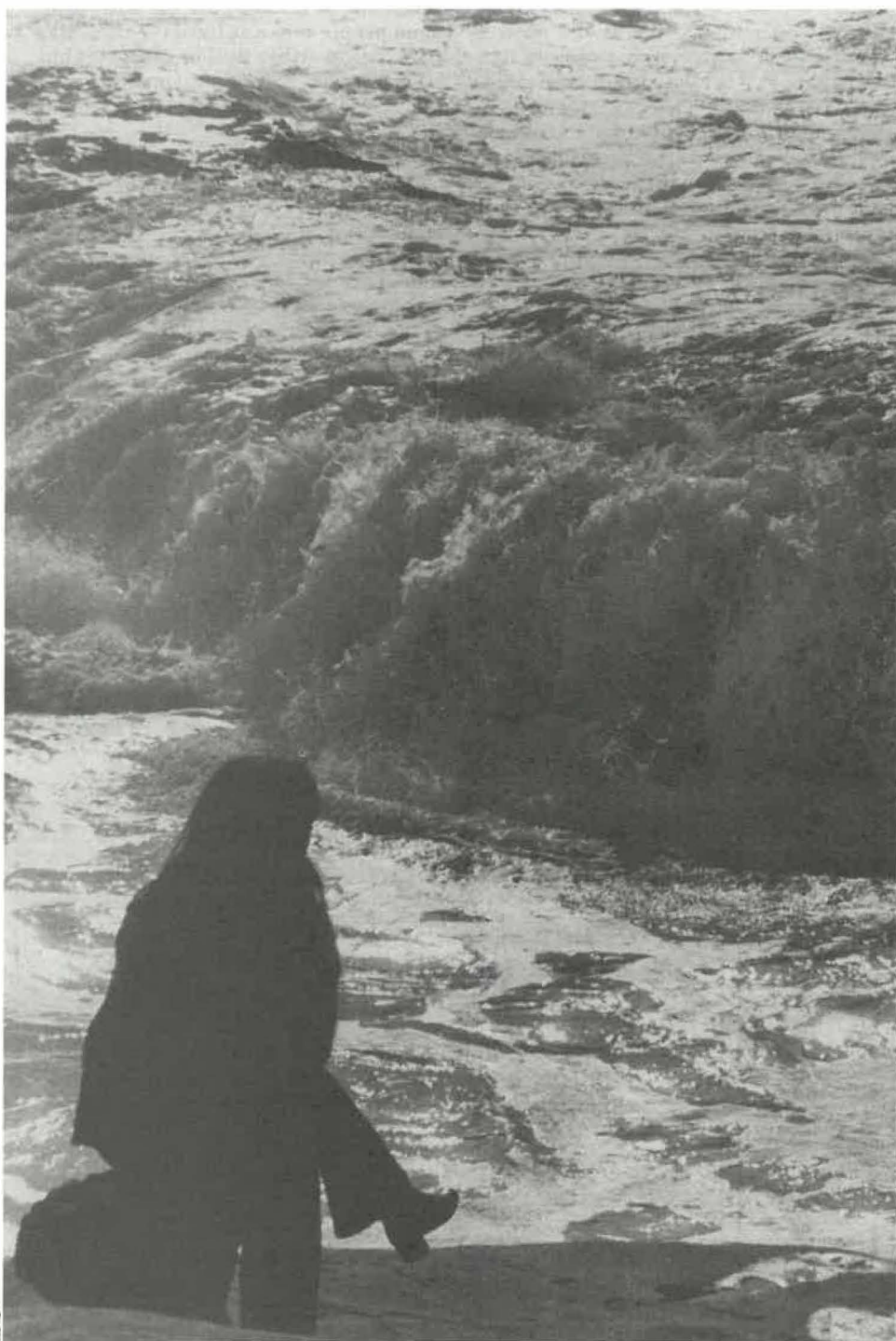


THE LIVING CHURCH

GRANT, O Lord,
we beseech thee,
that the course
of this world may
be so peaceably
ordered by thy
governance, that
thy Church may
joyfully serve thee
in all godly
quietness; through
Jesus Christ our
Lord. *Amen.*

— From the 1928 Book of
Common Prayer, p. 195



AROUND & ABOUT

With the Editor

DEAR TONY:

Yes, I did write something in this column some years ago about liking and loving, and I can't put my finger on it right now; but I'm quite sure that I didn't say what you misremember me as saying — that if we don't like people we can't honestly say that we love them. That wasn't my point. What I said then, and say now, is that we've heard too many sermons in the modern church — some preached by me until I saw the light — in which the preacher has said that if we love people we don't have to like them. That statement as it stands is literally true, but it's still bad medicine, and in its implications it is false. It is true that we can (and must) love people whom we find it humanly impossible to like; but we are bound to make the effort to like them, and for Christians there is such a thing as divine grace, which is ours for the asking and the using. I hate to think that anybody ever comes home from church having heard a sermon which, whatever the preacher's intentions, has confirmed in him the nasty habit of disliking some

people with an easy conscience, saying within himself: "As long as I love that stupid bore — fix my will upon his good, both temporal and eternal, I don't have to like him."

