

THE LIVING CHURCH



Pentecost: The Descent of the Holy Ghost by the Master of Amiens (16th century).

AROUND & ABOUT

With the Editor

I don't know how it is with you, but with me it sometimes happens that absolutely uncanny "coincidences" (if that's what they are) occur in the course of my Bible reading. It was only last week that I was reading St. John's gospel and came to 6:37 — "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." I reflected that of all the hundreds of times I have read that passage — it's in the Prayer Book's burial rite — I had never given a genuine hearing and thought to what Christ is saying here, namely, that if we come to him it is because the Father gives us to him. I reflected, not too proudly, upon how I can read tremendous words like that hundreds of times without ever thinking about them. Then I passed on to other matters and forgot that reflection of a few days ago until just now, when I am browsing through a "dictionary of last words" and I come to this item: Bishop Joseph Butler (1692-1752), author of the famous *Analogy of Religion*, lay dying as his chaplain called his attention to this text, and the great scholar-bishop said — as his last utterance upon earth: "True, and I am surprised that though I have read that Scripture a thousand times over, I never felt its virtue until this moment; and now I die happy." He then died happy.

I feel better now, for two reasons — a minor and a major one: (1) It's a comfort to know that the great Rt. Rev. Dr. Joseph Butler could skate over texts like that with a blithe brainlessness like unto my own, and (2) it is a boon to have now imprinted upon my mind another great text to live by and to die by.

I heard the story many years ago, as a child, and the harder I try to recall exactly where, when, and from whom, the more it seems to me that possibly it came to me in a dream — so vividly that it registered upon my memory as something heard outside a dream. If somebody reading this has heard it too, perhaps he will identify and corroborate it.

This is a commentary upon the body of the risen and glorified Christ, and so it is very much in season during these Great Forty Days.

A century ago, when the Salvation Army was getting started in England, there appeared a man who claimed that he was Jesus come back to earth. He gained some following and he created a

sensation. He spoke and acted with a credibility that deceived some of the elect and threatened to deceive many more. One evening, as he was addressing a packed public hall in London, there was heard from a distance the sound of a Salvation Army band. It grew louder as the band approached and entered the building. Then the music stopped and the captain of the band strode up the aisle and mounted the speaker's platform. He interrupted the speaker to say: "Are you the Christ? If so, tell us plainly." The speaker replied: "I am he." The captain said: "Very well, then show us your hands." Astonished, the speaker held out his hands for inspection. The captain nodded to the band at the back of the hall, and it struck up a song with the refrain: "I shall know him — I shall know him — by the prints of the nails in his hands!"

Sounder theology of the "mighty resurrection and glorious ascension" was never sung, spoken, or written.

Fr. Leonard Ellinwood, of the National Cathedral staff, recently came upon an old hymn by John Newton (1725-1807) which struck him, and strikes me, as being strangely timely for us today. He provides me with the text, which I now pass along to you. As my little contribution to the cause I suggest a tune: *Merton*, which is hymn no. 9 in *The Hymnal 1940*. The text:

"Savior, visit thy plantation, / Grant us, Lord, a gracious rain. / All will come to desolation / Unless thou return again.

"Keep no longer at a distance. / Shine upon us from on high / Lest, for want of thine assistance, / Every plant should droop and die.

"Once, O Lord, thy garden flourished. / Every part looked gay and green. / Then thy word our spirits nourished: / Happy seasons we have seen.

"But a drought has since succeeded, / And a sad decline we see. / Lord, they help is greatly needed: / Help can only come from thee.

"Let our mutual love be fervent. / Make us prevalent in prayer. / Let each one esteemed thy servant / Shun the world's bewitching snare.

"Break the tempter's fatal power. / Turn the stony heart to flesh. / And begin from this good hour / To revive thy work afresh."

Is there any hymn that speaks better to our condition in the Episcopal Church today?

The Living Church

Volume 174 Established 1878 Number 22

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

The *Living Church* is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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CALENDAR

May
29. The Day of Pentecost/Whitsunday
30. Whit Monday
31. Visitation of the Blessed Virgin/Whit Tuesday

June

1. St. Justin/Ember Day
2. The Martyrs of Lyons
3. The Martyrs of Uganda/Ember Day
4. St. Ephram of Edessa/Ember Day
5. Trinity Sunday/Pentecost 1

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.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs. THE LIVING CHURCH is a subscriber to Religious News Service.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis. SUBSCRIPTION RATES: \$15.95 for one year; \$29.90 for two years; \$41.35 for three years. Foreign postage \$2.00 a year additional.

LETTERS

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

Late Vocation

I found Mr. Manningham's article, "A New Late Vocation Plan" [TLC, May 1] intriguing. With mounting curiosity I read until I recognized a portrait of myself in print in your fine magazine. Ever since my retirement from my secular profession, in June 1972, I have been engaged in precisely the activities described so well in your author's article. I have even functioned as priest-in-charge during an interregnum between two rectors. There is one minor particular in which I do not fit Mr. Manningham's prescription: The parish does pay for my out of pocket traveling expenses with a monthly sum. This arrangement makes for a much more relaxed atmosphere in the area of "let the curate do it."

At the personal level, I have found this activity both rewarding and fulfilling.

I write to point out to your readers that, in the Diocese of New Jersey, "A New Late Vocation Plan" is not merely in the planning stage, but is alive and active. It is contributing much good, both to parishes and individuals.

(The Rev.) WALTER L. LAWRENCE
Cherry Hill, N.J.

Abortion on Demand

A letter from Sylvia Kinsolving in the April 3 issue asks questions regarding my stand on abortion. I am sorry if my words in the article "Overkill" [TLC, Feb. 13] were not clear: evidently they were not.

I quoted part of the wording of an action by Congress, in which both houses voted against paying for abortions "as a matter of family planning, or for emotional or social convenience." I called this a "significant provision," and then wrote: "These words fairly well describe the attitude of traditional and religious convictions." I thought that I was thus identifying myself with such convictions and approving the Congressional wording. It is this kind of abortion which I regard as sin.

For the record then, I do recognize as justified the use of abortion (quoting my own article again) in "pregnancy resulting from rape, certain diseased victims, some cases of mental illness, threat-

ened or actual." I do not approve of "abortion on demand," if that is the right term; or for the reasons listed in the Congressional wording as quoted.

(The Rev.) FRANCIS P. FOOTE
Burlingame, Calif.

Punishment and Rehabilitation

For the second time within the past several weeks I have been well pleased with TLC for having published articles on the prison system, especially the news stories under "Church and Society" [TLC, May 1].

It is one of the few occasions within

my nearly eight years of incarceration within the New York state prison system that a prison official has been honest in his opinion of the prison system and in telling it as it is to others, especially when there is a possibility that his opinion will be published.

Prisons are undoubtedly places of punishment and not of rehabilitation. Prisons breed hate, more crime, homosexuality, and discontent for the system that placed us there, though many of us who are in prison had no one to blame for our being here but ourselves. For rehabilitation is to no avail if a man doesn't want to be rehabilitated, and all

Can we take the Bible apart, analyze it, question it, debate it, and still trust it?

