

# THE LIVING CHURCH



RNS

"Pieta" created by sculptor Glib Derujinsky depicts with dramatic gauntness the sorrow of Good Friday.

**What Is Truly Good?** • *page 10*

# AROUND & ABOUT

## With the Editor

Last week in this column I felt impelled to criticize something that Mircea Eliade had to say about philosophical discussion of the problem of God, which he considers entirely futile, at least in our day. I think he's wrong about that. But there are so many more things in his recently published journal (*No Souvenirs*, Harper & Row) which I think splendidly right that I'm going to have much pleasure in re-reading and in quoting them; such things as this — his entry dated 17 September, 1964:

"Why can 'scholars' — anthropologists, historians of religion — not *look at* the objects of their study with the same patience and passion with which artists look at nature (more precisely, at the natural objects that they want to paint)? How many things a scholar would succeed in seeing in an institution, a belief, a custom, a religious idea — if he observed them with the concentrated attention, the disciplined sympathy, the spiritual openness that artists evince. What anthropologist has ever looked at the objects of his study with the fervor, the concentration, and the intelligence of a Van Gogh or a Cezanne before the countryside, the forests, or the wheat fields?

"How can one understand a thing if he does not even have the patience to look at it attentively?"

If we don't happen to be anthropologists or historians of religion or some other such scholars, we may suppose that Eliade is giving a good and probably much needed homily to such as they, and we can listen in and enjoy it as we always do when somebody else is getting a good dressing down. But no Christian who is also clumsy and careless in his religion, as we all are at best, can ponder Eliade's words about *looking at* what we're thinking about, without realizing that this is for him. The writer of the Letter to the Hebrews reminds us that we are to be constantly *looking at* (*aphorontes*) Jesus, who is both the author and the finisher of our faith. Eliade is telling us that before a Van Gogh or a Cezanne ever begins to paint anything — however simple or trivial, such as a bowl of fruit, he gazes upon it until the thing seen in front of him virtually becomes the seeing thing within him. He does more than study the object to be painted; he absorbs it through this patient, intense, receptive contemplation — not as the aggressive intellectual assailant of the object but as the

humble and reverent student. The difference between the two attitudes and approaches is *toto caelo*.

Eliade, the great anthropologist and historian of religion, never deals with any item of folklore or faith or cult simply as a scholar who has become an expert on the subject. By contemplating it in that open spirit he makes it possible for the seen thing to become in him the seeing thing.

In other and much more expressive words, he becomes as a little child be-

fore, say, some Polynesian rite of initiation into manhood, and he wonders why all "scholars" can't make this their basic approach to all the data in their respective fields. That's how the great artist first receives and then transmits his creations. And when Jesus speaks about becoming as a little child in order to enter the kingdom of God he makes it clear enough that only as a little child can one *see* him as he is; and it is by that true vision of Jesus that we are transformed into his own likeness.

### Friday

Nails hold out  
grimacing support  
to bone-crushed palms  
wrecked feet  
saving from falling  
into other hands  
than his shattered  
willing own

Vinegar bites  
in the bloody lip  
gashed chin  
traitor kisses  
searching out  
the deepest cuts  
tenderest flesh  
of all

Weight of worlds  
meeting along shoulders  
through naked chest  
cannot be eased  
pressing upward  
from the feet  
Ecstasy not exchanged  
Only transfigured

Finished  
and the body  
gives itself up  
to the future breaking  
over graves and temples  
sun and moon  
and every altar  
raised by Cain.

J. Barrie Shepherd

# The Living Church

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## CALENDAR

April

- Sunday of the Passion/Palm Sunday
- Monday in Holy Week/Monday before Easter
- Tuesday in Holy Week/Tuesday before Easter
- Wednesday in Holy Week/Wednesday before Easter
- Maundy Thursday
- Good Friday
- Holy Saturday/Easter Even

NEWS: Over 100 correspondents, at least one in each diocese, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned.

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# LETTERS

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

## Abortion

In one paragraph in his comments on abortion ["Overkill," TLC, Feb. 13], Francis Foote says he endorses this operation in cases of rape and where physical and mental disease is involved. Yet in another paragraph, Fr. Foote goes on to say that the aborting of thousands of these "things" is the cutting off of potential human beings; it is a sin and a crime. Therefore, Fr. Foote gives me the impression that a woman who is raped and undergoes an abortion is "sinning."

Thousands of abortions are performed each year in the United States because of rape and where physical and mental disease is threatened or involved. Can Fr. Foote clarify this paradox?

As a woman concerned with reproductive choice, I am also questioning Fr. Foote's stand for the "right to life." People who support this stand are against abortion for *any* reason.

SYLVIA KINSOLVING

Vienna, Va.

## Homosexuals in Church

In TLC of Feb. 27, Mr. J. Harrison Walker, a church organist of Wilmington, Delaware, says, "If the organist of a sizable and important parish should announce that he is a homosexual, he would be promptly fired before he had the opportunity to play another chord." The way the letter is written, I can't tell if Mr. Walker is saying "too bad that organists can't do what lesbian priests can do," or if he is saying "any organist who does that deserves to be fired." I suspect from the tone of the rest of the letter that he is saying the latter.

I don't wish to single Mr. Walker out for special criticism, but the point has been raised, and since it is likely to become a rather large issue, I would like to reply to it.

I have known organists of sizable and important parishes who were homosexual, and who were generally known to be such, who were not fired. I suspect Mr. Walker might know a few also. Any parish that would fire an organist for being homosexual should go a step further and ban all music composed by homosexuals, and any hymn composed or written by a homosexual. It might mean cutting a few pages out of the *Hymnal 1940*, but if they are at all se-

## THE GUILD OF ALL SOULS

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rious about this point, it should be worth the trouble

The Rev. Ms. Barrett is not the first homosexual to be ordained. She is not even the first homosexual whom a bishop knowingly ordained, or whose Standing Committee knowingly approved. She is only the first publicly admitted homosexual ordained in the Episcopal Church (as far as I know). There have been many homosexual deacons, priests, even a few bishops, and possibly a pope or two. For 2000 years of the church's history, homosexuals have made significant contributions to the church. But homosexuals have always been expected to keep our identity a secret, lest our contribution, and indeed we ourselves, should be rejected and condemned. The past and present hatred and fear of homosexuality is based on an ignorance of what it really is, and an unwillingness to learn. We are not a threat to family life, society, or the church, and if one good thing comes out of Ellen Barrett's ordination, it may be that a few more people find this out.

DAVID ALLEN WHITE

San Antonio, Texas

**Not a Cedar**

It is recorded in scripture (1 Kings: 4) that King Solomon, perhaps the first botanist, could identify any plant from the hyssop on the wall, to a Cedar of Lebanon. The gentleman who was responsible for the identification of the Bible plants [TLC, Feb. 13] is not quite up to Solomon at this point. The cone pictured as that of a Cedar of Lebanon is nothing of the sort — probably others also have written to point out that it is quite obviously a pine cone. With only the picture to go by, one cannot be certain what species of pine is illustrated, but there is no doubt at all that it is *not* from a Cedar of Lebanon.

(The Rev.) ALFRED TRAVERSE

Prof. of Geology and Biology  
 Pennsylvania State University  
 University Park, Pa.

**The Papal Answer**

I wish to commend you for your excellent editorial [TLC, Feb. 20] entitled "Is Papal Primacy the Answer?" It is a bold proposal and one which, as you say, hardly an Anglican five or ten years ago would have proposed but one which many are now ready to listen to very carefully.

Indeed, because of the many horrors that have been perpetrated by Episcopalians and in the name of the Episcopal Church recently, a fine young couple in my parish for whom the ordination of a professed Lesbian was the final straw, came to me just this week and said that regretfully they were entering the Roman Catholic Church. The main

issue for them was one of authority. They added that they were doing this not so much for their own sakes as for those of their children. They said that they felt that the Roman Catholic Church with its authority would be a firmer guardian of faith and morals for their children than would the Episcopal. I had sadly to assent.

(The Rev.) ARTHUR M. SHERMAN  
 St. John's Church

Lancaster, Pa.

**The New "Spirituality"**

The Rev. Elliot Blackburn [TLC, Feb. 27] demands specific data substantiating implication that the spirituality of the Draft Book is one of immanence rather than transcendence; of humanism rather than Christian theism; of worldliness rather than heavenliness. He, in turn, implies that to sense these detriments in the proposed book is to evidence them in the accuser. This charge of innuendo countered in kind does little or nothing to dispel the repugnance so many of us feel toward this variegated New Vulgate. Perhaps the difficulty lies in our inability to hear what the proponents of change are saying liturgically because what they are doing speaks so loudly of immanence, humanism and worldliness. The specific data of these actions have been making headlines for over a decade and the alienating decisions made at Minneapolis confirm them in part. And the end is not yet!

PAUL B. MORGAN, JR.

Thompson, Conn.