Wouldn't you agree that to love somebody is to will his good — to will it with such intensity that you work for it in whatever way you can, and that to like somebody is to enjoy being with him? Some people make it hard for us to like them, being either dull or disagreeable. All we can do, and this we must do if we love them, is to try with God's help to like them.

The longer I live the more I envy Will Rogers, who could truthfully say: "I have never met anybody in all my life that I didn't like."

The only thing I know about a French man of letters, Henri de Montherlant, is that he said: "We like someone because. We love someone although." Bull's eye!

Canon Dick Sheppard of the Church of England was something of a saint. When once asked how he could possibly love a certain very unappealing person

he replied: "I do more than love him. I positively like him!"

And if you must have an authoritative ruling on the point by Confucius, you will find this in *The Analects*: "Of the adage 'Only a good man knows how to like people, knows how to dislike them,' the Master said, 'He whose heart is in the smallest degree set upon goodness will dislike no one.'"

TO ANNE K.:

You may be right: the nuclear family (father, mother, kids, in that order, all under one roof) may be *in extremis*, and all for the best. I am not willing to go to the stake for the proposition that there is only one kind of family which God will endure, and that is exactly what we've had in Christendom through all these centuries. To my mind the question is an entirely open one. But I wish that you, or somebody, could assure me that the successor of what we now have will produce stronger, happier, better people because it will be a superior nursery of souls. Nobody knows what is coming after the nuclear family expires, and it troubles me that virtually nobody seems to care.

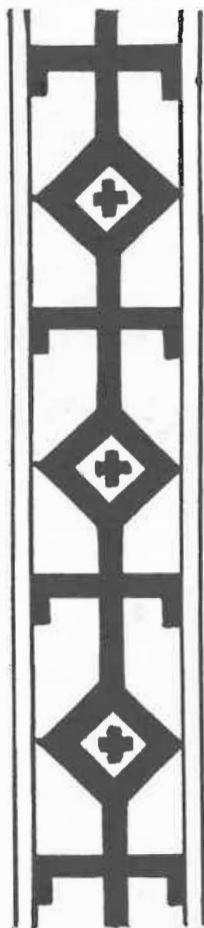
I'm one of those who get themselves labeled "conservative" primarily because we are suspicious of our abiding human impulse (painfully visible to me in myself) to chuck something, not because we've tried it and found it wanting but because we've found it difficult and have not sufficiently tried it, and will not try it now and henceforth. Hence our passionate propensity for gimmicks.

Maybe something better than the nuclear family is on the way but we can't see it yet. However, when we're dealing with anything else in our life of which this can be said, if we're people of good sense don't we do our best with whatever it is that we have right now until the better thing arrives? To do otherwise is to court disaster.

If tomorrow's post-nuclear family is to do for our children and our children's children what any family must do, it will have to function as a nursery of souls for life in God's universal family. No family has any other reason for being. It will always be as Chesterton put it 70 years ago, in *Heretics*:

"The family is a good institution because it is uncongenial. The men and women who, for good reasons and bad, revolt against the family, are, for good reasons and bad, revolting against mankind. Aunt Elizabeth is unreasonable, like mankind. Papa is excitable, like mankind. Our younger brother is mischievous, like mankind. Grandpapa is stupid, like the world; he is old, like the world."

I remain ever yours for the perpetuation of the uncongenial family — be it nuclear or something else.



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Volume 175 Established 1878 Number 2

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- 11. St. Benedict of Nursia
- 17. Pentecost 7/Trinity 6
- 22. St. Mary Magdalene
- 24. Pentecost 8/Trinity 7

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.

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LETTERS

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

What Happened in L.A.

Your news story [TLC, June 12] about the Los Angeles situation seems to be an almost verbatim reproduction of the inaccurate news release from that diocese.

About the only thing in it that is correct is the statement that the five priests have not been reinstated.

The statement that "they have publicly reaffirmed their previous renunciation of the doctrine, discipline and worship of the Episcopal Church" is a falsification of the facts. They had never renounced the doctrine, discipline and worship of the Episcopal Church and therefore could not publicly reaffirm any such act.

It is likewise a falsification of facts to say that the four parishes were unsuccessful in their arguments before Judge Vogel on April 1. As chairman of the

Legal Committee of the American Church Union I was a participant in that hearing and have copies of all the pleadings in my files. The Diocese of Los Angeles sought by a preliminary injunction to oust the parishes from their churches before Easter, seizing possession of the properties pending trial of the issues, and also to freeze the assets of the parishes except for current income, preventing the spending of endowment funds to defend the suit. These objectives were abandoned by the diocese in stipulating to an order which only restrained the parishes from what they had no intention of doing anyway — selling or encumbering their property or giving away their assets pending trial on the merits. Even the use of endowment funds to defend the action was allowed if current income was not sufficient therefor. Defendant parishes had interposed a demurrer challenging the jurisdiction of the court to hear and determine ecclesiastical disputes. Denial or overruling of this demurrer did not mean that the court had made a final decision on the point of law, but only that no adjudication of such issue would be made at that stage of the proceedings.

From the foregoing it is easy to see who came out ahead in the April 1 hearing.

"This is a rich commentary . . .

Dr. Hughes always has an eye for the theological implications of the text (and) is able to draw to a greater extent than most commentators on his expert knowledge of the history of interpretation of the epistle . . . In addition (he) reaches his own eminently sane exegetical conclusions.