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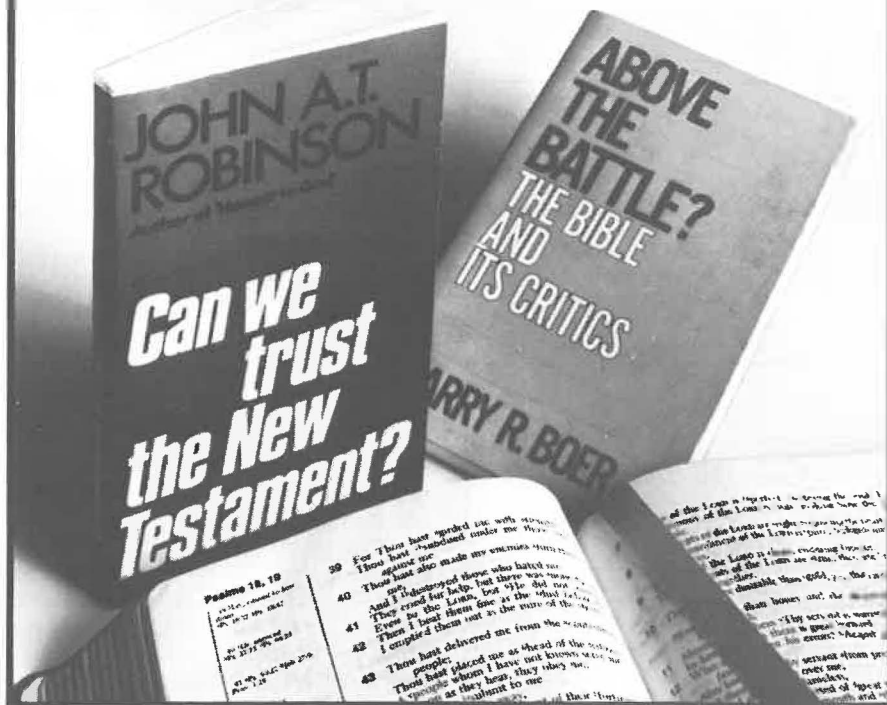
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the educational programs and psychiatric counseling in the world will not change the man who wants to remain the same. But this isn't to say that such programs shouldn't be made available to those who want to make an honest viable life for themselves when they are either released on parole or when they finish their sentences.

As to prison chaplains identifying with the prison administration, it is a pitiful sight to see, and it is quite exceptional when one doesn't see it. Even though the chaplain's paycheck comes from the prison, his first concern through his Christian calling to the prison ministry is the inmate, not the administration, and should always remain so. For a chaplain can accomplish much if only he is perceptive to the needs of the inmate. But the credibility of the chaplain is voided if the inmate notices his pro-administration mentality. Beyond a doubt that inmate's feelings towards a chaplain such as this would be quite negative and in the long run defeat the purpose of the chaplaincy as well as the needs of the inmate seeking the chaplain's assistance.

Much has changed over the past few years in the prison system: a man can not only receive his high school diploma, and a college degree as well, he may if he wants receive psychiatric and psychological assistance. But all in all, a prison is still a prison, bars are still on cell doors, and a wall is still around the prison yard. Prison will always breed what a prison has always bred when a group of men are incarcerated in an abnormal atmosphere. Take the bars out of prison, then maybe, just maybe, you will have the start of rehabilitation by putting a little humanity to the prison world. A little humanity with a whole lot of Christianity would do much more.

JOHN P. COOPER, AHC
 Eastern New York
 Correctional Facility

Napanoch, N.Y.

A Matter of Honesty

Regarding your bit on translation and the DPBCP psalter [TLC, Mar. 27] — right on! This is how I've felt for some time — and I'm glad you used the word "lie." Everyone who translates is by implication saying, "I understand these foreign words, and this is what they mean." When he (or she — pardon the sexism) says they mean something he knows they don't mean, that, plainly and simply, is lying.

While we're on the subject of dishonesty and the DPBCP, what about its other apparent manifestations in that book? Like, for example, making people think its direction is wholly catholic by Greek kyries and up-front glorias, and then watering down the traditional

faith? Or restoring confession and then suggesting a layman may administer it, thus in effect changing it from the sacrament of penance to "getting something off one's chest." Or by implying that those who desire traditional language are being provided for by providing two forms, whereas in many cases (the psalter for instance) *only* modern language is provided, and the newer eucharistic rites are *not* given in any but a modern form (nor the first service, for that matter, in any but the traditional form).

Objection to the DPBCP involves a great deal more than "thou vs. you"; it has to do, as you suggest, with integrity. That, like so many other virtues these days, seems to be disappearing — even in the church.

(The Rev.) DONALD L. IRISH
 St. Paul's Church

Brooklyn, N.Y.

The Dangers of Cults

Two news articles concerning the Krishna movement and the activities of Sun Myung Moon's Unification Church [TLC, Apr. 24] demand a response. The judge defending freedom of religion in the Krishna case is either woefully naive or poorly informed as to the basic nature of the present day cult problem; and the Moon leader's words about his "new Christian revival in America" is part of the dangerous lie this cult purposely employs to gain new devotees.

There are certainly no easy solutions to this rapidly growing problem in the U.S.A. since the most sophisticated cults (including the Hare Krishnas and the Moonies) seem to have taken care of virtually every loophole. Our most formidable obstacle in combating the problem may prove to be "mind control vs. freedom of religion," as pointed up in the two articles. Obviously, education of the public and our public servants in the legislative and judicial branches of government is of prime importance, and basically they must first be made aware of the fact that these groups are "churches" only in name, and exploit the beliefs of bona fide religions for their own personal financial, psychological and/or political gain. Several thousand cults exist in the United States currently and most masquerade under a "church" title or establish front organizations to meet every imaginable interest of our young people.

At the parish level we must recognize our responsibility to educate parents and youth as preventive medicine. How many parents would be suspicious, for instance, if their son or daughter joined The Apostolic Christian Fellowship or The Church of Bible Understanding? After the youngster has joined, the in-

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THE LIVING CHURCH

May 29, 1977
The Day of Pentecost/Whitsunday

For 98 Years
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CHURCH OF ENGLAND

Efforts Pledged Toward Full Communion with R.C.s

A comprehensive statement issued at the conclusion of the second National Evangelical Anglican Congress held in Nottingham, pledged work "towards full communion" between the Church of England and the Roman Catholic Church.

It affirmed that "the visible unity of all professing Christians should be our goal."

The statement was not intended to be an authoritative declaration of evangelical Anglican beliefs, the Rev. John Stott, chairman, said in an introduction to the paper.

Each section of the statement received the endorsement of only one of the nine sub-plenary sections of the congress. A consensus was sought where possible, Dr. Stott said, "but we made it plain . . . that we had no intention of concealing substantial differences between us where these emerged."

Other topics covered in the statement included:

✓ Abortion: "though justifiable in certain circumstances, [it] is to be viewed as analogous to homicide."

✓ Women in the church: "We repent of our failure to give women their rightful place as partners in ministry with men. Leadership of the church should be plural and mixed, ultimate responsibility normally singular and male."

✓ Politics: Church of England is urged "to devote more of its time and resources to in-depth political education for its members. It affirmed that government is ordained of God and that Christians should involve themselves at all levels."

✓ Arts: Local church should "do more to encourage artistic development among their members and to consider creating a trust to subsidize young men and women of talent in their developing years."

In a separate measure delegates approved a resolution condemning the Ugandan government. "Actions of the present regime are ruining the life of millions of patriotic Ugandans. We associate ourselves with the Anglican bishops of Kenya in urging the United

Nations and the Organization of African Unity to take appropriate steps to bring Uganda back to the rule of law."

The resolution also asked the British government "not to welcome President Idi Amin at the Commonwealth Conference in this country in June."

The five-day Anglican Congress was attended by 2,000 evangelical Anglicans, including guests from Canada and the United States.

Theological Institutes Favored

Radical proposals for establishment of 12 regional institutes for theological training for all kinds of ministry, whether performed by women or men, and which would also serve as ecumenical agencies, are made in a new document sent to all members of the Church of England Synod.

Produced by three bishops, considered to be experts in theological training, the paper deals with practical steps leading to a future policy for theological education.

The whole program would almost certainly mean the demise of at least some of the existing theological colleges. At present, there are 14 such institutions with total accommodations for 900 students. But only 672 ordinands are attending them.

The authors of the document, the Rt. Rev. David Brown of Guildford, the Rt. Rev. Ernest J. Tinsley of Bristol, and the Rt. Rev. John Yates of Gloucester, said they think that the task of the theological education and the organizations needed to fulfill it "should be the responsibility of the whole church and should serve the whole church [not just the Church of England]. We also believe that our primary proposals can and should be implemented straightaway."

CHURCH PRESS

Postal Rates Questioned Again

The extinction of the legal basis upon which non-profit organizations have operated will come about if Congress adopts recommendations of the Commission on Postal Service to abolish low mailing rates.

This prediction was made by David

Kucharsky, senior editor of *Christianity Today*. He represents the postal concerns of the Associated Church Press, the Evangelical Press Association, and the Catholic Press Association.

The commission's report contained in three volumes has been presented to Congress and the President.

Concerning the categories of second class, third class bulk non-profit, fourth class library, and "free for the blind, etc.," the commission recommends that Congress re-examine the public policy involved in authorizing such a large appropriation to support these mailers."

