortcomings: a senior warden who knows how to organize, a junior warden who is good at plant management, an efficient secretary who can put letters on his desk to be signed, a college professor to conduct an adult discussion group, a neighboring priest to provide counseling. Perhaps Mr. Savvy is worse off, for I believe that of the two attributes, it is easier to find competence than it is caring. But maybe Mr. Savvy can have an assistant who likes to make calls, and a welcoming committee of devoted parish members to greet newcomers. Perhaps a young curate can be

available at the church when Mr. Savvy is teaching at the college.

For those few priests who have achieved a high measure of both competence and caring: count your blessings and be thankful. How fortunate the parishioner to have such a rector or vicar! But for the rest of us, and I include myself, we must try to know our strong points and encourage others to cover our weaknesses. It is the smart person who knows his shortcomings and who deals with them as best he or she can. People want us to have know-how, and they want us to care. God grant every church a full measure of both — and the help of every parish member to make it possible for this to happen. When the talents of every member are added together, we can have a church that is filled and running over with competence, *and* with caring.

(The Rev.) AUSTIN FLINT HUBBARD
Cocoa Beach, Fla.

On Returning To An Old Church

The heart quickens and the knees tremble as one approaches the threshold; not so much in excitement or fear of what is ahead, as in the fear of absence . . . the lack of something concrete . . . of not feeling anything. There is the sudden unfamiliarity, the strangeness, the emptiness and blankness. This house of worship that is now inhabited by others . . . a family bound in Christ but a family lost in the past.

I move quickly, as if being pushed, to the front of the church . . . third pew on the Gospel side. And as I bow my knee in prayer, I am immediately overcome by the realization that here I am, in the very same familiar pew of twenty past years. I landed like a homing pigeon! There is the tiny crossed grain under my finger and to the right further along the pew ridge is the lighter space, shaped like a lopsided rabbit with a bent ear that I remember seeing and not seeing years ago.

As I lift my eyes and gaze on all that was once so familiar, an overwhelming sense of history envelopes me. "One's heart is where one's altar is," and this had been my altar and my home and as deeply rooted as any mighty oak.

Our warm and brilliant friend, Gordon Allport, once told us that as a little

boy, when occasionally saying something naughty, rude or impatient, he would be gently reminded by his mother, "Gordon, you must never pollute the air that others must breathe!" I had visions then of the cosmic atmosphere around us filled with moving, bumping, crowding and clanging bad words or thoughts, obscenities, clinging to the air particles. Cross words and rude words, sharp retorts and spiteful rebuffs . . . all there . . . all polluting!

But now as I sit in the silence of an old familiar church, soft footfalls about me, the creak of the pew, the rustle of fabric and the sharp clear flickering light in front of me, calling my attention to the presence of my Lord, I felt the pollution. But a different kind of pollution. The air was filled with the years of tears and prayers, of joy and thanksgiving, the shouts in the silence of praise and the whispers in the stillness of sorrow and heartbreak. My whole life raising with the once-used incense and mingling with those of my children. All the history and meaning of their birth (and mine!) through a major portion of our life spans. All that we had to offer to God and each other having left its mark somehow in the

molecules and atoms around me now.

I was flooded with a thousand images, the tiny fingers of babyhood, the growing hands of childhood, the forming palms and fingers of adolescence and maturity, gripping pew and prayer book. Their feet searching for a kneeler, the sly and timid peeping look for a friend nearby to grin and share with. Their quivering or sturdy voices raised in "Our Father . . ." Hung on a shaft of light of the past is the tiny white coffin, a cradle for the son who has joined his grandparents in God's living and loving embrace. "I am the Resurrection" is a silent vibration flowing together with "dearly beloved" and "to whom all hearts are open" as the strains of music and hymns wrap it all in the warp of the universe.

All of this lifting to the rafters and crowding and joining with those of friends and enemies alike, and finally being absorbed with our one great offering and thanksgiving presented at God's holy table. The mystical presence of Christ that has joined us with the words of invitation. All of us fragments together of Christ's flock . . . then, now and forever!

CAROLYN NARGESIAN
Washington, Conn.