"All in all, this is a commentary which will be a standard resource for students of Hebrews and one which will definitely be used in my own course on this letter."

—Andrew T. Lincoln
Gordon-Conwell Theological Seminary

A Commentary on the Epistle to the Hebrews

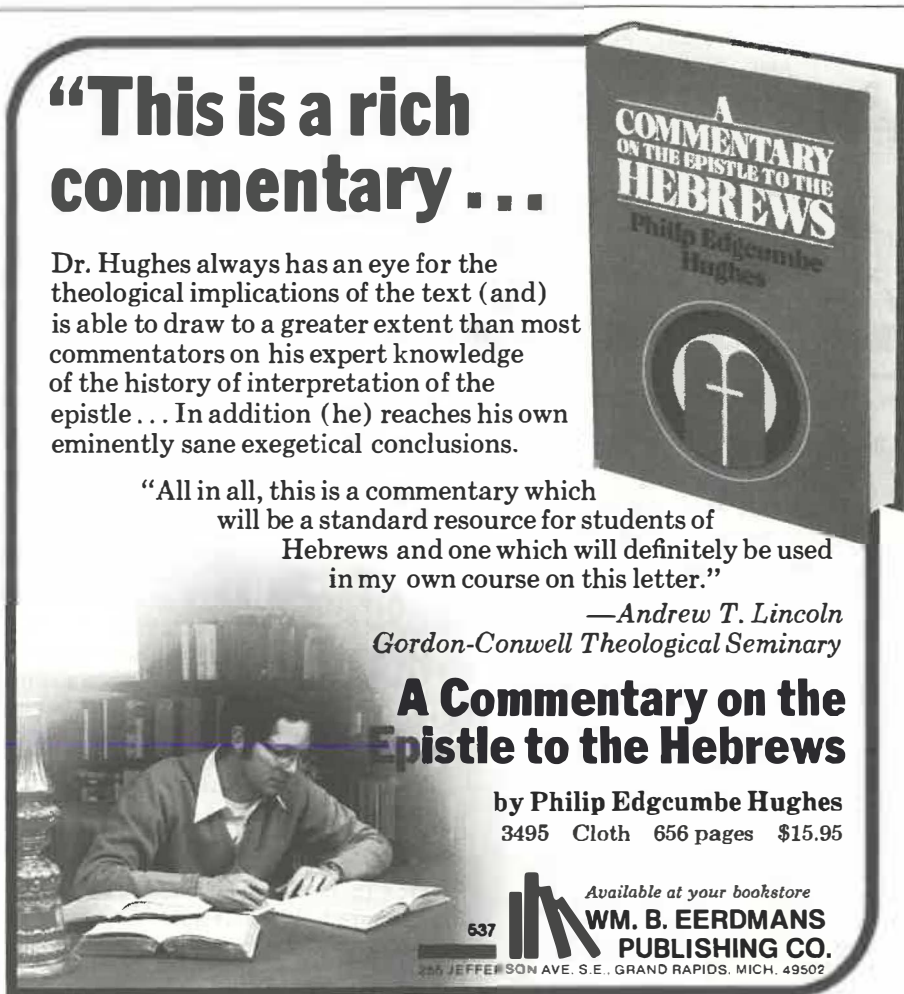
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It is utterly reprehensible that a diocese should issue a news release which completely misrepresents the facts. And it is also suggested that TLC might have checked with these clergy, their attorneys or the Legal Committee of the ACU before taking the diocesan news release for the truth. But then, any church organization is supposedly dedicated to the truth, so TLC might be excused for making the assumption that the diocesan release was true.

(The Rev.) FRANCIS W. READ
Oakland, Calif.

Psychic and Spiritual

Marjorie Derrick's "The Occult" [TLC, June 12] is a very important article on a very important subject; and, most important of all, the conclusions are sound and wise.

The key is in her expression of "the difference between psychic and spiritual experiences — one quiet but mighty word: God."

The goal of spiritual experience is *worship*. The goal of psychic or occult experience is *power*, or thrills. Power can be used for good or ill. But I fear that in the noumenal or psychic realm, as in the material, "all power tends to corrupt." If the devotee takes pride in his new powers, and gets all "puffed up," he is in danger. If he realizes that his powers are not his own, but are a gift from God, and that his greatest joy is to use them in God's service, he is truly blest.

F. BRUCE GERHARD

Summit, N.J.

Back to Work

For more than half a year, we have been treated to the spectacle of clergy and laity playing a game of "Ain't It Awful," alternately bemoaning the priesting of women and the change in the liturgy. Now, I have opinions on both these subjects, but that is not the point. The point is that once again the Devil has managed to get us distracted from proclaiming the Gospel while we snap at each other like a pack of strange dogs.

Apparently everyone involved has quite forgotten Mark 9:38-41, and is trying to stop everyone else because "he is not one of us." Isn't it time to get back to working on the Great Commission?

We have had eloquent denunciations of the priesting of women as contrary to the will of God (I have never been that certain of the will of God about anything, but that is doubtless my shortcoming!), and accusations of dirty politics in the General Convention. We have had denunciations of this or that portion of the Proposed Book of Common Prayer, and particularly the strident claim that the Psalter is con-

trary to God's will. We have even had instructions on how to hold a 1928 Service out of the Proposed Book. (A naive observer could well wonder whether this is a church or a society for the preservation of Elizabethan English.) In short, it seems probable that little remains to be said on either side.