"Each piece of third class non-profit mail now pays two cents in postage and benefits from a subsidy of 5.5 to 5.7 cents. Non-profit third class mailers mailed six billion pieces in fiscal 1976," the report states. "In this category come the subscription advertising promotional materials which many religious magazines send out several times a year."

The commission recommends that "Congress establish a new phasing schedule to begin in July, 1978, under which non-profit mailers would begin paying their share of institutional costs.

"This schedule should provide for a gradual increase in non-profit rates and a corresponding decrease in continuing appropriations for ten more years until July, 1997, at which time preferred rates will be eliminated."

PRISONS

College Work Offered

College courses are offered to inmates of the Federal Correctional Institution at Oxford, Wis., through the University of Wisconsin-Baraboo.

Students never go near the campus, but faculty members go to them.

The program began in 1974 with 40 students and a modest choice of subjects. Today there are 150 students taking three or four courses from among the 26 that are offered. It has been necessary for some of the students to complete their high school credits before signing up for degree work.

Classes are offered only at night, as inmates must do their regular daily work in the institution. This means

that studying is done still later at night and on weekends. But there is little complaint, except for the small library.

One student plans to work for a Ph.D. and have a teaching career.

Edward Hartwig of the Baraboo staff and coordinator of the Oxford program said the institution is well suited for it since the inmates are young and they are able to see the college level work as an opportunity to improve their lives.

RWF

Annual Meeting Held

The Rural Workers Fellowship (RWF) held its annual meeting in Des Plains, Ill., and elected the Rev. Thomas Gracie of Bowmanville, Ontario, as president.

Other officers are the Rev. Alton Stivers of Auburn, N.Y., vice president; the Rev. James F. Butler, Clinton, Miss., secretary; and the Rev. Robert E. Sharp, Overland, Kan., treasurer.

Reports were given on the activities of the Joint Standing Committee on the Church in Small Communities, whose principle responsibility is the oversight of two programs — New Directions for Churches in Small Communities and the Leadership Academy for New Directions. The Rev. H. Boone Porter, Jr., is dean of the latter.

A special speaker at the meeting was the Ven. John Peacock of Cowansville, Quebec, editor of *The Church, Farm, and Town*, who commented on developments which give Christian witness in small towns.

An international organization of clergy and laity interested in church work in rural areas, towns, and small cities, the RWF publishes a quarterly paper, *Crossroads*, under the editorship of the Rev. Robert F. Cowling.

SOUTH AFRICA

Priest Condemns "Suppression of Truth"

An Anglican priest has sent a memorandum of "The Riot Police and the Suppression of Truth" to member of the South African Parliament.

The Rev. David Russell said the report was being sent after a document on "the role of the riot police in the burnings and killings in Nyanga, Christmas, 1976," was suppressed by the government.

The earlier report had been issued in January by an inter-church group of clergy known as Ministers Fraternal. It charged that riot police had provoked a series of riots between migratory laborers and residents of the black township of Nyanga late last year in which 26 people were killed.

Fr. Russell's memorandum to Parliament says: "The state is confronting the church by trying to force churchmen to break confidences. We Christians and priests of God's church feel we are duty bound to maintain confidence. The church will continue to be a channel of Christ's compassion for all who are oppressed."

The report by Ministers Fraternal quoted testimony from sources identified only by initials to document its assertions that "riot police actually assisted with the attacks," and that "Some (rioters) were trained by certain people in authority on how to make and use petrol bombs."

Security police have raided several church offices in recent months seeking the sources for the report. Fr. Russell has been sentenced to three months in prison for refusing to divulge the names. His office was searched in March, as was that of the Rt. Rev. Patrick Matolengwe, Suffragan Bishop of Capetown.

After submitting his statement to members of Parliament, the priest made it public "as a matter of urgent concern, in the hope that it may act as a deterrent."

His allegations have been backed by Mrs. Helen Suzman, an opposition leader, who has called for a judicial inquiry into the matter.

Mrs. Suzman described the priest as "a responsible and deeply concerned man who would not make such accusations lightly."

High Court Frees Condemned Pair, Clears Two Others

Two Namibians — a Lutheran and a Roman Catholic — sentenced to death last year in connection with what the prosecution said was "terrorism," have been freed by the Appellate Division of the South African Court.

Also freed were two Lutheran nurses facing prison terms of seven years in one case and five in another.

The appeals court said there were irregularities during the widely publicized trials.

At the time the death sentences were handed down last May, Lutheran leaders in the U.S. and Lutheran, Anglican, Roman Catholic, and Methodist leaders in Namibia were outspoken in their criticism of the decisions.

Torture Charge Levelled

Amnesty International, based in London, has said that police interrogating detainees in Namibia used torture. It claimed that black nationalist opponents of the "illegal" South African administration in Namibia are subjected

to "arbitrary arrest, detention without trial, and torture."

The allegations are "totally unfounded and ridiculous," Gen. Mike Geldenhuys, chief deputy commissioner of police said in Pretoria. "There are very few political detainees in South West Africa (Namibia)."

Namibia, a former German colony, is administered by South Africa in defiance of United Nations' resolutions and the International Court of Justice at the Hague.

UNITED METHODISTS

Changes Suggested for Episcopacy

Dr. Gerald Moede, general secretary of the Consultation on Church Union, suggested to the United Methodist Council of Bishops several changes in the function of their episcopacy.

The COCU executive, who is himself a Methodist, felt the changes would make it easier for the church to achieve a merger with the other nine members in the consultation.

He said he found a "continuing uncertainty about whether we are a movement or a church. We continue to combine aspects of both in our life and government. This is especially true in the concept and exercise of your office, our episcopacy," he told the bishops.

At the time of John Wesley and on the American frontier as well, the concept of a bishop as an "itinerating general superintendent" made sense, Dr. Moede said. But now "it seems to me our usage of men and resources in this office needs study."

The United Methodist Church still uses an itineracy system by which a bishop in consultation with his cabinet may, and frequently does, name pastors to congregations in his conference.

Dr. Moede suggested that the Council of Bishops be given greater authority in the United Methodist Church, "like the Episcopal Church's House of Bishops."

COMMUNICATIONS

New Effort Made to Purge Airwaves

Because the Federal Communications Commission (FCC) recently lost in court its attempt to ban "seven dirty words" from the airwaves, a senator has urged the FCC to draft guidelines "that could survive judicial scrutiny."

U.S. Senator William V. Roth, Jr., of Delaware, asserting the words, "not fit to be repeated, are filthy and indecent," informed his colleagues that he has written FCC Chairman Richard Wiley "commending the commissioners for

their attempt to halt this flood of filth and urging them to draft new acceptable guidelines."

The U.S. Circuit Court of Appeals in Washington, D.C., set aside an FCC order which would have barred seven specific words from radio and television.

The Washington Post also had declined to disclose the seven words, although it did indicate in an editorial that they are "barnyard words used to describe sexual and excretory organs and functions."

The court took action against the FCC order because one judge thought it abridged the First Amendment and another thought it was "too broad and unenforceable."

Sen. Roth, an Episcopalian, said that what had developed "is a classic confrontation between First Amendment rights and society's desire to stop the flow of immorality that is so commonly tolerated today."

MINISTRIES

Ecumenism "At Its Best"

A \$1,000 gift from a Roman Catholic diocese is aiding an Episcopal parish in expanding its services to people who need help at once.

For seven years, people of St. John's Church in Mount Pleasant, Mich., have operated St. John's Emergency Food Program, helped by an annual goods solicitation in the community by students at Central Michigan University, and members of groups such as the EYC.

In 1976, the program provided emergency food as well as clothing for over 1,800 people in the community.

This year, the Very Rev. Stephen Vesbit, pastor of St. Mary's Roman Catholic Campus Parish at the university, recommended to his bishop, the Most Rev. Francis Reh of Saginaw, that a grant be made to the Mount Pleasant program. The \$1,000 contribution came from the Diocesan Rice Bowl Fund.

"This gift will enable us to do many things we have desperately wanted to do in the past but have been prevented by lack of funds," the Rev. John H. Goodrow, rector of St. John's, said.