**Religion in Russia**

Let me put some flesh on the bones of an earlier comment about our awareness of religious persecution in the Soviet Union. I have found, as perhaps others have, a good helping organization which will send to concerned people the names, vital facts and mailing addresses of imprisoned Christians and Jews. Furthermore, they will send precise directions on mailings so that they can be fully effective and fall under the provisions of the Helsinki Accords.

Obviously this is not for everyone, and other readers may suggest the resources of other such organizations, but it is one good way of putting our "concern for human rights" into action. The projects suggested are fit for individuals or groups. Write directly to:

National Interreligious Task Force,  
 1307 South Wabash, Chicago, Ill, 60605.

I personally will be glad to hear of any other organized efforts in this crucial matter.

(The Rev.) ALAN ROSENAU  
 St. Michael's Church

Arkadelphia, Ark.

# MUSIC

By J. A. KUCHARSKI

**O Quam Gloriosum.** William Byrd. SSAATB, Latin Text, \$1.45, TCM Oxford University Press. Revised edition, Roger Bray.

"O how glorious is the kingdom wherein all the saints rejoice in Christ." This 16th century setting is full of wonderfully melodic lines. Imitative counterpoint, suspensions, and good editing make this piece an exciting and worthwhile addition to any choir's repertoire. The text is well suited for use as an introit, communion motet, or anthem for the festival of All Saints or for a parish patronal festival.

**Te Lucis ante terminum.** Thomas Tallis. SAATB, Latin Text, \$ .80, A 316, Oxford University Press. Edited by Simon R. Hill.

Two settings of this work are provided for liturgical performance: a festal tone, and a ferial tone. Each version contains the plainsong for the first and third verses of this Compline hymn. In the style of the period, only the second verse is set to polyphony. The ferial second verse is less decorated than the festal: however, both use the plainsong melody in the soprano line.

**Hosanna to the Son of David.** Orlando Gibbons. SSAATB, English Text, \$1.15, TCM, Oxford University Press. Revised edition, Anthony Greening.

A fine Christmas or Palm Sunday anthem for larger choirs. The tenors are divided only for the first four measures, and again for another four measures near the end of the work. A baritone could easily handle the second tenor line if there were not enough tenors for the division.

**Lift up your heads.** Francis Jackson. SATB, \$1.15, A 320, Oxford University Press.

Francis Jackson has surely captured the excitement of the Palm Sunday text by the 17th century poet Joseph Beaumont. The choral lines, although contemporary from the melodic and harmonic standpoint, are extremely reminiscent of Renaissance word painting. The organ accompaniment, which introduces the anthem with its own rhythmic motif, serves the dual purpose of supporting the choir in the quasi-polyphonic mid-section of the work, and of providing a convenient transition between choral sections. The anthem's main tonal area appears to be G minor; however, the composer has chosen not

to use a key signature, so accidentals appear in almost every measure. For this reason, I would not suggest this work for the average parish choir, unless enough rehearsal time is available.

**Lord, make me an instrument of thy peace.** John Joubert. SSAATB, \$1.50, A 319, Oxford University Press.

This setting of St. Francis' prayer is a sonorous experience for the congregation possessing a large choir. While the organ accompaniment doubles the choral lines (mostly the left hand), the right hand begins the anthem with a recurring flute-like solo line which intensifies as it progresses. John Joubert opens and closes the anthem with a bitonal treatment of the text. The main body of the text is stated homo-

phonically, with antiphonal effects between the close harmonies of the tenor and bass lines followed by exact repetition in the treble and alto voices. Minor thirds and open fifths combine to lend a mysterious air to the entire anthem.

**I will lift up mine eyes.** John Rutter. SATB, \$1.00, A 313, Oxford University Press.

The peace and serenity of Psalm 121 is pleasingly illustrated through lyric unison melodies, not-too-modern harmonies, and a well written accompaniment. Originally scored for two flutes, oboes, clarinets, bassoons, and horns; one harp; strings; and optional tympany. An alternate opening with organ is provided, making this work accessible even to small parish choirs.

## Black Friday

I tell you, man, I know! It rained the day  
We hung those men upon the crosses there!  
An awful blackness fell, and such a wind  
I've never known came howling through the air.

And thunder, too. The sky seemed ripped apart!  
And lots of us were frightened by the quake  
Or, was it more a shudder, in the earth?  
The sword I held began to slip and shake,

I couldn't hold it still! The others, too,  
Their faces — we're tough men, or so I'm told;  
But, how does one look tough at times like this?  
Their faces looked confused and shaken, old!

Then, I looked up and saw that other Face.  
His eyes were looking — Jove! I can't explain.  
I'd helped to nail him there. How could those eyes  
Not be full of — well, hate! But, more in pain

They looked at us. And, you know what he did?  
At least, I'm almost sure my ears heard true;  
That body, all torn up, that bloody wreck  
Said, "Father, forgive; they know not what they do."

And then the rain came. Like a rushing shroud  
It swept across us with a drenching blow:  
The crowd, the crosses, and those three dead men.  
A curse it seemed like, come up from below!

And then the sun broke through! And, its rays caught  
The waterdrops that glistened and fell down  
From thorns that we had mashed down on his head.  
I'll swear, they looked like jewels upon a crown!

Caroline S. Roberts

# THE LIVING CHURCH

April 3, 1977  
Sunday of the Passion/Palm Sunday

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## UGANDA

### Anglican Bishop Expelled

President Idi Amin has expelled the last remaining white Anglican bishop in Uganda.

The Rt. Rev. William B. Herd, 45, arriving in London said his expulsion was so sudden and unexpected that his wife had stayed behind to pack. Church sources said the three Herd children were "safe in Kenya."

A missionary in Uganda for 16 years, he was consecrated in January 1976, by the late Archbishop of Uganda, the Most Rev. Janani Luwum, to serve the Diocese of Northern Uganda.

[The archbishop was reported to have died in a car "accident" Feb. 16. He had been accused of involvement in an alleged plot to overthrow the Amin regime. Churchmen and others charge that he was murdered.]

Bishop Herd's residence permit was to have expired in April, but he said he had hoped to have it renewed. He was ordered to Kampala, handed a letter saying he was being deported, and told to take the next plane out of the country. He was also told there had been "complaints" about him from "a congregation." Ugandan officials gave no other reasons for his ouster.

The bishop, who is from Belfast, was among the 19 prelates who sent a letter to Field Marshall Amin, a Muslim, on Feb. 10, complaining of persecution of Christians.

The letter charged that "the security of the ordinary Christian has been in jeopardy for quite a long time . . . We have buried many who have died as a result of being shot and there are many more whose bodies have not been found.

"There is an increasing feeling that one particular religious organization is being favored more than any other. So much so that in some parts of Uganda members of Islam who are in leading positions are using these positions to coerce Christians into becoming Muslims."

In a related development, a spokesman of the All Africa Conference of Churches said plans were being discussed to convene all black African religious leaders to seek ways of persuading the continent's black government leadership to "break their silence" and

"openly condemn Amin's reign of terror and particularly his campaign against Christian churches."

Reports reaching London said the Anglican Church in Uganda "is near collapse."

The Rt. Rev. Festo Kivengere, Bishop of Kigezi, recently arrived in England and is incommunicado. At least two other Anglican bishops have fled to Kenya.

The whereabouts or fate of the Rt. Rev. Yona Okoth of Bukedi, who was also accused of complicity in the alleged anti-Amin plot, is unknown.

### Liberia Lauds Prelate

In a pastoral letter read throughout the Diocese of Liberia, the Rt. Rev. George D. Browne referred to the roots of the Anglican Church in Uganda and its early martyrs.

Bishop Browne also said that in recent years the clerical and lay leaders in Uganda "were virtually murdered during the blood bath which brought President Amin to power. Now its archbishop [the most Rev. Janani Luwum] has been assassinated for witnessing to the faith.

"He was a man of God and we rejoice that he did not compromise his faith for personal safety."



The Rt. Rev. Brian Herd: Expelled from Uganda

## NICARAGUA

### Episcopalians Expand Work

At a time when members of another religious body have told of government harassment in Nicaragua, the Episcopal Church is expanding its work there.

Sister Mary Martha of the Community of St. Mary in Milwaukee plans to arrive April 1, in Puerto Somoza, a town of 5,000 on Nicaragua's west coast to begin several related lines of work. With her is Kathy Patston of All Saints Cathedral, Milwaukee, who also plans to work in Nicaragua.

A registered nurse who has a master's degree in social work, Sister Mary Martha told THE LIVING CHURCH that her first program will be somewhat along the idea of a census as in this way she will come to know entire families and learn of their needs.

She will also help at the one-day-a-week St. Luke's Clinic in Puerto Somoza operated by Sarah Elizabeth Haynesworth, whose husband is the Bishop of Nicaragua. Mrs. Haynesworth, a nurse, has been aided in this service by a team of two or three people who bring in medical supplies by truck from Managua.

In addition to her social work and nursing, Sister Mary Martha will organize a congregation and Sunday school in Puerto Somoza, a town that knows no churches.