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In addition to the individual reader, groups will find this book a readable, interesting, and stimulating aid to discussion. *First Christians* is the Summer 1976 selection of The Episcopal Book Club, located at Hillspeak, Eureka Springs, Arkansas 72632.

The author, Dr. Paul L. Maier, is professor of ancient history at Western Michigan University. His writing is clear and simple. The book is aptly illustrated by many photographs in black and white and color. Anyone who has taken photographs for a particular book will take his hat off to Dr. Maier, who took all these excellent illustrations, except one from NASA that shows a space shot of the lands of the first Christians.

The author's skill at writing is shown by his excellent organization and selection of what could have been an unwieldy subject.

The journeys of St. Paul come alive through text and illustration, and they are not difficult to follow because they are put in a living context. The occasions out of which the Epistles were written become clear. We get a digestible picture of the people, places, and conditions of the time. In short, Acts is given flesh and blood.

Without belaboring the process, the author gives a number of interesting instances which show how the historian uses biblical and secular sources to check and enrich each other.

The church is in need of similar books in this and related fields, written by people skilled in theology and hermeneutics. The historian Paul Maier has shown the way in *First Christians*.

JANE L. KEDDY
Wakefield, Mass.

Fascinating Study

JOHN BALE, MYTHMAKER FOR THE ENGLISH REFORMATION. By Leslie P. Fairfield. Purdue. Pp. 240. \$9.75.

Anglicans and others who have strong if sometimes ambivalent feelings about the English Reformation must find John Bale a figure of great interest. A Carmelite friar who was

relatively slow to react sympathetically to the new ideas coming into England from Germany in the 1520s, Bale was collecting information about the history of his order — and, quite crucially, about the books its houses possessed in the decade before the Dissolution — while Luther and his followers were breaking up the old ecclesiastical and political structures of Europe.

Then, about 1533, Bale got religion: the new religion which expressed itself so often in items of denunciations of the discarded ideas and practices. Dr. Fairfield does not make very clear the stages by which Bale's conversion took place, perhaps because such a process is often impossible to document. But this close study of Bale's often tedious and prolix writings brings out very clearly the personality of the reformer: a personality summarized in the nickname familiarly given him, "bilious."

Simple biography, however, is not Fairfield's primary goal. He is rather concerned with Bale's historiographical importance. His contention is that Bale, in historical works like *The Actes of English Votaryes* and bibliographical works like his great *Catalogus* of previous British writers, constructed a "retelling of English history [which] supplied his countrymen with a new way of understanding the meaning of their national experience." If this thesis is true — Fairfield makes a very good case for it — Bale becomes a central figure in any attempt to understand the puzzlingly untheological nature of the English Reformation.

This is not the first, second, or third book one would want to read about the period; but for the reader who has some familiarity with the subject, Fairfield has provided a thorough and fascinating study of a previously under-appreciated "reformer."

(The Rev.) RICHARD W. PFAFF
University of North Carolina
Chapel Hill, N.C.

The Earlier Years

IN MY FATHER'S HOUSE. By Corrie ten Boom with C. C. Carlson. Revell. Pp. 192. \$6.95, illustrated.

Those who have come to know and love Corrie ten Boom through her book, *The Hiding Place*, and its film version, will be interested in reading about more of her life in her latest book *In My Father's House*.

The events described in *The Hiding Place* are, of course, the most dramatic — and traumatic — of her lifetime and the account of how she and the rest of her family dealt with the cruelties inflicted upon them before and during World War II have been an inspiration to many.

In My Father's House describes the

The Living Church

50 years of Corrie's life prior to that time. These years were filled with the ordinary events of a typical household in Holland in the first half of the 20th century. Corrie tells amusing anecdotes from memories of her childhood, growing up years, and early adulthood. She describes her occupations and involvements, especially with the young people in her city. Most of all she shows how the thread of her spiritual upbringing by her father, Casper, and Mama were woven into all her activities. This same spiritual training and daily discipline gave her and the others in her family the courage to withstand the horrors that occurred later in life.

Certainly *The Hiding Place* is Miss ten Boom's best book. Mundane aspects of everyday living just aren't as exciting. However, in the case of Corrie ten Boom her books *Tramp for the Lord* and *In My Father's House* help to get to know her better.