"We can buy such items as fresh milk and vegetables for families with small children and make small grants to people who need some gas money to drive to new jobs — jobs we have helped them get and jobs that will get them off the welfare rolls and back into productive society."

Fr. Goodrow, who is co-administrator of the program along with the local Community Action office, said: "A couple of years ago we asked our own Diocese of Western Michigan through its department of Christian social relations for a small grant of \$150 for this same program but it was rejected out of

hand. In short, the money from our Roman Catholic friends is more than just money, it is both social concern and ecumenism at its best. We are pleased and grateful."

All funds are used for direct relief as administrative costs are borne by the parish and the Community Action.

Navajos Aided

Three times this past winter, a truck stopped at Good Shepherd Mission in Fort Defiance, Ariz., to unload 2,000 packaged Texas ruby grapefruit from the Great Fruit Company of Alamo.

The fruit, distributed by volunteers throughout the Navajo Reservation, was of prime, marketable quality, no culls, no seconds.

In writing to Frank Schultz to thank him for the gift, Mrs. Ruth Mitchell, chairman of the Hunger Task Force of the Navajoland Episcopal Church, expressed some of the emotion the people felt as the trucks arrived at the mission:

"It was a special moment of refreshing atmosphere, a moment of reflection to the Gospel message, 'Come all ye that travail and are heavy laden and I will refresh you.' It was like a mystery. No one appeared to have any clear picture of how this could possibly happen.

"The truth of the matter is that it is the work of God through his people, a true reality and a true ministry."

CHURCH AND STATE

Home-Church Not Tax Exempt

Bucks County, Pa., assessors have ruled that Robert B. Graham, a Roman Catholic, does not qualify for a tax exemption on his home-based Church of Love.

Mr. Graham received an ordination certificate for \$150 from the Church of the Gospel Ministry, Inc., and considers his church as a "supplement" to his faith.

Operating from a California post office box, the mail order ministry promotes the establishment of churches as a way of fighting taxes.

Advisement Made on Mail Order Clergy

The New York State Board of Equalization and Assessment has stated that individuals ordained by mail from the Universal Life Church are not eligible for religious property tax exemption.

The opinion is not binding. However, it could guide assessors in their rulings on the hundreds of applications from across the state for property tax exemp-

tion based on membership in the Universal Life Church.

Founded in 1962 by the Rev. Kirby Hensley, a former Baptist preacher, the church claims to have ordained more than 2 million ministers by mail and issued some 10,000 honorary doctor of divinity degrees at a charge of \$20 each. The church is based in Modesto, Calif.

The state agency's opinion could affect some 140-150 residents of Hardenburgh, and others elsewhere, who have applied to have their homes taken off the tax rolls as unincorporated affiliates of the U.L. Church.

The state Board of Equalization and Assessment has threatened to have Hardenburgh's assessor, Robert Kerwick, removed from misconduct if he grants the tax exemption to Hardenburgh householders.

In recent weeks, New York City's Tax Commission denied religious tax exemption on \$2.6 million in property held by the Rev. Sun Myung Moon's Unification Church, while the Internal Revenue Service awarded religious tax exemption to the Church of Scientology in New York and other branches.

CHURCH AND TAXATION

Charities May Suffer Under Reform

Proposals to eliminate charitable contributions from itemized deductions on the federal income tax return may threaten the future of voluntary organizations.

Dr. Rosemary Higgins Case, Bloomfield, N.J., a lawyer, told the Lutheran Human Services Assembly about one study which indicated that giving in 1970 would have dropped 25% with elimination of the deduction.

Another study completed in 1975, she said, revealed that eliminating the charitable contribution as a deduction in 1968 would have produced for the federal government an additional \$3.3 billion in revenue at a cost in philanthropy across the nation of some \$3.9 billion in contributions.

There would be an additional cost to the government, Dr. Case said, because it would have to fund some of the programs which voluntary organizations would have to abandon if they did not receive contributions.

In 1975, voluntary contributions totaled some \$26.88 billion of which \$21.44 billion was given by individuals. Of the total, 43.5% went to religion, 15% to health and hospitals, 13% to education, 9% to social welfare, 7% to arts and humanities, and 12% to civic, public, and other charities.

Rather than do away with the charitable contribution, Dr. Case urged that

it be extended to increase inducements to charitable giving.

She urged everyone in the audience to "watch carefully the proposals that will be forthcoming in the new session of Congress, and President Carter's proposed tax reform, for in terms of viability the very future of our organizations is threatened if the charitable contribution is done away with."

ORGANIZATIONS

AI Cites Treatment of Journalists

Amnesty International (AI), the human rights organization, has published a list of 104 journalists who, as of Mar. 15, were imprisoned, detained, or restricted for political reasons, or who had "disappeared" in 25 countries around the world.

Heading the list is India with 19 names, and Uruguay, with 13.

AI pointed out that the list was "far from comprehensive," either in the number of imprisoned journalists or in the number of countries in which journalists were detained.

Emphasizing that its list was correct only as of Mar. 15, AI noted that "some journalists on it may have been released since then and others detained, either in the same countries or elsewhere."

WCC

Two Banks Affected by Threat

The second Dutch bank has given assurances to the World Council of Churches that it would stop making loans to the government of South Africa or its agencies.

In light of this step taken by the Algemene Bank Nederland (ABN), the WCC has decided to keep open its account with the bank.

The WCC had threatened to withdraw its account from ABN as of May 1, if the bank did not give assurances it had ceased its South African loan operations.

Earlier this year, the Amsterdam-Rotterdam Bank gave assurances to the WCC that it would stop granting loans to the South African government or its agencies.

The Living Church Development Program

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

Previously acknowledged\$ 3,394.70
Receipts Nos. 19,128-19,272,
Apr. 1-May 11 7,035.00
\$10,429.70

BRIEFLY . . .

Bishop **Stuart Hetley Price**, 54, of Ripon died a week after he had announced his resignation effective in the summer. He had suffered two strokes in six months. The former Suffragan Bishop of Doncaster, he had been Bishop of Ripon less than 11 months. He was also a Church Commissioner.

The Israeli Cabinet has given permission to the postal service to issue a stamp commemorating the 300th anniversary of the philosopher, **Baruch Spinoza**. Born in Amsterdam in 1632 and brought up in the Jewish tradition, he decided, at age 24, he could no longer accept orthodox Jewish theology and interpretation of the scriptures. As a result, he was excommunicated — excluded — from the Jewish community. After a short life of philosophical speculation and writing, he died of consumption in 1677. His philosophy has been characterized as pantheistic.

A 30-month study by a committee of the **American Bar Association** says prisoners should receive wages and other employment benefits, pay the state for room and board, and pay taxes. The study also recommends abolishing the parole system and creating an independent agency to determine length of sentences. Prisoners should have the same rights as free citizens, "except where restrictions are necessary . . ." it concluded.

Connecticut's House of Representatives has rejected by a 94-43 vote a bill prohibiting discrimination against homosexuals. The measure has been defeated in the House for three consecutive years.

Legislation has been introduced into both the **Senate and House of Representatives** which would end the "bias toward the retirement of many Americans at age 65." What it would do is "increase the increment in old age benefits payable to individuals who delay their retirement beyond the age of 65."

The U.S. Immigration and Naturalization Service is attempting to deport some 250 Asians and Europeans from an original group of 600 Moonies, who came to the U.S. in 1973 for missionary

training and activities in the **Unification Church**. In 1974, petitions were denied to have visitors visas for 570 members changed to H-3, the classification used for those coming to the U.S. for industrial or religious training.

Fr. **George Thomas Cooper**, 63, chaplain at Cook County Jail, Chicago, died April 2. He was, at one time, a professional magician and clown. Known as the mayor of skid row, he was a member of the city's Commission on Rehabilitation for some 20 years and since 1975, had been director of the Municipal Service Center's department of human resources.