The Diocese of Milwaukee is pledged to support Sister's work through its AMOR program — A Milwaukee Response Overseas — for one year at a cost of \$5,000.

### R. C. Bishops Charge "State of Terror" Exists

In a series of indictments of the Nicaraguan government, the country's Roman Catholic bishops charged that a "state of terror" exists in many areas.

A pastoral, signed by seven Nicaraguan prelates including the archbishop, urged the government of President Anastasio Somoza Debayle to restore "the right to life and work and a return of citizen guarantees; proper trials for common and so-called political crimes; and freedom to promote a more just and serene order."

Campeños (farm peasants), the bishops said, have been forced to flee from their villages and charged that interrogation often includes "inhuman humiliating methods — from torture and rape to execution without civil or military trial."

Since 1974, troops have been active in the mountains of Zelaya and Matagalpa and priests there have complained that a reign of terror has been carried out against innocent campesinos.

Last summer, American members of the Franciscan Capuchin order sent to President Somoza information on the disappearance of campesinos and later another document listing the names of 181 people who had disappeared or been executed within the past 12 months.

A spokesman for the president said many of the church's charges are false and others are exaggerated. Most of the people missing, he said, left the region to avoid clashes between government forces and guerrillas.

Government censorship prevented the publication of the pastoral letter in the Nicaraguan press.

## LEXINGTON

### **Bequest Aids Homes for Aged**

The Diocese of Lexington has chosen five eastern and central Kentucky homes for the aged as recipients of some \$425,000 received in a bequest from the late Ethel G. Cheairs, a communicant of Emmanuel Church, Winchester.

The Rt. Rev. Addison Hosea, Bishop of Lexington, paid tribute to "the devoted churchwoman who made the project possible."

How to benefit the largest number of people was a major concern of the selections committee as was the ability of the institutions to combine the Cheairs grants with matching funds from other sources. The committee reviewed 21 applications before deciding on the following:

Church Housing Association of Prestonburg — \$50,000, which with local funds will enable the sponsoring group to secure a \$1.6 million federal grant.

Lee County Personal Care Home — \$246,000 to expand its 80-bed service to 120. The grant is about 50% of the amount needed. Other funds will meet the remaining costs.

Montgomery County Care Center — \$93,000. The grant is about 50% of the amount needed for a community-built project of 20 one-story three-leaf clover type housing units.

Golden Years Rest Home, Jenkins — \$27,000 for furniture, bedding, etc.

Julius Marks Home, Lexington —

\$9,000 for beds and linens. This is an old TB sanitarium now being renovated to accommodate more beds for personal care patients.

State Sen. Joe Graves said the committee could have awarded \$2-\$3 million, "if we had had the money."

## CHICAGO

### **Bishop: Diocese Seldom Consulted on Grants**

The Bishop of Chicago indicated that grants from the Episcopal Church's Commission on Hispanic Affairs were made "without much consultation or conversation" with the diocese.

The Rt. Rev. James W. Montgomery told Religious News Service that the commission's headquarters staff in New York — Episcopal Church Center — "usually gave very little attention to what we said" with regard to grants, and that usually the diocese would be notified about grants after they had already been made.

In two cases, the diocese was notified only two or three days before the money was given to the recipient.

Two executives of the Hispanic commission have refused to answer questions asked by a federal grand jury in New York with regard to grants and with regard to the whereabouts of suspected Puerto Rican terrorist Carlos Alberto Torres, who had served on the commission last year.

Raisa Nemikin, secretary of the commission was jailed March 1, for refusing to testify before the grand jury. When Maria Cueto, executive director of the commission, made her second grand jury appearance and again refused to testify regarding Mr. Torres and certain commission grants, she was ruled in contempt and ordered jailed March 7.

The Rev. Carlos A. Plazas, an Episcopal priest, psychologist, and executive director of the Edgewater-Uptown state mental health center in Chicago, reported that he had raised questions about the membership of Mr. Torres and others on the commission a month before Mr. Torres was named as an FBI suspect in Puerto Rican nationalist bombings in New York and Chicago.

In an interview with Charles Hightower of NEWSCOPE, Fr. Plazas said he had written to Miss Cueto last year indicating that he felt Mr. Torres and some other commission members "seemed to lack any commitment to the Christian community and its concerns, and they seemed to be somewhat undisciplined in their behavior."

According to the priest, Miss Cueto did not reply to his letter. He said he had also expressed his concern to Bishop Montgomery.

The bishop indicated that no action was taken because the commission members had already been appointed and were serving at the time of the complaint. But he told RNS: "I think that his [Fr. Plazas'] complaints were justified."

With regard to grants made by the commission to groups and institutions in Chicago, the bishop said: "There are some groups that we have never heard of." He again indicated that although the diocese occasionally raises questions about grants made by the national commission of the church, "it doesn't seem to have much effect on what happens in New York."

Three commission grants have been made to Rafael Cancel Miranda High School in Chicago — \$35,000 in 1973, \$8,688 in 1974, and \$10,000 in 1975. The school, a private institution co-founded by Mr. Torres' father, Jose, a minister of the United Church of Christ, has been described by observers as a center of "radical activism."

The commission also awarded \$17,500 in 1974 to the Latin-American Task Force, and \$25,000 in 1976 to the Puerto Rican Cultural Center.

The high school and the two organizations all use the same street address in Chicago.

## NORTH CAROLINA

### **Moratorium Remains on Ordinations**

The Bishop of North Carolina has not committed himself on lifting a moratorium on the ordinations of priests because he is still flooded by requests, sometimes four or five a week, from priests who cannot find parochial positions.

Noting that the Episcopal Church has 8,000 full-time priests, 4,000 part-time priests, and 2,000 priests working outside the church, the Rt. Rev. Thomas Fraser said he did not know how long it would take to stabilize the supply and demand but he does not see it "any time soon — we're just constantly besieged by people looking for work."

On the ordination of women, Bishop Fraser said: "I suppose one of these days it will happen, but there is no one on the horizon." He supported such ordinations each time the issue had been raised prior to and again at the Minnesota General Convention.

The moratorium is based on an ancient canon that says, according to interpretation, that a bishop must or has the authority to place a priest in a parish before the priest can be ordained. Bishop Fraser interprets the canon to mean "must," although some interpret it to mean that parish placement is not required and that a candidate could be

ordained and work outside the church. Bishop Fraser acknowledges that other bishops interpret the canon differently.

"If a bishop wants, he can go out on a limb," he said. "Some do and that's what all the trouble is about."

## **KOREA**

### **More Christian Leaders Arrested**

South Korean police and security forces launched a crackdown on religious demonstrations in Seoul and 12 other cities detaining 13 Roman Catholic priests and two women, whose husbands were arrested a year ago and have since been sentenced to prison.

The demonstrations — frequently prayer meetings or services — were marking the 58th anniversary of a popular uprising against Japanese colonial rule and were apparently interpreted by the government as protests against the authoritarian regime of President Park Chung Hee.

The priests were not identified, but the women were. One was Lee Woo Jung, wife of Kim Dai Jung, who has taught Christian ethics at Seoul Women's College. Mr. Kim was one of those arrested in March, 1976, after he had attended a Roman Catholic service and signed a petition to President Park to restore democratic government.

Arrested with Mrs. Kim was Mun Ik Hwan, whose husband, a Protestant minister, was arrested with Mr. Kim.

The two women had attended a Protestant prayer meeting where government forces had virtually laid siege to the building to prevent members of families of those imprisoned earlier from attending the service.

A few people were able to reach the Human Rights Office of the National Council of Churches. Later, each one was escorted home by a policeman.

## **ORGANIZATIONS**

### **SCLC President Resigns**

Leaders of the Southern Christian Leadership Conference (SCLC) have begun a national campaign to rejuvenate their declining civil rights organization, which reached a peak under the late Dr. Martin Luther King, Jr.

New chapters are to be formed in 25 major urban centers, field workers are to be recruited, and a new president found as the Rev. Ralph Abernathy, who succeeded Dr. King in 1968, has resigned.

Chairman of the SCLC board, the Rev. J. E. Lowery, said: "Ours is the only movement offering solutions based on moral and spiritual grounds."

The conference once had an annual

budget of more than \$1 million, but currently raises and spends about \$250,000 a year. The permanent staff once numbered more than 150; it now is below 40.

Mr. Abernathy said in an interview that the decline of SCLC had begun "right after Selma in 1965."

"We found," he explained, "that working in voter registration was not as spectacular as being beaten."

There are many able people in the organization, he said, and the "SCLC will not go out of business until injustice goes out of business."

## **AFRICA**

### **Westerners: A Double Standard?**

On the eve of a Christian consultation on South Africa at Bergamo East Conference Center in Marcy, N.Y., an ecumenical "service of prayer and witness with the people of South Africa" was held at the Church of the Intercession, New York City.

Roman Catholic Archbishop Emanuel Milingo of the Archdiocese of Lusaka (Zambia), said Americans, given their revolution and history of violence, should not be so critical of violence in southern Africa.