Accordingly, I propose a moratorium on further wailing and lamentation, both in the columns of this magazine and in the church. As Gamaliel once noted, God is very likely to make his wishes known by prospering those doing his will. If we can all give up our little games in favor of proclaiming the Gospel, it is altogether possible that a clear majority clearly reflecting God's will may in fact arise. Too many of the people of the church now seem to be coming from the same place as the officer in Vietnam who declared that he had to destroy a village in order to protect it.

JAMES P. LODGE, JR.

Boulder, Colo.

Making Do with PBCP

I wish to respond to the letter of the Rev. Gary A. Garnett [TLC, June 12]. Please consider my complaint as one who *has* studied for many years the proposed liturgical changes and even participated in detail with the Standing Liturgical Committee chairman in face to face, in-depth dialogue, as well as through correspondence.

THE LIVING CHURCH does not have enough pages to do justice to the insufficiency and theological atrocities of the PBCP. Unfortunately, one must accept the whole package, not just Rite I, which is similar to, but still *not* the 1928 rite. I grant you, you may worship with a "similar" service, but who wants an imitation? Rite I is only a small part of a large book which is totally unacceptable to many.

My question: Why replace the 1928 Prayer Book, which sets out the catholic faith in its fullness in matters essential to the doctrine, discipline and worship of the church?

J.M. ROBERTSON

Oklahoma City, Okla.

British Austerity

Whilst viewing the service of thanksgiving for the Silver Jubilee of Her Majesty the Queen, held at St. Paul's Cathedral, London, I could not refrain from thinking how its paucity would have been immensely helped by some of the relevant emendations of the American Standing Liturgical Commission — a galaxy of balloons, perhaps, and the Te Deum beginning: "You are God."

(The Rev.) EDMOND T. P. MULLEN

Holy Trinity Church, Inwood
New York, N.Y.

BOOKS

Religion's Relevancy

DAILY WE TOUCH HIM: Practical Religious Experiences. By M. Basil Pennington, O.C.S.O. Doubleday, Pp. 115. \$5.95.

M. Basil Pennington, Trappist monk, who has conducted practical religious workshops the past few years, writes a book for Christian laity and the "religious" for "men and women of flesh and blood," i.e. "practical people who can get a man on the moon and build billion dollar businesses!"

The author suggests we need to be "bound up" with God daily, to touch him as we touch the air about us. As a first step toward contemplative prayer, he says one should begin to *read with faith, know him, what he has said, and share with others.*

The Cloud of Unknowing, a book written by an unknown 14th century mystic is quoted extensively and made relevant to today's world, as well as the writings of other great spiritual masters of our time: Thomas Merton on "centering prayer"; Fr. Henri Le Saux, the French monk who lived as an Indian sannyasi, and who believed "the mystery of God is both inside and outside us, and that the real place of our encounter is at the very centre of our being"; Fr. Adrian Van Kaam, Duquesne University, who feels an almost Chardinian oneness with all creation.

Basil Pennington believes T.M. and Zen may be combined with Christian meditation because of the simple, natural technique, enabling a person to enter into his deepest self, finding there the Absolute. He warns, however, that the heart of Christianity, the Cross, is left out. Finally, there is the hope that in Cosmic Consciousness one can remain in the absolute even as one attends to the relative, and "the light of Tabor will not fade."

ANN MARTIN
Tulsa, Okla.

A Profitable Supplement

Praise God, Common Prayer at Taizé. Oxford University Press. Pp. 318. \$10.95.

The publication of a new book of Common Prayer, no matter what provenance, will probably be greeted by most Episcopalians, with cries ranging from, "How long, O Lord!" to "Ho, Hum! So what else is new?"

This book, however, the latest edition of the daily office used by the ecumenical monastic community at Taizé, is something that must be taken seriously

by all Christians groping for a ground for their common spiritual life in an age marked by violent fluctuation, change, and the despair that accompanies all blurring and loosening of traditional ties and supports. For this is the present record of a community of committed Christians seriously and, in common, attempting to offer the whole of their lives in this world in union with the constant self offering of Jesus Christ.

This book, then, is no work of a liturgical commission; no dream, however perfect, of a second year theological student; but the product of an intensely dedicated band of disciples trying to live the life of their Lord after him in obedience, faith, and hope.

It is, thus, all the more surprising and refreshing to find, as an Episcopalian today, how very similar both the structure and the spirit of their office is to that encountered in the 1976 Proposed Book of Common Prayer. Their office is somewhat simpler, consisting of morning and evening prayer only: each beginning with a psalm and a reading from the Scripture followed by a canticle and an intercessory litany that varies daily. Each office concludes with free prayer, a general seasonal collect, the Lord's Prayer and a blessing.

As one prays through this book, the words of the introduction take on a re-

freshing and exciting reality: "A form of common prayer, however rich and meaningful, is not an end in itself. The end is the glory of God, in worship and life. The liturgy should stimulate lives of love and thankfulness, and our lives should bring us constantly to the worship and praise of God, in intercession for all mankind."