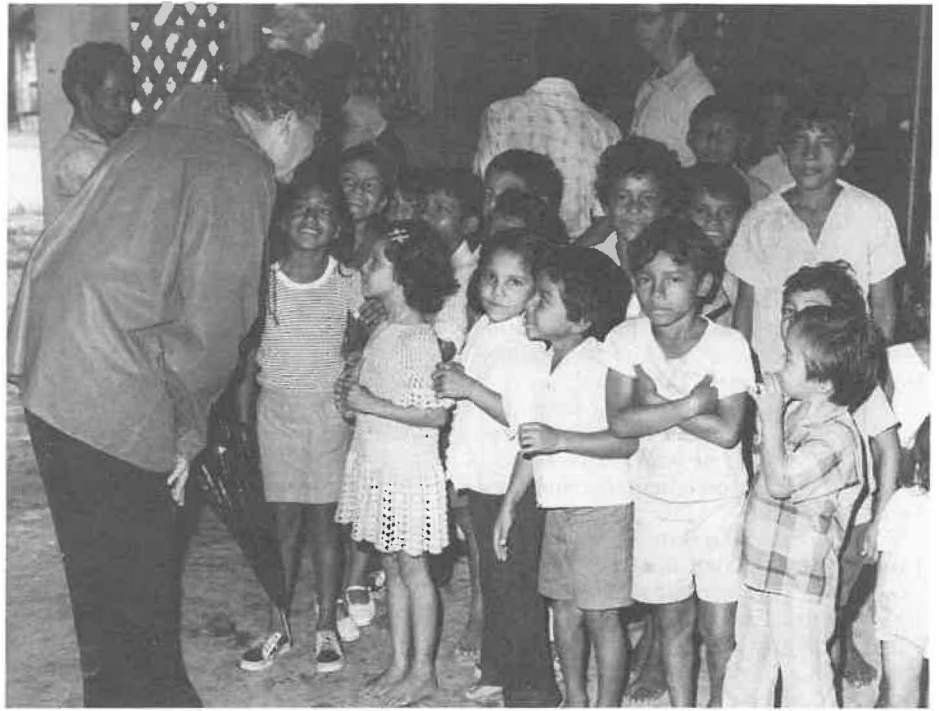
According to its 1977 Year Book, the **Salvation Army** operates in 82 lands and territories, publishes 114 periodicals with 1,644,282 copies per issue, preaches the Gospel in 109 languages and dialects, and has 16,236 corps and outposts. Complete public service figures for 1976 are not available, but in 1975, the Army fed 3,624,219 people at 455 food distribution centers and ran 504 hostels that accommodated 11,690,864 homeless and transient workers.

The 15-week Episcopal Series of the Protestant Hour (radio) that begins June 19 will feature Bishop **John Coburn** of the Diocese of Massachusetts. His theme: The Story of Jesus Christ and Our Story.

The Rev. **Margaret Ann Muncie**, chaplain to colleges in the Poughkeepsie, N.Y., area, has been ordained to the priesthood. She had her first mass in the Vassar College Chapel with Bishop Jonathan G. Sherman of Long Island as the principal celebrant. Also taking part was Ms. Muncie's husband, the Rev. Stephen Bolle, who is rector of St. Luke's Church, Katonah, N.Y. While she was being ordained, a mass was offered at the Church of the Transfiguration, Freeport, N.Y., sponsored by a number of those who oppose the ordination of women. Several priests of the Diocese of Long Island took part.

From the **Episcopal Church Center** comes word that from 1972 to 1976, overall annual giving to the church increased from \$293,000,000 to \$410,000,000 or approximately 40%. But only 3% of this was given for work beyond the diocese to and through the national church.

*Despite the
underdevelopment
in Honduras,
a missionary
sees*



Fr. Douglass and a group of children from the mission in Muchilena.

A BRIGHT FUTURE AHEAD

By ANN THOMAS

The Rev. James Douglass, missionary to Puerto Cortes, Honduras, was home on furlough in Louisiana last summer. Now a resident in the Diocese of Honduras, Fr. Douglass began his work four years ago at San Juan Bautista Church.

"There is a need for missionaries in all of Latin America," Fr. Douglass said. "When I came here, I found that it was a myth that all of the people were Roman Catholic and over-churched."

Fr. Douglass himself may be a 20th century model for missionaries: he daily copes with three parish churches, a clinic, a language institute, the Food for Work Program, a day school and a heavy counseling load.

A native of Louisiana, Fr. Douglass is right at home in the Honduras port city where he lives in a rambling rectory not unlike his boyhood home. He has adopted two boys who were orphaned by

Ann Thomas, of Slidell, La., is editor of *Louisiana Churchwork*.

Hurricane Fifi. Along with a live-in housekeeper, they make up a happy "ménage": Her cooking reminds him of Louisiana, for there is a steady diet of red beans and rice and dark-roast coffee!

The climate is balmy in Puerto Cortes, and the harbor is bustling with ships and commerce. A new Texaco Refinery has been built, for this is the largest port in Central America and the Caribbean.

There is, however, a total lack of development of natural resources: there is no tourism, no sewage, no roads or communications; some villages have no electricity. Hope for future economic development lies in the port itself.

"I found upon arrival there that the middle class was sadly neglected," Fr. Douglass said. "There were schools for the very poor and the very rich, but the rising middle class working family was caught in between. The future of Honduras may well lie in them and in their ability to speak English."

One of the first MRI teams from Louisiana came to Puerto Cortes and built the Bilingual Day School of San Juan Bautista Church. Today it is self-supporting though dependent on outside

sources for scholarships and new construction. The Diocesan Women of Louisiana have just given the school funds to begin construction of a second story at the school.

Establishing a curriculum for the school was not a routine matter: Fr. Douglass found that the native children lacked the ordinary manual dexterity which the modern world demands.

"I got a good look at this problem when I adopted my two boys, for they were unable to open cans or work locks," he explained. "Many of our Honduras children are completely uncoordinated."

The school relied on a special education expert from Michigan State University, Miss Ellen Hoffman. By January of 1976 it was accredited by the Honduras government.

So how does one prepare for the complexities of mission work abroad in the 20th century? Fr. Douglass himself learned Spanish during a tour in the Dominican Republic, then came home to Tulane for a Master in Social Work.

"That training in psychiatric counseling is absolutely necessary in modern ministry," he said. "I may see the sim-

pler psychiatric problems here in this more primitive culture, but at least I am able to recognize them and to make referrals. I believe the behavioral sciences are right up there with moral theology in seminary training."

Having traveled throughout the country in his four years, Fr. Douglass has found villages where people have not seen a priest in 14 years. People tell him that they want real Christian education, the sacrament and good pastoral counseling. In Honduras, 25% of the population profess to be Protestant.

"I sense that there is among Episcopal laity a grass roots movement toward missionary work," he said. "This kind of work is operating on a more personalized level."

Out in San Marcos de Omoa Fr. Douglass has started another Episcopal church in a village completely destroyed by Hurricane Fifi. Much U. S. aid money came through the Episcopal Church in that village. People who had formerly lived in bamboo huts suddenly found themselves thrust into the middle class with new houses of concrete and tin. Now the entire village is Episcopal, and a clinic begun by the church during Fifi remains active with the help of a Peace Corps nurse and one native doctor.

There are 300 baptised members at Fr. Douglass' third church, San Francisco de Muchilena, bringing his scattered flock to 700. Bishop Carral has sent Fr. Roy Mellish of Chili to join in this team ministry and to share the rough horseback trips into the mountain villages.

Before coming home on furlough Fr. Douglass got word from a remote village that the Gospel had not been preached there in many years.

"We will go there to begin a new mission," he explained, "and if the chief becomes an Episcopalian, so will the entire village!"

The Food for Work Program also promises to keep him busy in the days to come. Presently in Puerto Cortes there are 144 men employed to repair roads, build public schools and construct a new water system. They receive \$1.50 worth of food a day for their labors, thanks to the Presiding Bishop's Fund, the Diocese of West Texas, the Diocese of Central Florida and St. Stephen the Martyr Church in Jacksonville, Arkansas. This \$1.50 a day is the going wage in Honduras, where the annual family unit earnings come to \$300.

Despite the underdevelopment of the country, Fr. Douglass sees a bright future ahead. Tourism should boom along the 400 miles of deserted beaches, and the port itself should become the heart of Central American commerce.

And the church, he feels, will have made a modern witness to a hungry people.

"I plan to stay — just as long as they will have me."

Unquenchable joy is

the recurring

note in the life of the true

Christian, and giving

thanks is right and

A GOOD

AND JOYFUL

THING . . .