In My Father's House also gave this reviewer the realization that extraordinary and often horrible things can happen to very ordinary people.

R.B.

God's Perspective and Ours

GOD'S PARABLE. By Frederick Houk Borsch. Westminster. Pp. 126. \$3.50 paper.

In *God's Parable*, the dean of the Church Divinity School of the Pacific focuses on the common body of story all Christians share, particularly on Jesus' resurrection, preaching the kingdom, parables, and miracles. In all of these God is revealing himself to us obliquely; Jesus is God's parable. Dean Borsch leads us to see the central issue of the resurrection as God's trustworthiness, and the cruciality of the kingdom in its *nearingness* (happy coinage!). Careful attention is given to different types of parables, and the force of the whole discussion is to emphasize how different God's perspective is from ours. The miracles are seen in relation to the bondage this world suffers and imposes; miracles are parables, too — the kind of discourse that forces us out of our usual categories and lets us see and hear as God sees and hears. The last chapter, the best of five very good ones, summarizes what the book is all about: incarnation. We show that we hear God by imitating him, and in saying what he says we become like him, become God's parable to a fallen world.

Good as it is, the book could have been a better one by being half again as long, with more elaboration and example. Where examples are given, generally references are not. Little attempt is made to distinguish separate traditions in the New Testament or to

ask whether particular material is in fact from Jesus or from the remembering and interpreting church. And yet, by doing so, Borsch keeps his pages uncluttered and forces his reader to come to terms with the New Testament as it stands. For this reason a short list of suggested further reading would have been welcome. The skillful teacher could use this book to great advantage in adult classes.

JAMES DUNKLY
Nashotah House
Nashotah, Wis.

Boyhood Story

A LITTLE BOY IN SEARCH OF GOD, Mysticism in a Personal Light. By Isaac Bashevis Singer. Drawings by Ira Moskowitz. Doubleday. Pp. 201. \$17.95.

It isn't clear what role mysticism plays in Singer's story of his boyhood in Russia and young manhood in Poland. After some approving remarks on mysticism in the introduction, mysticism seems to play no further role in the author's attitude. In *A Little Boy in Search of God*, Singer's persistent struggle with the problem of the goodness of God *vis a vis* the suffering of the innocent neither deepens nor moves toward a resolution as he wrestles with it.

One might have anticipated that the author would come to Job's insight: we cannot solve this problem intellectually, but we can trust God to be present as our support, no matter what we endure. Yet the author does not see this; nor, unaccountably, does he turn away from God. In fact, he gets no farther than repeated restatements of the problem. Thus his story is philosophically commonplace and theologically trivial.

Moskowitz's drawings do not illustrate the story, and there are no captions provided which inform the reader-viewer why these two works have been bound together. There are more pages of drawings than of story, and the sheer repetition of subject matter in the drawings — eastern European Jews — is tedious.

It is doubtful that either Singer's story or Moskowitz's drawings could stand alone. Together they are not worth \$17.95.

SYLVIA FLEMING CROCKER
Laramie, Wyo.

Books Received

HEALING LIFE'S SORE SPOTS, Frank A. Kostyo. A personal and pastoral treatment, by a UCC clergyman, of common spiritual ills. Hawthorn Books. Pp. 156. \$6.95.

HE IS EVERYTHING TO ME, Ian Barclay. Thoughts on Psalm 23 by a Church of England cleric. Scribner's. Pp. 96. \$1.95 paper.

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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

MASSACHUSETTS

WILLIAMS COLLEGE Williamstown
ST. JOHN'S 23 Park St.
 The Rev. B. Whitman Dennison
 Sun 8 & 10:30; Wed 7:15

MICHIGAN

JACKSON COMMUNITY COLLEGE—Jackson
ST. PAUL'S
 The Rev. Canon F. W. Brownell, r
 HC Sun 8, MP 11; Thurs HC 10 & 6

NEW HAMPSHIRE

COLBY-SAWYER COLLEGE New London
ST. ANDREW'S Gauld Road
 The Rev. Francis B. Creamer, Jr., r & chap.
 Sun 8 & 10; Tues 5 Ev Prayer