Praise God could be for Episcopalians a profitable supplement to the Proposed Book of Common Prayer. It is compact, fits easily into a jacket pocket or purse, and its short offices for each day could be read on the bus, in the park, or in a hotel room.

The language is modern and lively yet serious without descending either to cloying pietisms or colloquial jargonese.

(The Rev.) GEORGE C. L. ROSS
St. Paul's Church
San Diego, Calif.

Limited Value

THE GOOD NEWS ACCORDING TO MATTHEW. By Eduard Schweizer Translated by David E. Green. John Knox Press. Pp. 573. \$15.00.

One can scarcely think of a more distinguished New Testament scholar than Switzerland's Eduard Schweizer.
Continued on page 14

What your church can do for its senior citizens



THE CHURCH AND THE OLDER PERSON

By Robert M. Gray and David O. Moberg

In the United States there are almost three times as many persons past their sixty-fifth birthday as there are college students.

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TENNESSEE

Priest Found Guilty in Farm Home Case

An Episcopal priest has been found guilty of charges that he used boys at a rehabilitative farm home in the production of obscene films.

A jury of 10 men and two women delivered the verdict after hearing four days of testimony about homosexual acts and pictures involving the Rev. Claudius Vermilye, 48, boys as young as 11, and sponsors of the Boys Farm, Inc., near Winchester, Tenn.

Mr. Vermilye, divorced father of five, was sentenced to 25-40 years, which makes him eligible for parole in 13 years. Bond was set at \$20,000.

Authorities claimed the priest had used the farm for five years as a "house of boy prostitution" and had committed and filmed "crimes against nature."

However, according to the priest, the farm was a place "where boys could learn self-respect and responsibility."

On the stand, he denied he had committed homosexual acts with the boys or posed them for photographs which were sent to the home's sponsors around the country.

The prosecution presented 2,000 photographs and 13 letters from Mr. Vermilye offering slide sets for \$25 and praising the skills of two 15-year-olds at the farm.

The priest was accused of heading one of the nation's largest homosexual pornography rings from Boys Farm, Inc.

Mr. Vermilye, who is canonically resident in the Diocese of Georgia, renounced the ministry in 1966 but was restored to the priesthood in 1971.

SOVIET UNION

British Churchman Refused Visa for Conference

One of Britain's top experts on church affairs in Communist Europe was barred by the Soviet Union from attending a five-day religious conference in Moscow, the British Council of Churches (BCC) has disclosed.

The council said that the Soviet Embassy in London had refused a visa to the Rev. Paul Oestreicher to attend a conference arranged by the Department

of External Affairs of the Russian Orthodox Church and attended by 500 representatives of the world's major religions. The stated theme of the conference was "peace, disarmament and just relations between nations."

The conference was attended by Anglican Bishop Robert Runcie of St. Alban's, England, who went as the personal representative of the Archbishop of Canterbury.

Mr. Oestreicher is Anglican vicar of the Church of the Ascension at Blackheath, southeast London, chairman of the British Section of Amnesty International, the human rights organization which campaigns for prisoners of conscience, and secretary of the British Council of Churches' East-West Relations Advisory Committee.

The secretary of the BCC has written to the Soviet Ambassador to Great Britain stating that the refusal of a visa to a British church representative was a serious breach of the spirit of the Helsinki agreement.

Mr. Oestreicher himself said it was extremely disturbing that the Soviet government should be able to dictate who could or could not be members of religious delegations visiting Russia. He felt it indicated that the Russians were less than full-hearted about the freedom of religious groups to communicate with each other which had been agreed to at Helsinki.

WEST VIRGINIA

Vestry Affirms Ministry to Homosexuals

The vestry of St. John's Church in Charleston, W. Va. has affirmed the ministry to homosexuals that has been developed by its rector, the Rev. James Lewis.

At a special meeting called to discuss the issue, the vestry adopted a resolution stating, "St. John's must not turn its back on the homosexual issue or deny its authorized ministry, lay or ordained, to the homosexual community. We must open every door to dialogue between this church and the homosexuals."

The rector explained, "What was done here was a liturgy of friendship, a pledge of love, but it was in no way a marriage. That's a fine distinction, but I must make it. I was blessing a relation-

ship, and that's different than saying I married people. For one thing, the law in West Virginia will not allow me to marry anyone but a male and female."

The Rt. Rev. Robert P. Atkinson, Bishop of West Virginia, told the vestry that he had issued a "godly admonition" to Fr. Lewis in March and rescinded it in April.

After the admonition was rescinded, the rector performed another ceremony of blessing for a same-sex couple, and the bishop then issued another admonition.

"As bishop of this diocese," he said, "I disagree with him on the blessing of homosexuality. They're not authorized, they're not permitted."

Fr. Lewis indicated that he would not perform any more such ceremonies, and that he made that decision before receiving the second admonition. Following the vestry meeting, he told reporters, "There were no calls for me to resign. I think they realized that the issues aren't going to go away just because I do."

In an interview with Ruth Jones of the Charleston Daily Mail, Fr. Lewis said, "People want to discredit me by calling me gay, and I want to say to them, 'Hey, I'm one of you guys. I understand where you're coming from because I came from there. You don't have to fear these people. They're not going to rape you.'"

The rector said that he began his ministry to homosexuals after he was approached by some who were thinking of committing suicide and wanted to tell him of their problems.