By SISTER MARY MICHAEL

I t is right, and a good and joyful thing, always and everywhere to give thanks to you . . . (from the New Liturgy). It is right because we are dependent creatures speaking to our Almighty Creator without whom we would not even be breathing. And it is good, and it is also the only way to any real joy in life. Robert Browning once wrote (and it will be forever true) that "the very primal thesis, plainest law" (the fundamental, basic fact about human existence) is that "man is not God but hath God's end to serve." All the unrest, the depression, and the violence that people suffer from in the world today come from our ignoring this "very primal thesis, plainest law" — that we are not here on earth just for our own pleasure but to serve the purposes of Almighty God.

Each of us makes self the center of the universe, and this brings us into conflict with God and with all other people.

Sister Mary Michael, S.S.M., serves at St. Margaret's Convent, Port-au-Prince, Haiti.

ple. Only God belongs in the center. He is our Creator and the Head of the universe. Truth, reality, meaning, and purpose in life are to be found solely in God and his will — not in ourselves. Life will always be out of joint for us until we recognize that God is God and that he is our Creator — until we receive and accept the revelation from God that Christ lived and died to bring us the revelation from outside ourselves which is the heart of Christianity.

Long ago William Law wrote in *A Serious Call* that the surest, shortest way to all happiness, and all perfection, is to make a rule for yourself to thank God for everything that happens to you. *It is right, and a good and joyful thing, always and everywhere to give thanks to you . . .* The Rt. Rev. John B. Coburn in his priceless little book, *Prayer and Personal Religion*, tells his readers that if they want to become joyful people, they should learn to thank God, count their blessings, list them — trusting him as the Author of everything good in their lives and thanking him for even the lowliest of blessings.

We can begin our list of reasons for thanksgiving with our only true and

lasting treasure — our spiritual blessings. We can thank God, first of all, that our Lord Christ, who came down from heaven to live on earth among us to reveal the Father's love, will, and purpose for all mankind, is *the same yesterday, and today, and forever*. We can thank our Lord, too, that he has left behind him — to be forever blessed with his sacramental presence and ruled by his Holy Spirit — his holy catholic church with its life-giving sacraments, its Bible, and its ordinary sinners (like us) who inspire our hope by having been transformed into great saints in every generation in response to his love, forgiveness, acceptance, and trust.

Dozens of times the Bible tells us to be thankful and joyful in God . . . *Rejoice in the Lord . . . O be joyful in God . . . Offer unto God thanksgiving . . . Go your way into his gates with thanksgiving . . . O give thanks unto the God of heaven . . . The Lord hath put a new song in my mouth — even a thanksgiving unto our God . . . My song shall be always of the loving-kindness of the Lord. . . .*

A psychiatrist once wrote that there are basically only two kinds of people in the world — those who see life as a joyous adventure and those who look upon it as a fearful problem — those who think of life, in other words, as a precious gift from God to be lived for him or those who think of it only in terms of self-concern or self-pity. A Carmelite stated the difference still more trenchantly when she wrote that people can be divided into two classes: life enhancers and life diminishers.

When we remember that Christ has chosen us to be *fellow citizens with the saints and of the household of God* and that we are all growing into a *holy temple in the Lord*, we should receive the *joyfulness of our glory, giving thanks unto God who hath called us into his heavenly kingdom*. Our joy and thanksgiving should be founded upon the rock of our faith and our confidence in God and upon our profound conviction that the fulfillment of God's will for us — and for all mankind — must and will be *very good*.

Unquenchable joy is the recurring note in the life of the true Christian — the joy of those who have heard (and believed) the Good News of Christ's incarnation, life, passion, and resurrection and who cannot help wanting to shout it to all the hungry, depressed, and lonely people in the world today. We have our utterly undeserved place in our Lord's heart; and in grateful love, we long to share the joy and peace of our security (the only true security there is on earth) with all people, for we know that *the same Lord over all is rich unto all who call upon him. It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.*

One Tiny Life

By JACK D. EALES

Dear Sarah Lynne, Your eldest brother is graduating with honors and achievement awards from medical school today. He was 26 last month. For 22 years his goal has been to become a doctor.

For a reason.

I am sitting in my office as rector of one of God's great and glorious parishes.

For a reason.

Twenty-two years ago you completed our well planned family. First, two boys; then a girl. By all this world's measures you were born into a multiply blest household. Your father was eminently successful at a very young age: two businesses, home, income property, vestryman. Your mother a bright, beautiful and talented young woman. Your brothers two of the cutest little guys you ever saw.

But you died.

Sudden infant crib death syndrome. No one knows what precipitates it. It isn't even a disease. It simply describes what happened.

You died. That is the reason Frazier is graduating from medical school and your dad is a rector rather than a realtor.

There is so much bad theology about that. Inexplicable deaths, I mean.

We lost some friends because of bad theology. Theirs, not ours.

One said your death "must've been God's will."

I try not to be unkind, even to fools, but recall responding that if that were so, I didn't want to have anything to do with his *###*(%):**** god.

Another commented, "Too bad Sarah Lynne wasn't baptized. Now she can't go to heaven."

My response to that was, "I don't know where Sarah Lynne has gone, but you can go to hell."

Then there was Nana. Your paternal great-grandmother. At 84 she bustled into the house at 7:30 in the morning, shrugged her coat off her shoulders and

said, "Sorry about the baby. Where're the dishes?"

I hope in God's eternal presence the two of you have got acquainted. The effect your two lives — one in excess of 90 years, the other less than six weeks — has had on the lives of many is incalculable.

For a reason.

And that reason is not really because you died. It is because you lived. And live still. Live in God's eternal presence. Live in the ministry of an exceptionally talented new doctor who, soon after you died, in a very quiet and determined little voice opined, "When I grow up I am going to be a doctor so little children like Sarah Lynne won't have to die." Live in the ministry of two who came to realize that "having it made" was far less important than "having it to give."

Yes, two. Nothing your family has done could have been accomplished without the consistent and loving support of your still bright, beautiful and talented young mother.

It is idle to speculate over what might have been different "if." Probably everything. Maybe nothing.

As with your one tiny life, certain truths are eternal: The words of the Prayer Book, "In the midst of life we are in death."

King David's, "While the child yet lived. . . ."

Paul's stirring affirmation, "All things work together for good to them that love God."

"Sorry about the baby. Where're the dishes?"

There is no begging of reality in those affirmations. No torturing to construct a theology pretending that that which is not good is good. No "blaming God" for what we do not like or understand. Simply the realization that God is present at every juncture of life and gives us both the grace to respond and the freedom to reject.

I've got to run. Your mother gets madder than the dickens when I'm late. Praise and thanks be to God that you live.

Love,
Dad

The Rev. Jack D. Eales is rector of Gethsemane Church, Minneapolis, Minnesota.

EDITORIALS

While Still in the Tunnel

America's religious leaders are beginning to sense light at the end of a long tunnel."

Thus begins a comprehensive and well balanced report on the state of religion in the land, in a recent issue of *U.S. News & World Report* (April 11).

The writer chose the word "sense" rather than "see" for that opening statement, and it is well that he did, for there is a big difference between sensing something and seeing something; and if there is in truth light at the end of that long tunnel through which most organized religion in America has been passing for the past decade it is a light that is not yet visible. It is at most "feelable."

We have a question which this special report does not answer. Our question is: What would such light at the end of the tunnel consist of, if it is there and coming up soon (we hope)? What *is* a good day for religion, or a bad day? When is religion succeeding, or when failing? What is the criterion by which we can answer that question?

The report covers thoroughly the statistical data, as one would expect in a country where success is so readily equated with growth in membership. It mentions a boom in the sale of religious books. The impact of the "born again" religious witness of a popular new President is given this reasonable assessment: "It appears that religious conviction is 'out of the closet' in the national consciousness." Then the report touches upon the findings of various recent opinion polls which reveal that more Americans regard religion as "very important" in their lives than was true a few years ago. As for believing in God, 94 per cent of Americans evidently do, as compared with 88 per cent in Italy.

Such are the data which the compilers of this report present in evidence, and such data give courage and hope to America's religious leaders and earnest religious practitioners.