NEW JERSEY

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

RUTGERS UNIVERSITY New Brunswick
ST. MICHAEL'S CHAPEL Busch Campus
 Cook, Douglass, Livingston & Rutgers Colleges
 The Rev. Thomas A. Kerr, Jr., chap; Ms. Susan Connell;
 the Rev. Henry W. Kaufmann
 Eucharist: Sun 10:30, Wed & Fri 12:10; other services as anno

NEW YORK

R.P.I. and RUSSELL SAGE COLLEGE Troy
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SYRACUSE UNIVERSITY Syracuse
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 The Rev. Robert C. Ayers, chap.
 Community House, 711 Comstock Ave. 13210

NORTH CAROLINA

DUKE UNIVERSITY
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

EAST CAROLINA UNIV. Greenville
CANTERBURY CENTER 503 E. 5th St.
 The Rev. William J. Hadden, Jr., chap.
 Tues 12:10 HC, Lunch; Wed 5:30 HC, 6 Canterbury

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

SHIPPENSBURG STATE COLLEGE

ST. ANDREW'S Cor. Prince & Burd, Shippensburg
 The Rev. Ronald J. Lynch, v & chap.
 Sun 8:30 & 10:30. Canterbury (College Calendar)

PENNSYLVANIA (Cont'd.)

URSINUS COLLEGE Collegeville
ST. JAMES' 3768 Germantown Pike
 The Rev. Leonard Freeman, r
 Sun 8, 9, 11. Wkdays as anno

TENNESSEE

FISK & TENNESSEE STATE UNIVERSITIES
MEHARRY MEDICAL COLLEGE
ST. ANSELM'S CHAPEL 2008 Meharry Blvd., Nashville
 Emanuel G. Collins, chap. 615/329-9640
 HE Sun 10; Wed 6:30

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

SOUTHERN METHODIST UNIV. Dallas

ST. ALBAN'S COLLEGIATE CHAPEL
AND CANTERBURY HOUSE 3308 Daniel
 The Rev. Wm. W. Millsaps, chap.
 Sun Eu 11 & 5; Mon & Fri EP 5; Tues, Wed, Thurs Eu 5

VERMONT

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

VIRGINIA

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

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 in all

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

Refer to Key on back page.

NEWS

Continued from page 8

of the causes of hunger among the rural poor "in nations governed by military dictatorships is the peasants' inability to gain clear title to the land they work."

The new program will provide lawyers for people denied access to or ejected from the land, and to aid those considered exploited in terms of wages, working hours and conditions, or harassed because of their political beliefs.

INDIA

One State Moves on Forced Sterilization

The Indian state of Maharashtra has passed legislation making sterilization compulsory in the case of couples with three living children. However, the measure must be approved by the federal government in New Delhi before becoming effective.

The law requires that men up to the age of 55 and women up to 45 be sterilized within 180 days of the birth of their third living child. The husband would have a vasectomy unless it would

endanger his life. In that case, his wife would be sterilized.

Prison terms of up to two years for those who fail to be sterilized and rewards to those who inform on their neighbors evading sterilization are also provided in the measure.

Concerned over government pressures for sterilization, bishops of the Roman Catholic Church — the largest Christian body in India with 7.5 million adherents — have called for a prayer crusade.

The predominantly Hindu nation has a large (60 million) Muslim minority. Since Muslims are inclined to oppose sterilization more strongly than Hindus, the drive is developing strong religious overtones that some observers consider dangerous in a land where Hindu-Muslim violence has claimed millions of lives over the years.

CANADA

Muslims Complain of Textbooks

A group of Muslims living in Canada has appealed to the United Nations Human Rights Commission to have what they call offensive and prejudiced remarks regarding the Muslim religion removed from high school textbooks.

Provincial education minister Tom Wells admits there are "discriminatory passages" in the textbooks but says it is not practical or financially possible to recall immediately all books with offensive passages. "But we are working on it," he said.

Ernest Howse, former moderator of the United Church of Canada, concedes that school history — in fact most of the written history of western civilization — has presented a biased view of Islam. But, he says, it is doubtful if the western, and therefore Christian, attitude is more biased than that of the Muslim.

To each, the other is the infidel, he points out. Islam, after its initial thrust, declined; western civilization expanded. History written by victors is never totally fair to the vanquished.