"I'm discovering that homosexuals are lepers in our society, and that if you get closer to them you're going to be in trouble," he said. "You're going to be called a leper yourself. You're going to be ostracized yourself for having touched them."

ORDINATION OF WOMEN

Swedish Primate Pleads for Harmony

The primate of the Church of Sweden says "the life of the church cannot function properly" if opposition to female priests continues.

"If the Church of Sweden today shall succeed in its urgent and now necessary tasks, especially with regard to evan-

gelization," said Archbishop of Uppsala Olof Sundby, "there must simply exist good working relations between the servants of the church."

Archbishop Sundby also urged younger priests to consider their role in a controversy which has continued since the 1958 church-state decision to accept female clergy.

Under terms of a "conscience clause" in effect since that time, male priests cannot be required to accept their female colleagues, nor can a diocese or parish opposed to women's ordination be coerced on the subject.

According to the Swedish church's information service, there are about 220 female priests, most of whom serve as assistants in parishes or on cathedral staffs. Six are deans of larger parishes.

SOCIETY AND CRIME

Priest: "Enlightened Incarceration" Helpful

A Roman Catholic priest who has spent 30 years in pastoral ministry in Dublin slums and has campaigned against the jailing of juvenile offenders said he has changed his mind.

The Rev. Michael Sweetman, S.J., said he is now convinced that a short "period of enlightened incarceration" is the only way to "get the message across" to young "vandals."

Living in the Sean McDermott Street area of the city, Fr. Sweetman has an intimate knowledge of the deprived, poverty-stricken neighborhood.

Over the years, he has championed the cause of slum clearance and has regularly come to the defense of young vandals in the courts. It is "bad housing," he has argued that is chiefly responsible for the problem of teenage vandalism. Clear the slums, set up proper housing, and provide more jobs — vandalism will disappear of itself, he has said.

"This, I now realize is a naive view of the matter," he said recently.

There is a "hard core" of between 5

and 10% of the young people in the area who cause "all the vandalism," Fr. Sweetman said, "and for them prison is the answer."

"It has reached the stage where something has to be done. There is a hard core of vicious young criminals here and if they get on top, the rest of the young people in the area will follow," the priest said.

A recent incident led the Jesuit to change his mind on how to deal with young vandals. One night about 2:30 a.m., he said he was awakened by the sound of a car being "revved up and driven hard."

Going outside to investigate, he spotted an "obviously stolen" car full of teenagers being driven "wildly" around the streets. He said the car was then driven into a playground area and set afire. The vandals found another car, drove it beside the burning car. The second car caught fire. The group repeated the procedure with a third car.

This, Fr. Sweetman said, "was for me the turning point. I could think of no way of stopping such pointless destruction, except through arrests and punishment."

In his area of the city, children run "protection" rackets, smashing windows of neighborhood shops and stores when owners refuse to "pay up."

Police consider the district a "no-go" area and keep out of it unless specifically summoned. Police say they do not have the man power to patrol the district on a regular basis.

SOUTH DAKOTA

C.B.s and Clergy

If you are traveling through the Diocese of South Dakota and hear over your Citizen Band Radio such names as Buckskin Padre, or King's Kid or Mission Driver, you are listening to the Rev. Noah Brokenleg of Rosebud, the Rev. John Barkley of Lead-Deadwood, or the Rev. Richard Miller of Sisseton, respectively.

Should you hear Fallen Arch mentioned, it refers to the Very Rev. Paul Davis of Sioux Falls, not a bit of ancient ruins. Fr. Davis is archdeacon of the diocese.

Very descriptive names have been chosen (or given) for the Rev. Lyle Noisy Hawk of Wanblee — Noble Honker — and the Rt. Rev. Walter Jones, Bishop of South Dakota — Purple Chief.

Approximately 15 clergy use Citizen Band radios while they make their rounds in the diocese.

NCC

Grand Jury's Power Should be "Curbed"

The grand jury's powers should be "curbed, or rather re-directed to their proper use," the president of the National Council of churches told the House Subcommittee on Immigration, Citizenship, and International Law.

Speaking for the NCC's Governing Board, William P. Thompson offered testimony on legislation pending in Congress which would, for the first time in the nation's history, substantially reform the grand jury system.

Explaining that the churches' interest in the matter arises out of "a moral and humane concern," Mr. Thompson said it

Following the Voorhees College commencement, the College Concert Choir left the campus in Denmark, S.C., for a tour in the upper mid-west. Sponsors included the Union of Black Episcopalians, Greater St. John AME Church, and Emmanuel Baptist Church, all of Chicago; St. Andrew's Church, Evanston, Ill., and Evanston High School; St. George's Church, Milwaukee; St. Thomas Church, Minneapolis; St. Philip's Church, St. Paul; St. Clement's Church, Inkster, Mich.; and St. Luke's Church, Kalamazoo. The 40-voice choir is directed by John W. Hunter and accompanied by Paulette Green.





RNS

A Pentecost Liturgy of the Word was one of the main services held in Lausanne, Switzerland, during the four-day celebration of the 50th anniversary of the Faith and Order Movement for visible Christian unity. Nikos Nissiotis is president of the Faith and Order Commission of the World Council of Churches.

is "ironic, even tragic, that dozens of persons have spent months in prison in the past few years — though accused of no crime, never having been tried, certainly not convicted — simply for refusing to answer questions before a grand jury."