We too are encouraged by these signs of the times. Yes, we'd love to see all Americans going regularly to church — especially if theirs be the church of our choice! And reading more religious books, especially the ones we write; and showing an ever maturing sense of the right priorities in religious belief and practice. But our question about it all remains unanswered by the data presented in this report, and it is this: Are we to equate institutional prosperity with the "light"? Is the nation, or the church, necessarily any closer to the kingdom of God on earth when religion is booming statistically and financially?

That is our question, and we wouldn't be raising it if we were sure that the answer to the foregoing question is an unconditional Yea. We find too many testimonies in the Gospel, and evidences in Christian history, that seem to weigh rather heavily to the contrary, to allow us to be comfortable with that answer.

Whether with those religious leaders we sense light at the end of the long tunnel or not, we can all see some changes taking place that seem to be for the better. At such a time it may be the better part of true religion to pray for deliverance from the snare of Mammonism masquerading as successful religious enterprise. In the realm of the Spirit, bigness is not another word for power. We may well ask the Lord to teach us what is success in *his* eyes by contrast with our own. Wherever up ahead of us the end of the tunnel may be, if now we truly pray that in his light we may see light, we may receive something while in this tunnel that will be infinitely better than the end of the tunnel.

To Myself at Eighty-Two

What I Ought to Want

To be patient and not bore people with my physical limitations.
Not to be so obvious in my likes and dislikes.
To receive gratefully when I would rather give.
To get up at a reasonable hour in the morning.
Possibly to learn to punctuate although I don't put that very high on the list.
To boil potatoes so that they don't fall apart.
And maybe learn to do simple ironing.
Not to want things done all at once.

There must be a lot of other desirable traits,
But it's very late at night and I can't think of them.

What I Should Really Like

To ride just once on a fire engine with the sirens going full blast.
To be a volunteer hostess nights at a police station (for that I have real qualifications and could be awfully useful to worried parents and would supply free coffee).
To have a rejected manuscript published.
To see more of young people whom I like and whom I find stimulating and fun.
To be useful even in the smallest way.
Not to be shoved around and afraid of icy streets.
To have the faith and trust that will carry me through depression and loneliness.

P.S.

I don't think that the Dow Jones average is very high in either category, but time is running out fast and one can always hope.

Edith G. Stedman

BOOKS

The Cost of Discipleship

NAMIBIA. By Colin O'Brien Winter, Bishop in Exile. Eerdmans. Pp. 234. \$4.95.

An English bishop responded to my remark that I had worked under Bishop Colin O'Brien Winter in South West Africa, "Oh, that man! He's a troublemaker!" That is what the members of the Sanhedrin called Peter when he persisted in witnessing to the resurrection of Jesus.

A troublemaker? Yes, because Bishop Winter asserts that as long as a ruthless police state continues to exploit the vast majority of its people for economic gain and in the process robs children of God of their dignity, their shepherds must protest in the name of the Lord who died for them. Only thus, he contends, may men attain that dignity that enables them to rise to the stature of sonship to God.

The church in America needs to hear the *vox clamans* of such a bold bishop. It is heartening to know that Bishop Winter, Bishop Robert Mize before him, and Bishop Richard Wood after him, as well as other members of the Anglican Church, were all expelled by a tyrannical government because of their fidelity to the basic teaching of the Lord Jesus. They well knew the risks, and having considered them, nevertheless gave their witness.

The first day I taught in our seminary in Odibo in South West Africa, one of the students said to me, "Father, please don't say anything that will give the government an excuse to expel you. We have waited a long time for someone to come to teach us what is necessary for ordination. If you are thrown out, and there are informers among us, we may lose that chance forever." It was hard to come to teach us what is necessary for ordination. If you are thrown out, and there are informers among us, we may lose that chance forever." It was hard to remain silent in the face of injustice and oppression. But I felt I had an obligation to those men to train them to take over when we white priests would no longer be permitted to minister to the thousands of communicants in Namibia. Our bishop had a different role out there. Being the official voice of the church, he knew that he had to be ready to sacrifice everything to his ultimate duty of bearing witness to Christian compassion and truth and justice, values that were being trampled by the South African government.

It required bravery that he could have received only from God to write to Prime Minister Vorster scolding him for forgetting that his own people, the Afrikaners, were once a persecuted and exploited segment of the population,

which memory should have stimulated him to change his government's policy of oppression and injustice.

The courage of Bishop Winter has inspired the men I helped prepare for holy orders. At least one of them, at this writing, has, in loyalty to his convictions and his obligations to be a true shepherd to his people, paid with his life. Fr. Stephen Shimbode has been killed because he helped succor refugees fleeing from the fighting in Angola. (The homeland of the Ovambo people is in Northern Namibia and Southern Angola.)

More blood will be shed before the Namibians cast off the thralldom of



serfdom. And Bishop Winter, although a pacifist, is determined to engage in this struggle as long as he lives, wherever he may be, so great is his love for his people.

A troublemaker? Would to God there were more bishops like Mize, Winter and Wood! The world might then see a church as vigorous as was that of Peter, John and James, with as startling results.

This book is a first hand account of the hardships, shame and indignity visited upon a people whose only "crime" is that they have black skins in a land ruled by rapacious whites.

Every Christian with any interest in today's struggle of the Namibians for freedom should read this eloquent story of the growth and cost of discipleship. He will be proud to realize that he belongs to the same communion of Christians.

(The Rev.) CLIFFORD E. BARRY NOBES
Former warden of St. Mary's Seminary,
Odibo and canon of St. George's
Cathedral, Windhoek

Christian Education

THE EPISCOPAL WAY: A Guide to the Episcopal Church and the Proposed Book of Common Prayer. Carl G. Carozzi. Morehouse-Barlow. Pp. 101. Leader's Guide and Student Workbook \$3.50 each.

The Episcopal Way is a workbook providing a course of instruction for candidates for confirmation and others seek-

ing knowledge of the facts, teachings, and structure of the Episcopal Church.

The book is divided into 12 sections, each dealing with a particular aspect of the church's life. Each section is composed of questions and statements with blanks to be filled in. The study guide (a separate volume) parallels the workbook and provides suggested answers and teaching suggestions.

This book provides for a very thorough exposure to the Proposed Prayer Book. It also deals with the Bible and church history, government, structure, polity, and customs. There is discussion of doctrine, ethics and personal devotion within a characteristic Anglican framework of the Creeds, the Ten Commandments, and the Lord's Prayer.

The workbook is very flexible and could be useful in formulating a course of study even if the workbook itself were not used. Though it provides a substantial introduction to the life of the church, it would best be used with supplementary materials, especially in the areas of Christian spirituality and mission, and Fr. Carozzi makes helpful recommendations for supplementations in the teaching suggestions.

This book could successfully be used for study groups or for independent study by teenagers or adults.

JAMES CARLYLE
Senior, Nashotah House
Nashotah, Wis.

Books Received

THE RULER WHO SERVES, Ray C. Stedman. Companion volume to *THE SERVANT WHO RULES*, an exposition of the Gospel of Mark. Word. Pp. 231. \$5.95.

SINCERELY YOURS, PAUL, Leonard Foley, O.F.M. Sunday readings from St. Paul with commentary arranged according to topic. St. Anthony Messenger Press. Pp. 156. \$2.35 paper.

PROPHETS AND PROPHECY, Frank H. Seilhamer. Portrays the lives, times, and messages of seven key prophets. Fortress. Pp. 85. \$2.95 paper.

WITHOUT HELP OR HINDRANCE: Religious Identity in American Culture, Eldon G. Ernst. Portrayal of the historical development of Christianity. Westminster. Pp. 240. \$6.95 paper.

RELIGION AND THE AMERICAN DREAM: The Search for Freedom Under God, Christopher F. Mooney. An evaluation of some public consequences of America's historical experience of freedom as freedom under God and under law. Westminster. Pp. 144. \$4.95 paper.

FAITH ENACTED AS HISTORY: Essays in Biblical Theology, Will Herberg. A collection of twenty essays, some never before published, by the noted Jewish theologian and philosopher. Westminster. Pp. 281. \$12.00.