To this observation, Mr. Howse added another, applicable to both Christians and Muslims: neither can reasonably require that school textbooks state their specific beliefs as factual. Convictions may be presented only as beliefs and not as established certainty.

"Within this context . . . to see each religion in its excellence and not its perversion," Mr. Howse said he was confident "the textbooks of the future can be more enlightening than those of the past."

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BOOKS

JOY IN THE LORD: Living the Christian Life, by Granville M. Williams, SSJE. \$2. At bookstores or Parameter Press, 705 Main, Wakefield, MA 01880.

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Sun 8:30 HC, 9:30 SS, 10:30 HC (1S, 3S), MP (2S, 4S); Wed 9:30 & noon HC & Healing; 7 Healing

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The Very Rev. Charles A. Higgins, dean
Sun 7:30, 9:25, 11

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.

LAS 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 1S & 3S). Wed & Saints Days 10 HC

LOS ANGELES, CALIF. (Hollywood)

ST. MARY OF THE ANGELS 4510 Finley Ave.
The Rev. Fr. John D. Barker, S.S.C., r
Sun Masses 8:30, 9:45 (Sung), 12 (Sol High), Ev & B 3 (1S); 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 (1S, 3S, 5S), MP (2S, 4S). 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 9:30; Service and Ser 9 & 11 (HC 1S): Daily 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

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

WEST PALM BEACH, FLA.

HOLY SPIRIT 1003 Allendale Rd.
The Rev. Peter F. Watterson, S.T.M., r
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ATLANTA, GA.

OUR SAVIOUR 106B 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

DODGE CITY, KAN.

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The Rev. R. W. Tredler, r
Sun 7:30 HC, 10 HC (1S & 3S); Wed HC 10

BOSTON, MASS.

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Sun 7:30 Low Mass, 10 Solemn Mass. Daily as announced

OMAHA, NEB.

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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 Simpson; the Rev. Robert Councilman
Eu, Daily 9:30, Sun 8 & 10

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL
The Rev. Canon James E. Hulbert, r; the Rev. James C. Biegler, c; the Rev. Norman C. Farnhof, D.R.E.
Sun Eu 8, 9:15 (Sol), 11:15 (1S); MP 11:15. Mass Daily 7:30 ex Tues & Fri 9:30. C by appt.

BROOKLYN, N.Y.

ST. JOHN'S 99th St. & Fort Hamilton Pkwy.
The Rev. George C. Hoeh
Sun HC 8 & 10; Wed 6:30, 7:10

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

CLAYTON (1000 ISLANDS), N.Y.

CHRIST CHURCH John & Hugunin Sts.
The Rev. Richmond Hutchins, r
Sun 7:45 HC; 11 HC 1S & 3S, MP 2S & 4S

NEW YORK, N.Y.

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ST. BARTHOLOMEW'S Park Ave. & 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun 8 & 9:30 HC, 11 MP & Ser (HC 1S); Wkdy HC Mon, Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 5:15, HD 8; Church open daily 8 to 6. EP Mon, Tues, Thurs, Fri & Sat 5:15

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

EPIPHANY 1393 York Ave. at E. 74th St.
Near New York and Memorial Hospitals
Ernest E. Hunt, III, r; Lee A. Belford, George Benson, Hugh Hildesley, William Stemper
Sun 8 & 12:15 HC, 10:30 HC (1S & 3S), MP (2S & 4S); Wed HC 6

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

ST. THOMAS 5th Avenue & 53rd St.
The Rev. John Andrew, D.D., r; the Rev. Thomas Greene; the Rev. Douglas Ousley; the Rev. Leslie Lang
Sun HC 8, 9, 11, (1S) MP 11; Mon thru Fri MP 8, HC 8:15 & 12:10; Tues HS 12:30. 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. Bertram N. Herlong, assoc r
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15; Sat HC 9; Thurs HS 12:30

ST. PAUL'S Broadway at Fulton
Sun HC 9; HS 5:30; Mon thru Fri HC 1:05

PITTSBURGH, PA.

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

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

HOT SPRINGS, VA.

ST. LUKE'S
The Rev. George W. Wickersham II, D.D.
Sun B 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

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

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