"Was that violence when you kicked out the British in the 1770s?" he asked. "When we are trying to do that, you tell us we are violent . . . You were better off under the British rule than we are under the South African government."

"Sin," he said, has been codified in South African laws, and he prayed that the Lord would "enlighten" the "white brothers and sisters in South Africa" to "let them know they are answerable to

the Lord for everything they do to their brothers, as Jesus Christ has said."

Keynote speaker at the conference was the Anglican Bishop of Lesotho, an African, who said he is "flabbergasted at how most of the western world has turned pacifist all of a sudden" in assessing the situation in southern Africa.

"The same western world," he said, "has lauded to the skies the underground resistance movements during the last World War."

"The same western world," he continued, "has all but canonized Dietrich Bonhoeffer as a modern martyr — a man involved in a plot to assassinate the leaders of his country and executed for this crime. And blacks have been amazed at the convoluted logic and linguistic contortions of those who have condemned black liberation movements."

He has seen "too much violence and destructiveness in Ulster, in the Middle East, in Nigeria, in Ethiopia," Bishop Tutu continued, "to be unconcerned about the destructiveness of violence . . . but the other side is armed to the teeth and has no qualms about using its military and police might ruthlessly."

It is "surprising," the bishop commented, that after all the years of the enforcement of apartheid in South Africa, "blacks genuinely still want to speak to whites and still long for a peaceful, but just solution."

"This cannot go on forever," he warned. "In the face of white arrogance . . . , blacks are growing more hate-filled," and having "tried every peaceful means . . . they have, as they see it, had no other option left open to them but to resort to violence."

He dismissed suggestions by the South African government that black unrest is caused by Communists and



An Arab leads his donkey over large paving stones that are believed to be part of a road that dates back to 500 A. D. Located in the Christian quarter of the Old City of Jerusalem, the stones were uncovered during work on a new sewage system.



agitators, and said that "to attribute the anger, frustrations, and indeed, hatred of the black masses to such elements is to be dangerously naive and not seriously to want a solution to the almost intractable problems of that sub-continent."

Bishop Tutu said Communism is unlikely to appeal to many Africans because of their "deep longing for spiritual things. No atheistic or materialistic ideology is likely really to answer the deep longings of the African psyche."

Outside the conference center where the meeting was held, Dr. Carl McIntire, a Protestant radio preacher, protested that Communist terrorists were taking part in the meetings.

Mr. McIntire's charge was called "absurd and without any basis in fact," by the Rev. Robert C. S. Powell, an Episcopal priest who heads the Africa office at the National Council of Churches. "All of the participants . . . have affirmed their belief in Jesus Christ and are here as concerned Christians."

The government of South Africa has been "warned about the inevitable collision with the majority," the bishop said, "but they don't seem to hear," and it has exercised "even more Draconian power" to deal with people who are "fundamentally peaceloving."

## ORTHODOX

### "Distressed" Episcopalians Subject of Meeting

Two Orthodox bodies — the Orthodox Church in America (OCA) and the Antiochian Orthodox Christian Archdiocese of North America — are preparing a statement to Episcopalians "distressed" by their church's approval of the ordination of women as well as other changes.

This decision to prepare a statement was made following a meeting of Orthodox theologians with several priests and laymen of the Episcopal Church at St. Vladimir's Orthodox Seminary in Woodstock, N.Y.

Earlier guidelines of the OCA said Western Christians who wish to become Orthodox would worship using Eastern Christian eucharistic liturgical forms.

The Antiochian Archdiocese has a Western Rite in which parishes use Orthodox eucharistic forms (in English) similar to those used by Roman Catholics (in Latin) before Vatican II.

Antiochian Metropolitan Philip Saliba has lamented the decision of some members of the Anglican Communion to ordain women, or to accept in principle that possibility.

"Orthodox disappointment," he said, is "greater at this ultimate defeat of those with whom, it was hoped, common ground might be attained."

## BRIEFLY . . .

Three Episcopalians will join 26 Roman Catholics in training for the diaconate in a program sponsored by the **Roman Catholic Diocese of Providence** (R.I.). They are Lester York, 42, a lay reader at St. John the Divine parish, Kingstown, John Frary, 55, of the same parish, and Bryan Gardner, a fireman, from St. George's Church, Central Falls, R.I. At the conclusion of the program, the three Episcopalians will be ordained deacons by Bishop Frederick Belden of Rhode Island.

**United Methodists** gave a record \$60.1 million to 16 church funds in 1976, an increase of 3.54% above comparable giving for 1975.

A final court inventory has revealed that the estate of the faith healer **Kathryn Kuhlman** was worth \$732,543 at the time of her death in February of last year. Nothing was left from her estate for the Kuhlman Foundation. Among various assets were fur coats valued at \$5,500 and \$500 in 50-cent coins apparently removed from collection containers passed around at her services. Miss Kuhlman, who was known for her "miracle" healing services, died in Tulsa following open heart surgery.

**The National Conference of Christians and Jews** has presented its National Human Relations Award to Benjamin and Frances Hooks for their "exemplary records in championing human rights and in promoting good will and brotherhood." At the time of the presentation, Mr. Hooks was executive director-designate of the NAACP.

For the first time in recent years, the presidential budget submitted to the U.S. Congress contains about \$80 million in appropriations to underwrite the present schedule of **postal rates for non-profit publications**. In testimony to a postal study commission, a representative of four religious press associations warned that soaring postal costs jeopardize the future of 700 religious publications with a combined circulation of 70 million.

The idea of a cover-up jacket for a large box of cereal is being copyrighted, according to the Rev. James Schneider

of Grace United Methodist Church, Minneapolis. Called the **Jesus Jacket**, it carries Bible verses about Jesus and food, a quiz on Jesus, and a space which is filled by taping Bible verses mailed each week to members of the congregation. Robert C. Nelson, artist, teacher, and a member of Grace Church, designed the jacket.

Bishop **Robin Woods** of the Diocese of Worcester believes that if talk of Christian unity is to mean anything at all "Rome will have to be taken seriously into account." For Anglicans to acknowledge the primacy of the pope should not be seen as a "sell-out" to Rome, which claims over half the Christians of the world, he said, and suggested that "in one sense" Roman Catholic leadership of a united church is as inevitable as American leadership of the free world. "The head of such a vast international organization," he said, "must ultimately be accorded a certain element of primacy."

Canon **Burgess Carr**, a Liberian who is general secretary of the All African Conference of Churches and an outspoken critic of the Amin regime in Uganda, has scored the refusal of the Organization of African Unity (OAU) — of which Idi Amin was president last year — to speak out on reported violations of human rights in Uganda. OAU professes a principle of non-interference in "internal affairs" of member countries.

Six officers of a pharmaceutical firm related to the **Unification Church** of the Rev. Sun Myung Moon have been indicted in Seoul on tax evasion charges. The South Korean government has charged that the company evaded \$6 million in taxes owed in the production and export of ginseng tea. If convicted, the six could be imprisoned for life and be required to pay fines from 2-5 times the amount of the alleged evasion.

In Cairo to attend a 59-nation conference of Arab and African leaders, Ugandan President **Idi Amin** said there was no reason for an international investigation into the deaths of Archbishop Janani Luwum and two cabinet officials, also Anglicans, because there is "no cause for alarm in Uganda." He denied that any "atrocities" had been committed and insisted that the archbishop "was killed in a car accident."

*Perhaps the happiest issue out of affliction  
may be the reassessment of our values*

## WHAT IS TRULY GOOD?

By EDGAR M. TAINTON, JR.

**I**n the days when we still used the 1928 Book of Common Prayer, we asked for those for whom we interceded, "a happy issue out of all their afflictions."

There is wisdom in such a petition. It does not lay down conditions or define the desired end but only asks that the issue (or, we would say, the outcome) be "happy." The century that saw the first Book of Common Prayer was a century when life was, compared to ours, small and parochial and not sophisticated in a great many things, but those who were to live or die in the reigns of Henry VIII, Edward VI, Mary, called the Bloody, and the Great Queen, were sophisticated about suffering. It was not for them to lay down what issue they would consider happy. They had seen too many queens beheaded, ministers disgraced, estates confiscated. They knew that the simple shepherd piping to his flock was not far from starvation and the wearer of titles and honors not far from the headsman's axe — which itself might be a happier issue than the fires and pincers of the torturer.

*The Rev. Edgar M. Tainton, Jr., is rector of SS. Matthew and Thomas Church, Eugene, Ore.*

A more impatient age — like ours — is quick to tell God exactly what we consider to be "happy": a care for ecology, for equal rights, for social justice — just as in our more recent confessions we outline all the sins that have been lately impressed on the popular mind and ignore the pride that fancies that our little catalogues exhaust the temptations of the world, the flesh and the devil.