ALCOHOLIC PRIESTS: A Sociological Study, Andrew S. Sorensen. Detailed presentation beginning with historical background of alcoholism among Roman Catholic and Episcopal clergy in the USA. Seabury/Crossroad. Pp. 162. \$8.95.

AS OTHERS SEE IT

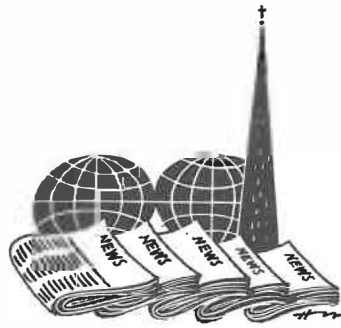
Your editorial [TLC, April 17] endorses the actions of national authorities of the Episcopal Church in regard to Maria Cueto and Raisa Nemikin, following their jailing for contempt of court. They refused to answer questions concerning a fugitive (who was last year a member of the national church's Commission on Hispanic Affairs) put to them by a federal grand jury investigating terrorist bombings, including one that killed four people and injured scores. I believe you misunderstand the nature of the misconduct for which Miss Cueto and Miss Nemikin have been jailed.

You stated your belief that an employer ought to stand behind an employee accused of crime. In evaluating his own moral obligation in such a case, surely an employer must weigh many factors. Does the employee claim to be innocent? Or, though he admits guilt, does he manifest repentance? Was the crime within the scope of his employment? Did it advance the interests of the employer? But this weighing process is called for only if what the employee is accused of is a *past* crime.

Miss Cueto and Miss Nemikin have not been accused of, nor have they been jailed for, any past crime. They have been jailed for a *continuing* offense, their persisting refusal to answer legitimate questions put to them by the grand jury. They are guilty of *civil* contempt, which means that they possess the keys to their own prison: by answering the questions, they could at any moment end their imprisonment. This

type of imprisonment is very different from that which is meted out after conviction of an ordinary crime, or of *criminal* contempt, which no act of the prisoner can bring to an immediate end.

Inasmuch as Miss Cueto and Miss Nemikin are undergoing continuing punishment for continuing contempt, their employer cannot argue that they claim innocence, — their continuing guilt is evident to all the world, — or that, though admitting their guilt, they



repent, — their continuing non-repentance is equally manifest. Nor can their employer contend that their refusal to testify, though they have been granted immunity, is either within the scope of their employment or in furtherance of the employer's interests. In his statement of March 14, 1977, the Presiding Bishop forswore those contentions when he expressly stated that their refusal to testify is "contrary to the policy of the church, since no pastoral confidentialities were involved."

Under these circumstances, for the

national church to support such continuing contempt of court is an indefensible waste of scarce church funds. Although another statement, also released on March 14, 1977, by Walter H. Boyd, Press Officer of the Executive Council, specifies that Miss Cueto and Miss Nemikin have been placed on leave "without pay," it goes on to state that "Bishop Allin has offered the two women his assistance in the matter of their basic expenses, such as rent, health, and utilities." It is not clear from this language whether such payments will come out of church funds (even the Presiding Bishop's discretionary fund comes from church money), or from Bishop Allin's own pocket. Even on the latter assumption, one can surely question the propriety of a bishop's personal support of continuing defiance of a court order that has now been unanimously affirmed by the United States Court of Appeals for the Second Circuit. The apartment that Miss Cueto is thus being enabled to keep was visited, early in April, by members of the police bomb squad, accompanied by a dog trained to detect explosives. The dog indicated that it smelled traces of dynamite in Miss Cueto's apartment (*New York Times*, April 17, 1977, p. 49, col. 1).

There is a further fact, not mentioned either in the Presiding Bishop's or in Mr. Boyd's statement, which was stated in open court by Miss Cueto's attorney (Elizabeth Fink), in answer to a question by Judge Pierce. Miss Fink explained that Miss Cueto was no longer Executive Director of the church's Commission on Hispanic Affairs because she had been promoted to a higher post, from which she will have oversight not only of that commission's work, but also that of several other specialized commissions. Can the national church authorities, by placing Miss Cueto on "leave," really intend to bring her back to such a position of oversight, after she shall have completed many months of imprisonment for persistent, unrepentant contempt of court?

Surely there comes a point when compassion, though never so misguided, turns into complicity.

CYRIL C. MEANS, JR.
New York Law School
New York City

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One clarification: We did not state our belief "that an employer ought to stand behind an employee accused of crime." That is Prof. Means' paraphrase of what we said, and misleading, since "stand behind" seems to imply a siding with the accused against the law. We said that the church's leaders should see to it that an accused church employee be given sound legal counsel. We stand behind that. Ed.

LETTERS

Continued from page 4

doctrination is swift and complete, and it is far too late to realize that they are victims of a cult that will totally control their lives and play havoc with their faith.

(Mrs.) ELIZABETH W. GOLDSBOROUGH
Owings Mills, Md.

Catholic Revival Needed

In "Around and About" [TLC, May 1], you are very right in saying that the church is not an institution. As the second office of instruction says, "The church is the body of which Jesus Christ is the Head, and all baptized people are the members." You are also correct in saying "The Episcopal Church, so-called, or any other church, so-called, is not the church itself but is an institutional embodiment and expres-

sion of the church. . . ." We know in addition that Christ will not allow his church to be destroyed by attack from the outside or betrayed from within.

I fear not for the church but I have great fears about the survival of the Episcopal Church as a true "embodiment and expression" of the one, holy, catholic, and apostolic church. Our bishops are weak; they are not ready or willing "with all faithful diligence, to banish and drive away from the church all erroneous and strange doctrine contrary to God's Word." Our seminaries have turned out ill prepared priests who fail in their teaching ministry concerning, among other things, the Bible, the church fathers, the sacraments and worship. We need to come about quickly and have a catholic revival in this century or lose our "embodiment and expression" of the church.

(The Rev.) RICHARD A. WATSON
St. John's Church
Presque Isle, Maine

The One Priesthood

In response to the Rev. S. Wesley Toal [TLC, Feb. 27], may I please say that no claim is made for any man's own person by saying that he is ordained "after the order of Melchizedek" other than that, by virtue of his ordination, he exercises the priesthood of the one priest, Jesus.

It is the priesthood of Christ which is exercised by the priests of the church, in a manner proper to their office alone. The Epistle to the Hebrews makes it impossible for us to understand ourselves as priests in any other sense than that we minister the priesthood, the priestly-sacrificial office, of Jesus our Lord.

It is none other than the church which has recognized this priestly office as one with Christ's, and therefore "after the order of Melchizedek."

(The Rev.) MARC OLIVER
Church of the Transfiguration
Freeport, N. Y.

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ST. MARY OF THE ANGELS 4510 Finley Ave.
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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 15) 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

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
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Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30; Tues &
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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.

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

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
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Sun 8 HC; 9:30 Matins & HC, 11 Lit & Ser, 4 Ev, 4:30 Organ
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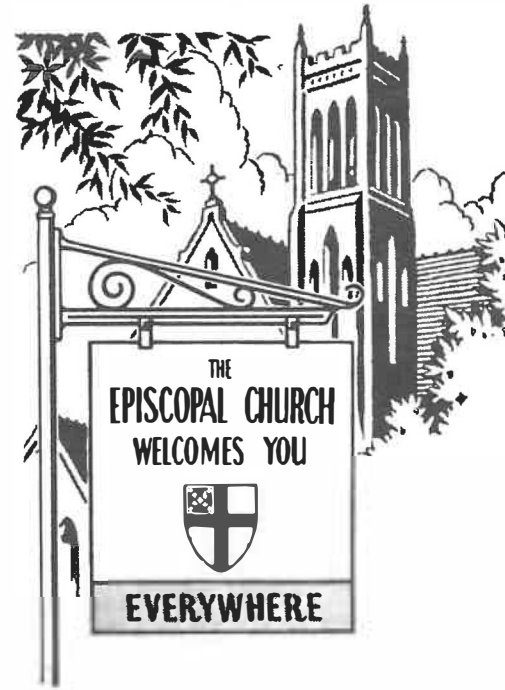
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Canon Donald G. Smith, D.D.
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noon Mon, Thurs, Fri; 7 Tues & Sat; 10:30 Wed with Healing

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The Rev. Walter F. Hendricks, Jr., r
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