"It is precisely that type of punishment without due process of law that grand juries should prevent rather than perpetrate," he said.

Mr. Thompson, who is also the Stated Clerk of the General Assembly of the United Presbyterian Church, noted that the basic design of the "star chamber, neck-lock or the inquisitorial triangle" aspect of the grand jury system was developed several centuries ago by the church but subsequently renounced. It was then adopted by the British Crown and later incorporated into the American judicial system, he said.

England eventually abolished the grand jury and Mr. Thompson said he believes it should be abolished in this country as well.

Mr. Thompson placed in the subcommittee's record a copy of a resolution on grand jury abuse adopted by the NCC's Governing Board at its recent meeting. In that resolution, the board urged application of the principle of due process to the operation of the grand jury.

The legislation to which Mr. Thompson and others addressed themselves is a bill introduced by U.S. Rep. Joshua Eilberg of Pennsylvania and U.S. Rep. Hamilton Fish of New York along with 12 other members of the House of Representatives.

Entitled "The Grand Jury Reform Act

of 1977," the bill would "end abuses in the federal grand jury system," said Rep. Eilberg, chairman of the subcommittee holding the hearings. He expects to bring the bill before the full House during the 95th Congress.

COURTS

No Mandatory Death Sentence in Slaying of Police

The U.S. Supreme Court has ruled that states may not impose mandatory death sentences on individuals convicted of murdering policemen.

Although protection of police officers requires "special interest," laws mandating automatic death penalty violate the constitutional protection against cruel and unusual punishment, the court said in a 5-4 decision.

The majority opinion referred to the court's landmark decision on capital punishment last July, which specified the need to consider "mitigating" and "aggravating" circumstances in sentencing.

"There is special interest in affording protection to these public servants who regularly must risk their lives in order to guard the safety of other persons and property," the court said in its unsigned majority decision. "But it is incorrect to suppose that no mitigating circumstances can exist when the victim is a police officer."

The ruling struck down a Louisiana law under which a 19-year-old man had been automatically sentenced to death for shooting to death a New Orleans policeman during a Mardi Gras disturbance in 1974. The convicted man appealed the sentence.

Also affected by the ruling are two men on death row in New York.

The Supreme Court's latest ruling is considered a reaffirmation of the decisions issued last July and a clarification of some points which have proved unclear.

The court, in July, ruled that capital punishment was constitutional but that it must be imposed according to certain sentencing procedure.

New York State legislators are currently attempting to pass new legislation which will clearly conform with Supreme Court guidelines.

Among mitigating factors cited by the Supreme Court in the slaying of a policeman were the "youth of the offender, absence of any prior conviction, the influence of drugs, alcohol, or extreme emotional disturbance, and even the existence of circumstances which the offender reasonably believed provided a moral justification for his conduct."

In the majority were Justices William
Continued on page 13

BRIEFLY . . .

The Rev. Peter J. Nott, rector of Beaconsfield, England, since 1969, has been named Suffragan Bishop of Taunton (Diocese of Bath and Wells). Following services as an officer with the Royal Artillery, he was a car and tractor salesman in Truro. He was ordained to the priesthood in 1962, received an M.A. from Cambridge in 1965, and was chaplain of Fitzwilliam House until 1969. He will succeed Bishop Francis West.

The Church of Ireland will not ordain women to the priesthood until 1979, although a favorable vote on the issue was taken in 1976 at the church's General Synod. Archbishop George Simms of Armagh who is also Primate of All Ireland (Northern Ireland) said it was necessary to have sufficient time for theological and pastoral training for female candidates.

Christians and Jews must recognize their common background in order to overcome residual hostilities that are a legacy of the past, according to Rabbi Samuel Sandmel, a New Testament scholar. Speaking in Minneapolis before a group of 400 Christian seminarians and clergy, he stressed that Christianity could not have emerged from other than a Jewish background.

A native of Mangalore, Roman Catholic Bishop Patrick D'Souza of Varanasi says that although Hindus are a very religious people, they "do not believe that Christianity has much to offer them as regards interior spirituality" nor do they believe that Christians are "spiritual people." Hindus "think that Christianity and the West can help them to obtain wealth, but not a spiritual outlook," the bishop said. "They continue to see Roman Catholics as representatives of the rich and former colonial powers." However, the bishop considers that "present relations between Christians and Hindus in India are very good."

A newly compiled directory reports there are 120 groups of Roman Catholics which meet weekly in the Archdiocese of St. Louis for charismatic-style prayer. Varying in size from six to nearly 100 persons, the groups meet in church rooms, in private homes and in convents or religious residences.

ARE THERE TEN

RIGHTEOUS SOULS?

By DOUGLAS LOUDENBACK

Why stay in the Episcopal Church? Increasingly that is becoming the question of both catholic and/or evangelical Episcopalians. Several publications ask the question, while others have answered it as well, calling for a "continuing" Episcopal Church, separate and apart from the existing church structure. Other Episcopalians have opted for immediate severance of communion with the Episcopal Church, declaring that she is apostate, dead, and beyond redemption. Others are considering Orthodoxy or Roman Catholicism, and many have already chosen such a course. Needless to say, many others have simply dropped out of the Episcopal Church altogether, "going" nowhere, feeling that there is nowhere for them to go.