It is not easy to see that the immediate fulfillment of our heart's desire might not be a happy issue at all. We are too close to the problem. We see too clearly and too large the nature of our affliction and imagine vividly the boon that would end it: the restoration of health, provision of money, the job, the girl, the simple passage of time that might make the world right and rosy again, forgetting that it isn't often all that rosy. We know what we want and, surely, what we want must be good for us and what a good God must want for us. We forget how often what we have most wanted had proved a burden. Every divorce that is filed demonstrates that truth since each wants most of all freedom from what was desperately desired.

If we do not see this on the tiny time scale of our own lives, we may with moderate attention, see it in history, and not very ancient history.

Living, as many of us have, through depression, what is the happy issue but prosperity? Living, as almost all of us have, through war, what is the happy issue but peace? Peace and Prosperity. Can there be a better wish?

Books are written and heavy breathing discussions are conducted on television about the afflictions that peace and prosperity have brought. It seems that every goal that we had hoped for before the signing of the peace treaty on the deck of the Missouri first materialized and then turned to dust and ashes. The man who came back from Tarawa to go to school on the GI bill, start as an executive trainee, and work his way up to vice president, two cars and a swimming pool, finds that his son is making candles to sell at counter-culture fairs and his grandson is playing naked in the dust outside of a back-road shack. The single family dwellings all have cracks in the picture window. The sunny suburbs with the nice schools are strongholds of racism. The education we wanted for our children has been rejected by them or made worthless by a demented egalitarianism that hands out diplomas to all.

If these are the afflictions of affluence, would we describe war and depression as the happiest of issues?

It is true that people who have lived and suffered through the depression and the second war remember these as the happiest of times since, if there was

hardship, it was shared by all, as were suffering, loss, danger and death and, if the loss belonged to all, so did the hope. Perhaps it is this, that his father has suffered and survived, that the counter-culture candle maker is trying to experience through his artificial poverty.

If these were the best of times, they were also the times when those who remember them were young. Remembered youth has a way of coloring the past. Who would ask for a return of the afflictions of his youth unaccompanied by the youth that made them endurable? We deceive ourselves if, in our remembrance, we do not remember, too, how heartily we prayed — or at any rate hoped — that these afflictions would soon be put behind us. There are bluebirds over the white cliffs of Dover but the British empire has vanished; the realm of England is troubled by racism, and Germans and Japanese are rushing to rescue the pound.

In the time of sickness, of loss, of humiliation, the happy issue is that all things should be restored, that tomorrow the affliction should be as if it had never existed. Health should be regained, loss restored and humiliation forgotten. (We do not really remember pain. We only remember about it. Humiliation or loss are renewed every time they come to mind.)

The remission of our ills, the healing of our hurts is still the happiest issue we can imagine. Dread diseases are not always remitted. They run their course, swiftly or slowly, crippling, disfiguring, slaying. Yet, we do in fact survive all but the last of our afflictions. They pass, disappear and, on the surface, it is as if they had never been.

Consider the terrible time when you were not at all sure that you would pass the examination. You turned in the paper in fear and trembling and in the days that followed made yourself all sorts of promises about reforming your life, getting plenty of sleep and putting your studies first. Then the paper came back with a better grade than you deserved and the worry and guilt vanished with the good resolutions. Most people have had trouble with the boss, embarrassing questions to answer, lost jobs. Men and women have suffered injuries, dangerous operations, humiliating interviews and have survived and the survivors are walking the streets. They have scars but they have survived.

We, and they, have issued forth from the valley of the shadow of death, whether the difficult interview when our ill spoken words returned to us, or the medical or military excursion near death's door: but was it a happy issue?

At the moment, certainly. The days of apprehension before the operation, the days of half fog, half pain that followed, are behind us. Well, that's over. Not many are like Samuel Pepys who cele-

brated for the rest of his life the day when he was "cut for the stone" (no anaesthetic!) and survived. But we all know the return of the simple ability to enjoy life that comes upon us as a revelation when a bad cold fades away or a toothache is gone or the dreaded interview is past. A convalescence is a time of wonderful awareness of the godness of simple things.

Have we learned? Have we matured?

Little enough. The patient who was near death comes home notably peevish. The subordinate who has suffered a severe humiliation is likely to go out and humiliate his subordinates. Yes . . . and yet. When we have truly suffered an affliction, can we ever again regard ourselves as self-sufficient? For a time those things with which we have identified ourselves and in which we have taken pride have failed to comfort us. Neither bank account nor possessions nor reputation seem very valuable to a man with a toothache.

One of the recurring stories of folklore is that of the man who besought a demon to bring him a file of newspapers for the coming year so that he might make a fortune in the stock market. The last paper he looks at is the next day's. It contains his obituary.

The story exists in Chinese legend in a more antique guise and O. Henry told a variant of it. It is perhaps another way of asking, how big an affliction (a mosquito bite, a toothache, a mortal illness) does it take to turn our attention from our normal vanities and desires.

Perhaps the happiest issue out of affliction may be the reassessment of our values: what is truly good? Will the

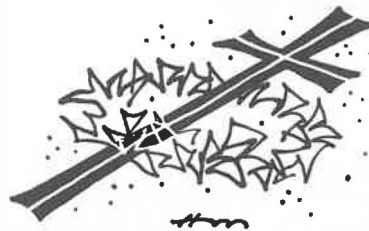
good be casual and shallow, the "good time," the thrill? Will it be pompous and pretentious, the title on the door, the insignia of rank (colonel's eagles or the Cadillac)?

No, wait. This kind of glib listing of values can itself be an exhibition of moral blindness. The Saturday night "good time" can be laughter and friendship. The title on the door, the eagles, even the car, can be the outward signs of a job well done. The question of values is not a question of signs, but whether these signs carry true values. Values are not determined by Mrs. Grundy or by school marms, the one frowning on "low company," the other exalting "good books" (not one of which was written after 1900).

Kurt Vonnegut wrote a novel, *The Sirens of Titan*, in which a robot race is programmed to search for the meaning of life and finds (long after their programmers have vanished and either lost interest in the question or found out for themselves) that it is only this: to love whoever and whatever is given you to love.

G. K. Chesterson, certainly no robot, wrote a verse that concludes, "There's nothing worth the wear of winning but laughter and the love of friends."

It is only faith that shall carry us the necessary step beyond these bold words. In our suffering, while the issue is still in doubt, we yet know that God rules and that his goodness contains both love and laughter. And suffering. It is the Christ who died upon the cross who speaks for us at the throne of God. At that moment, what other name could we call upon?



*When we truly have suffered  
an affliction, can we ever again  
regard ourselves as self-sufficient?*

# EDITORIALS

## What Is the Church Becoming?

While I was reading the *Time* article, "The Lesbian Priest," in the January 24 issue, many things ran through my mind. I get the feeling that the Episcopal Church's leadership (it, they, we) is using the Machiavellian principle of committing all of the unpleasant and distasteful acts at one time. The idea is that the people get the troublesome things in one lump, and can complain about it all at one time. Then the pleasant and encouraging things are parceled out one at a time over a protracted period so that the beneficial and generally good things seem greatly to outnumber the negative and troublesome things.

The problem is that the church is applying the principle in reverse. It has been committing only ill-sorted actions over the past decade and has not adequately demonstrated its capacity for constructive and beneficial programs to and for humanity at



large, let alone its members. During its history the church has been depicted as a ship; often weathering the storms of the times. The Episcopal Church may now be depicted as a ship of fools.

Active membership declines because the church no longer represents its traditional self — not the judgmental image in which some see it, but its distinctive image as a vessel of grace whereby one is assured of God's love despite one's infirmities, and receives power to deal with one's self in the face of those infirmities.

Jesus said, "Come to me all of you who are burdened, and I will refresh you." I see this as an invitation to hope — not the kind of hope the skier has for snow — and lightening of the heart. The Episcopal Church is saying, "Come to me . . . and I will make you priests." It's not hope that the church is offering. It is status for every cause. Of course, if the church required perfection in its priests none of us would

have been ordained. Especially if being perfect meant that one did not have an eye for a pretty girl, or a well-turned leg, (no parallels intended) or liked a drink, and had a tendency to be a little self-centered at times, and felt lost and frustrated at times.

I think that a lack of perfection lends a sense of style to us. I think that there are traditional parameters that variations of style and "character" should be contained within, but too many clergy display an abundance of these dubious qualities beyond those parameters.

Many bishops and priests are now talking about reconciliation of persons — howbeit, not differences — within the Episcopal Church. That is like befriending a nest of vipers that keeps striking at you. Reconciliation occurs when you and your ideas and traditions are dead. An actively homosexual priesthood? Why not? Women priests? Why not? The Ephesian and Corinthian pagans had them, and their religious institutions prospered. Maybe ours will again, now. On the other hand, some think that the church is on the way down the tubes, and people in positions of authority within the church, such as the venerable Ordinary of New York, Paul Moore, are hastening its descent. The church is no longer promoting that special lifestyle that it used to promote. People are no longer asked to subscribe to disciplines such as ". . . until death us do part," and the other outward signs of our values in human relationships, and the right of the unborn to see the light of day. Unfortunately, too many clergy think that they have a better idea. They are no longer concerned with teaching the faith as they have received it; nor the spiritual health of the church, and the moral direction in which it travels. Monks of Cluny, where are you now that we need you? I am not ready to say "Jesus is the Son/Daughter of God the Father/Mother"; I am not able to say that Christianity is a unisex idiom wherein symbolism counts for naught. I cry out not for myself so much as for those whom I have not yet reached; those who are being forced away from him whom we all are sworn to express. We are playing someone else's game. We are responding to someone else's shots. The church is not calling itself to its combat stations in preparation for the battle ahead. Why are we willing to allow the norm of society at large to become the ideal of the church? I am sorry for the confusion that your children will feel, as I am sorry for that which my own will feel.

Christianity is not "a man's religion" any more than a brand of cigarettes is "a man's cigarettes." But if symbols teach what God's will is for his people then I would like to know what is indicated by a nondistinctive and asexual priesthood for his priests. Can anyone help me?

(The Rev.) ROBERT W. H. PLESTED  
Chaplain, USAF

# Thomas Sunday

By H. BOONE PORTER, JR.

The Sunday following Easter Day (April 17, this year) presents a liturgical challenge. Inevitably there is a sense of descent from the heights of the Sunday of the Resurrection. Yet, if we believe that Easter is to be observed not just on one Sunday but during a season spanning several Sundays, then this must be affirmed clearly and strongly at once — not a month later.

The new lectionary obligingly assists us in making this a more important day by extending the Gospel reading to the entire second half of the 20th chapter of St. John. Thus it includes all that was previously read, but goes on to include the appearance of the Risen Christ to St. Thomas. The new lectionary provides other suitable choices each year for the earlier readings, but this Gospel is always the same.

It is an extremely valuable passage. Let us examine it. Late Easter afternoon, Jesus appears to his disciples, shows himself alive, and blesses them with his peace (St. John 21: 19-20). Then he commissions them as apostles ("persons who are sent"), breathes on them the Holy Spirit, and gives them power to forgive sins (verses 21-23). Reflecting on this, one will see the parallelism between the gifts of the Risen Christ and what we affirm in the third paragraphs of the Apostles' and Nicene Creeds. Then "eight days later" (verse 26) the scene is repeated. Eight days, in the idiom of that age, means what we call seven days. (They counted the first and last days of a span of time: thus Friday to Sunday were "three days.") In other words, it is the first day of the next week, the following Sunday — the day we are talking about. Our Lord manifests himself to doubting Thomas, and says "Blessed are those who have not seen and yet believe" (verses 26-29). Thomas was of course where we are. We do not find it easy to believe. Some of us, sad to say, may even have missed church on Easter. We must take the word of others for the truth of the Resurrection. Yet the Lord will bless our faith, halting though it be. This episode restores to the Sunday after the Resurrection a distinctive commemoration of its own, a particular event on this very day. It also has a wider bearing. Here, St. John suggests, the followers of Jesus

are learning where and when to meet him: in the assembly of his followers on the first day of the week, the day they soon came to call the Lord's Day. This is what all the Sundays of Eastertide are about, and they in turn provide the pattern for all other Sundays of the year. On the Lord's Day we assemble in God's name, united to the Risen Christ and to one another, by the power of the Holy Spirit.

The restoration of "Thomas Sunday" fills in an important part of the total Easter narrative. Hitherto, we have only had this episode in the liturgical Gospel on the feast of St. Thomas shortly before Christmas (21 December), when the passage seemed to many people strangely out of context and in any case received little attention. Getting this event back into its original setting also has a further advantage in terms of hymnody. Hymn 98, "That Easter Day with joy was bright," is highly appropriate, and the great Hymn 99, "O sons and daughters," has verses specially for this occasion. For the best effect, Hymn 99 should not be sung until after the Gospel; it may well serve as an offertory or final hymn. For other hymns, several of the familiar Easter ones are of course quite suitable. Depending on the sermon topic, a hymn relating to saints (such as 600), or apostles (such as 599), or heaven (such as 587) may be chosen.

Persons responsible for planning services must think of the entire season ahead. Do not spend all your money on extra flowers for Easter day and the Sunday after it: you will need some extra flowers every Sunday for the following five weeks. Do not repeat all the basic Easter hymns this week: you will need some Easter hymns every Sunday for the next month. Let no preachers or teachers try to say everything possible about the resurrection at one sitting: there is a whole season for more careful discussion and thought. In terms of music, ceremonial, and church decoration, establish a pattern not as elaborate as Easter Day or Whitsunday, but clearly more festive than an ordinary Sunday and let this be carried on from Thomas Sunday through the Sunday after the Ascension. A workable plan; that can be adhered to successfully, will have greater value than a grandiose

scheme which falls flat after two or three weeks.

In ancient times, Easter Season was clearly marked out by the practice of standing, rather than kneeling, at all prayers. Episcopalians will generally be willing to follow this ancient rule at least for the prayers in the first part of the service, remaining standing from the opening hymn until they sit down for the first Bible reading. This is indeed far more convenient than standing for the opening hymn, kneeling for the collect for purity, standing up again for the *Gloria in excelsis*, kneeling for the collect for the day, and then sitting down for the first Bible reading.

## SCHOOLS

FOR BOYS

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## VACATIONING?

While traveling on your vacation visit some of the churches listed in our Church Directory section and tell the rector you saw the announcement in *The Living Church*. The churches listed extend a cordial welcome to visitors.

**CLERGY:** If your Church services are not listed write to the Advertising Manager for the very nominal rates.

# PEOPLE and PLACES

## Positions Accepted

The Rev. **Mary Sterrett Anderson**, part-time assistant, Christ Church, Shaker Heights, Ohio.

The Rev. **Robert Burton**, associate, St. Paul's Parish, Bremerton, Wash. Add: P.O. Box 96, Tayuha, Wash. 98588.

The Rev. **Raymond E. Fleming, Jr.**, rector, Church of the Holy Faith, 260 N. Locust, Inglewood, Cal. 90301.

The Rev. **Gilbert L. Hubbell**, vicar, New Mission, Brunswick, Ohio.

The Rev. **James L. Jelinek**, rector, St. Michael and All Angels, 3262 Reading Rd., Cincinnati, Ohio 45229.

The Rev. **Robert H. New**, rector, St. Timothy's, 781 E. Boundary, Perrysburg, Ohio 43551.

The Rev. **James M. Ryerson**, rector, St. Paul's, 246 Buffalo, Conneaut, Ohio 44030.

The Rev. **Arthur B. Williams, Jr.**, Archdeacon, Diocese of Ohio.

The Rev. **Philip F. Wiehe**, assistant chaplain, Harvard School, North Hollywood, Cal.

The Rev. **William E. Davis**, rector of Holy Cross, Poplar Bluff, Mo. is also vicar of St. Luke's, Kennett, Mo.

The Rev. **Robert B. Hall** is dean of St. Paul's Cathedral, Oklahoma City, Okla.

The Rev. **Sanford Hampton** is rector of St. Peter's, LaGrande, Ore. 97850.

The Rev. **Robert Huffman** is rector of Trinity, Box 664, Portsmouth, Va. 23701.

The Rev. **Arthur Randall Lee** is assisting at St. Andrews, Tampa. Add: 509 Twigg's St., Tampa, Fla. 33602.

The Rev. **Julian L. McPhillips** is the associate at St. Peter's, Talladega, and in charge of the Episcopal Lake Chapel, Pell City, (Ala.). Add: Rt. 4, Box 518, Pell City 35125.

The Rev. **Harold W. Payne** is the interim rector of Our Lady and St. Stephen's Parish, Bimini, Bahamas.

The Rev. **Robert G. Preston** is rector of St. Ann's, Hallandale, and St. Andrew's, Hollywood, (Fla.). Add: 705 NW First Ave., Hallandale 33009.

The Rev. **William D. Stickney** is the area director of the American Friends Service Committee, St. Louis, (Mo.). Add: 1615 Missouri Ave., St. Louis, 63104.

The Rev. **Vernon E. Strickland** is rector of St. David's, 145 Edgewood Dr., Lakeland, Fla. 33803.

The Rev. **F. Allyn Walker** is vicar of St. Augustine's, St. Louis, Mo., and director of admissions, Community Assoc. of Schools for the Arts. Add: 317 S. Forest Ave., Webster Groves, Mo. 63119.

The Rev. **Harold R. Warren** is rector of St. Mary's, Palmetto, Fla. Add: 2220 10th St. West, Palmetto 33561.

## Ordinations

### Priesthood

**Massachusetts** — **Elsa Phyllis Walberg**, associate, St. Andrew's, 79 Denton Rd., Wellesley, Mass. 02181.

**Missouri** — **George Andrew Benson, Jr.**, assistant, Church of the Epiphany, NYC. Add: 1393 York Ave., New York, NY 10021.

**Montana** — **Loren Stanley Foot**, vicar, St. Michael and All Angels, Box 342, Eureka, Mont. 59917.

**New Jersey** — **Daphne W. P. Hawkes**, assistant, Trinity, Princeton, N.J. Add: 620 Rosedale Rd., Princeton.

## CLASSIFIED

advertising in *The Living Church* gets results.

### CAMPING

**BACKPACKING** and environmental study trips for boys and girls 13 and older, in the mountains of New Mexico and Colorado. **Wilderness Experiences**, P. O. Box 12586, Albuquerque, NM 87105, (505) 831-1941.

### LAMBETH 1978

**DUCKPIT Farmhouse Restaurant**, Petham, Canterbury, England. Phone: Petham 326. We have accommodations, too, in this 14th century house.

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**GLORY TO GOD** — Music for Rite 2 of The Holy Eucharist in The Proposed Book of Common Prayer. Select service music from a complete sample collection and order fine printing of your selections at low price. Many options, including your parish name on front cover. The Lord's Prayer in either traditional or modern wording, *Kyrie* in English or Greek, *Agnus Dei* in English or Latin. High quality music for hearty congregational participation. All compositions by Dr. Clark Kimberling ("Hatfield" and "St. David" in Hymnal Supplement II). Send \$2.00 for sample collection to **University of Evansville Press, Box 329-38-C, Evansville, Ind. 47702.**

### POSITIONS OFFERED

**RETIRED** or retiring (but not shy) priest to serve mission congregation. Rectory, allowances, etc. Reply: Archdeacon, P.O. Box 17025, Raleigh, N.C. 27609.

### POSITIONS OFFERED

**WANTED:** Creative, aggressive, mature ordained priest for assistant rector, specializing in Christian education and youth work. Please send resume and salary requirements to: **The Church of the Ascension, Hickory, N.C. 28601.**

### POSITIONS WANTED

**ENJOYS WINTER!** southern California priest desires four seasons — clean air. Age 43, married, good experience. Profile/recommendations available. Negotiate travel/moving expenses. Reply **Box S-312.\***

**ORGANIST-CHOIRMASTER**, Churchman, married, M.Mus., A.A.G.O., seeks full-time position. Experienced. Would consider church-college teaching combination. Reply **Box J-311.\***

**PRIEST**, 49, available for part-time work in southern New England. Reply **Box R-310.\***

### PUBLICATIONS

**NEED SUNDAY SCHOOL**, E.C.W. program, or art ideas? **A-CROSS**, new 32-page quarterly magazine, **Box 1615, Iowa City, IA 52240.** \$4/year — \$1/back issue samples.

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

### SERVICE BOOK INSERTS

**INSERT** for altar service book large print, fits loose leaf altar service book. Contains *all* Rite I and Rite II, all Prayers of Consecration and six Intercession forms. Send \$10.00 (post-paid) to **St. Bartholomew's, 1608 North Davis Dr., Arlington, Texas 76012.**

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- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$1.50 service charge for first insertion and 75 cts. service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 15 cts. a word
- (D) Copy for advertisements must be received at least 20 days before publication date.

THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

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When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

## Anniversaries

The Rev. E. Dargan Butt, recently celebrated the 50th anniversary of his ordination to the priesthood. Dr. Butt was a longtime professor at Seabury-Western, and Dean of the DuBose Memorial Training School at Monteagle, Tenn.

## Colleges

The Rev. Dr. Chad Walsh, priest, scholar, poet, has been named the second J. Omar Good Visiting Distinguished Professor of Evangelical Christianity at Juniata College, Huntingdon, Pa. He has taught at Beloit College since 1945.

## General Convention

Planning and Arrangements Committee members are at work on the 1979 Colorado Convention set for Sept. 8-20 in Denver. Operation of the Common Ground and the Talk-it-out/Chek-it-out service will be expanded and the Gathering Place will be eliminated. Registration fees have been set at \$20 for bishops, deputies, alternates, Triennial delegates, Executive Council members and staff, and special diocesan representatives, and at \$10 for visitors

and others who register. Exhibit spaces will be \$395 each. The Rt. Rev. Scott Field Bailey of West Texas is chairman. Convention worship services will be planned by the Rt. Rev. John Allin and the Very Rev. David B. Collins of Atlanta.

## Retirements

The Rev. Canon William Lange, missionary to the deaf, Diocese of Albany.

The Rev. Paul W. Lingle, rector, St. John's, Huntingdon Valley, Pa. He will be in charge of St. Stephen's, Whiting, N.J.

The Rev. Sherman S. Newton, rector, Holy Nativity, Chicago. Add: 9324 S. Longwood Dr., Chicago 60620 (Ill.).

The Rev. J. Saxton Wolfe, rector, St. Gabriel's, Titusville, Fla.

## Resignations

The Rev. Maurice Freemyer, vicar of St. Andrew's, Mountain Home, Ark., resigned Feb. 27, over his own conflict with the Bishop of Arkansas and the doctrinal changes made by General Convention last year. Address: Box 654, Mountain Home (72653).

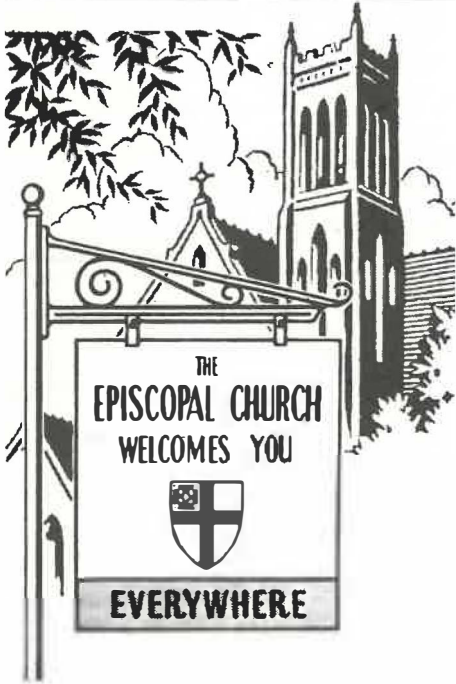
## Episcopal Church

The Rev. James Gundrum, secretary of the House of Deputies, has been named to the new post of executive secretary of General Convention and will also serve as ex-officio secretary of Executive Council. He has resigned as mission consultant to the Diocese of Iowa, though he will continue to maintain an office in Iowa and divide his time between there and New York.

## Deaths

Patricia B. Woodward, communicant of the Church of the Redeemer, Cincinnati, died Feb. 8. A memorial fund has been established in her name at Seabury-Western Seminary, where she had served as secretary to three deans — Grant, Kelley, and Harris.

Vera C. Gardener, 84, communicant of St. James' Church, Pentwater, Mich., died Feb. 22. She spent most of her life as an instructor of religion or as director of religious education in Chicago, Orlando, Dallas, and Fort Wayne. She also wrote religious instruction books for children for Morehouse Publishing Company.



# LENT CHURCH SERVICES

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.

### 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 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, HS; Fri 5:30 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 & 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

### COCOA, FLA.

ST. MARK'S River Dr. & Church St.  
The Rev. Arthur Dasher, r  
Sun Eu 7:30 & 9:30 (Sung); MP 11:15. H Eu Tues 5:30 & Thurs 10 (LOH)

### 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

### WEST PALM BEACH, FLA.

HOLY SPIRIT 1003 Allendale Rd.  
The Rev. Peter F. Watterson, S.T.M., r  
Sun Masses 8, 9 (Sung), 11. 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.

CATHEDRAL OF ST. JAMES Wabash & Huron  
The Very Rev. James E. Carroll, dean; the Rev. David N. Harris, canon pastor  
Sun Eu 8, 9:30 & 11; Daily Eu 12:10; Daily Offices 9 & 4:30

### ASCENSION

1133 N. LaSalle St.  
The Rev. E. A. Norris, Jr., r; the Rev. J. L. Halleman  
Sun Masses 8, 9, 11 & 6; Ev & B 7; Daily Mass 7 & 6:20; Daily Office 6:40 and 6; C Sat 5-6

### GRACE

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

### BALTIMORE, MD.

GRACE & ST. PETER'S Park & Monument Sts.  
Sun MP 7:45, HC 8, 10 (Sol), 3 (1S & 3S). Wkdays: School Chapel 8:40 (ex Thurs); HC Tues 11:30, Wed 6; Fri 8:40

### BOSTON, MASS.

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

### 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

### ST. MATTHEW'S

4709 S. Nellis Blvd.  
The Rev. R. L. Frew, v; the Sisters of Charity  
Sun Masses 9 (Sung), 11:30; Daily Mass & Wed 7:30 House Mass; Fri 7:30 Sta & B; Sat C 5

Continued on next page

### 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.

### GARDEN GROVE, CALIF.

(Diocese of Los Angeles — Orange County)

ST. ANSELM OF CANTERBURY 13091 Galway St.

The Rev. Samir J. Habiby, r;  
the Rev. David M. Baumann, c  
Sun 8 H Eu, 10 Family Ser & Ch S, 6:30 H Eu and Lenten Program. Wed 6 & 9:30 H Eu. 7 H Eu and Lenten Program

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

# LENT CHURCH SERVICES

(Continued from previous page)

## 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. Farnlof, D.R.E.  
Sun Eu 8, 22:15 (Sol), 11:15 (1S); MP 11:15. Mass Daily 7:30 ex  
Tues & Fri 9:30. C by appt.

## 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

## DOUGLASTON, L.I., N. Y.

### ZION

243-01 Northern Blvd.  
The Rev. Rex L. Burrell, S.T.M.  
BCP, HC 8, 9 & 11 (1S & Great Festivals), MP at 11 all others

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

### ST. JAMES OF JERUSALEM

West Penn & Magnolia  
Marlin L. Bowman, v; Glenn A. Duffy, ass't; G. Daniel  
Riley, ass't  
Easter Eve 10; Easter Day 10 & 12 noon

## NEW YORK, N.Y.

### CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

112th St. and Amsterdam Ave.  
Sun 8 HC; 9:30 Matins & HC, 11 Lit & Ser, 4 Ev, 4:30 Organ  
concert as anno. Daily 7:15 Matins & HC, 3 Ev. Wed 12:15 HC  
& HS. Sat 7:15 Matins & HC, 3 Ev, 3:30 Organ Recital

### ST. ANDREW'S

Richmondtown, Staten Island  
The Rev. Geoffrey R. M. Skrinar, r  
Chaplain William Robinson, c  
Sun H Eu 8, 10, 11:30. Wed in Lent Vespers & Healing 8

### ST. BARTHOLOMEW'S

Park Ave. & 51st St.  
The Rev. Terence J. Finlay, D.D., r  
Sun HC 8 & 9:30, 11 MP & Ser (HC 1S), 4 Ev — Special  
Music. Wkdy HC Tues & Thurs 1:10, Wed 8 & 5:15; Holy Days  
8. Special Preaching Services Mon thru Fri 12:10. Church open  
daily 8 to 6. EP Mon, Tues, Thurs, Fri & Sat 5:15

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

### 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, 6 HC, 9:15 Family Service, 10 SS & Adult  
Forum, 11 HC (1S & 3S), MP (2S & 4S), Wed 6 HC, Thurs 12:15  
HC

### 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, 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, D.D., r; the Rev. Thomas Greene;  
the Rev. Samuel Bird; the Rev. Douglas Ousley; the Rev.  
Leslie Lang  
Sun HC 8, 9, 11 (1S), 12:05, MP 11, Ch Ev 4, OR 5:15; Mon-Fri  
MP 8, HC 8:15, 12:10 & 5:30, EP 5:15; Tues HS 12:30; Wed  
SM 12:10; Thurs OR 12:10; Church open daily to 6

### TRINITY PARISH

The Rev. Robert Ray Parks, D.D., Rector  
TRINITY CHURCH Broadway at Wall  
The Rev. Bertram N. Herlong, v  
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15;  
Sat HC 9; Thurs HS 12:30

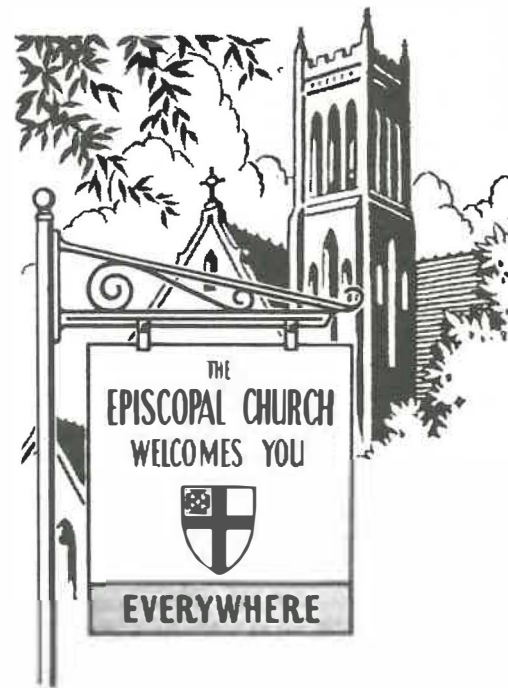
### ST. PAUL'S

Broadway at Fulton  
Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05

## ESSINGTON, PA. (2 mi West/Phila. Int'l Airport)

### ST. JOHN THE EVANGELIST

3rd & Wanamaker  
Sun HC 8, HC 10 (1S & 3S), MP (2S, 4S, 5S), SS 11:15. Wed  
HC 10, Thurs (Lent) EP & Lit 8, Easter HC 8 & 10



## PHILADELPHIA, PA.

### ANNUNCIATION, B.V.M.

12th & Diamond Sts.  
The Rev. Robert C. Hofmeister, r; the Rev. Walter E. Frie-  
man, Jr., Th.D., ass't.  
Sun Masses 8, 9:30 & 11 (Sol High). Daily Mass 7 ex Wed 9 &  
Thurs 6:45. Fri in Lent: 7:30 Sta & B. C Sat 4-5.  
A Traditional Anglo-Catholic Parish.

## 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 Pritchard, r; the Rev. Joseph W.  
Arps, Jr.; the Rev. Sudduth R. Cummings; the Rev. Ste-  
phen R. Whitfield; the Rev. Lyle S. Barnett; the Rev.  
Canon Donald G. Smith, D.D.  
Sun Eu 7:30 & 9:30; Sun MP 9:30 & 11:15 (Eu 1S); Daily Eu at  
noon Mon, Thurs, Fri; 7 Tues & Sat; 10:30 Wed with Healing

## FORT WORTH, TEXAS

### ALL SAINTS

5001 Crestline Rd.  
The Rev. Canon James P. DeWolfe, Jr., r  
Sun Eucharists 7:45, 9:15, 11 & 5

## MIDLAND, TEXAS

### HOLY TRINITY

1412 W. Illinois  
The Rev. Bob J. Currie, r; the Rev. Ray Powell, c; the Rev.  
Earl Sheffield, c  
Sun HC 8, MP 9:30, 11 MP (HC 1S & 3S)

## HOT SPRINGS, VA.

### ST. LUKE'S

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

## RICHMOND, VA.

### ST. LUKE'S

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

## HAYWARD, WIS.

### ASCENSION

216 California St.  
The Rev. Richard C. Nevius, c  
Sun Mass 10:15 (Sung), Tues 9:15, Thurs 6

## PARIS, FRANCE

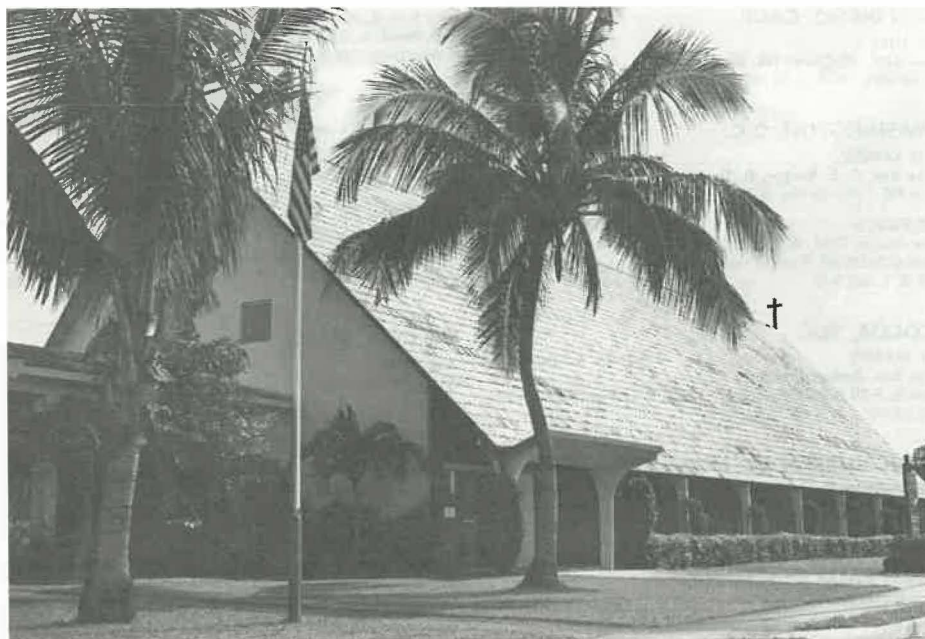
### AMERICAN CATHEDRAL OF HOLY TRINITY

23, Avenue George V  
The Very Rev. Robert G. Oliver, Dean  
The Rev. Frederick B. Northup, Canon  
Sun 9:30 HC, 11 MP (HC 1S), Tues & Thurs 12 noon

## GENEVA, SWITZERLAND

### THE AMERICAN CHURCH (Emmanuel, Episcopal)

r, Rue Alfred Vincent  
Sun HC 9, MP 10 (HC 1S)



Church of the Holy Spirit, West Palm Beach, Fla.