It is not my purpose to suggest that there are no good reasons for the inquiry; indeed, the question seems abundantly reasonable. One cannot but be saddened, disillusioned, and disheartened by much of what is seen to be going on, for while the Episcopal Church claims to be part of the one, holy, catholic and apostolic church, its actions often seem to defy such a claim.

One: Would such a church autonomously elect to break the uncontradicted pattern of the "oneness" of its ordained ministry? While the visible church is certainly flawed by division, it

has at least maintained a common priesthood in which each division of the broken body could identify itself in the other. But the Episcopal Church apparently considers itself competent to break the oneness of the historical church in that regard. One might reasonably ask, "Is the 'new' priesthood identifiable with that of the church of history, or is it not?"

Holy: Would such a church convert society, or would it *be* converted by it? Particularly, in the area of the sexual distinction between man and woman, is the church to continue to express its belief in the indissolubility of Christian marriage and its conviction that heterosexual union and celibacy are the only life styles compatible with Christian morality? Is a church which lacks the authority to speak out boldly against encroachments on such a morality to be considered "holy"? Is there a holiness present in the Episcopal Church which entitles it to be considered to possess such authority? Surely, the church speaks with authority only when it expresses the will of Christ to the world, and not vice versa.

Catholic: Would such a church not only advocate but embrace a change in form of its ordained ministry which has never been accepted by the universal church and for which there is no favorable consensus amongst catholic Christianity?

Apostolic: When a church looks to society for its standards, rather than to the teachings of Christ and the apos-

ties, is its claim to apostolicity secure?

Yet the Episcopal Church continues to lay claim to being a part of that mystical society ordained by Christ, while at the same time it acts in a manner that belies that profession of faith, apparently seeing no contradiction. The "oneness" of the church is conveniently forgotten when the ends appear to be justified; the "holiness" is made to depend on secular standards rather than biblical ones; "catholicity" no longer means uniformity with the teachings of the universal church of the ages; and "apostolicity" is expanded to accommodate concepts and forms of ministry that are inconsistent with the practice of the apostles themselves.

So, again, the question is put: Why stay in the Episcopal Church? If the Episcopal Church fails so miserably to measure up to these ancient marks of the church, does continued participation in it not give at least implicit approval of what it has done? May one continue to receive certain grace through such a church? Is one who continues to participate in such a church not guilty by association?

To begin with, there can be little doubt that to one degree or another, no part of the church has ever fully measured up to the standards of oneness, holiness, catholicity and apostolicity. Though guided by the Holy Spirit, the church is, after all, administered by people, catholic Christians though they may be. Unfortunately, neither baptism, confirmation nor admission to

Douglas Loudenback is a member of the vestry of St. John's Parish, Oklahoma City, Okla.

holy orders has ever seemed to serve as a guarantee of perfection. It would not seem too presumptuous to imagine that no new Anglican grouping will accomplish that perfection and that it, too, will fall short of the ideal just as every branch of the church has in some measure fallen short. Surely, we have not forgotten that the debate over Arianism plagued the church for scores of years before it was positively settled by the church as a heretical view.

What, then, is the obligation of a churchman who has been brought into the fellowship of the apostles, indeed, of Christ and his holy family, through the Episcopal Church? This past of ours has *not* been a mirage; it has been real. Have we received the valid and unquestioned sacraments of the church or have we not? When, in reciting the creed that we believe in one, holy, catholic and apostolic church, were we pledging faithfulness to her only in good times, or were we also pledging to uphold her, to fight for her in times of her greatest peril? Surely, we are not called to leave the church through which we have come to know our Lord. We should surely not respond to the past blessings and gifts received by us through the bride of Christ by deserting her when she is wounded, bleeding, and falling badly.

But, it is contended that the Episcopal Church has "left" us, that it is apostate, dead, and beyond redemption. Is this the message of Jesus Christ? Is any soul under the eyes of God beyond redemption, and, if it is not, can this be less true of the institution given by Christ to his faithful disciples? If God would not destroy Sodom if it had but ten righteous souls, would he do less for the Episcopal Church? Are there not ten faithful persons within its confines? If you leave, will ten remain?

Again, what is our obligation? Do we cling to the faith by abandoning the body, be it for a new Anglican-type church or for one of the established divisions of Catholicism? Would we then move to a secure ship for our own well-being and desert our brothers and sisters in the faith by abandoning the derelict? But, is she derelict if the faithful do not abandon her? Do we treat the bleeding anguish of the bride of Christ by simply washing our hands and walking away?

My brothers and sisters in Christ, there *are* ten, there *are thousands* of the faithful in the Episcopal Church. There *are* godly bishops who will care for and love you in the fullness of catholic faith and order. Now, more than ever, your strength, your prayers, your visible support is needed by the holy church of which we have been a part. You can do so little for her if you leave, but you can be such a glorious witness for her if you stay.

Stay, I pray you, stay.

The key to harmony

turns on giving

local churches



THE DIGNITY OF CHOICE

By GEORGE W. WICKERSHAM, II

There was a resolution at our recent diocesan convention, a resolution addressed to the special commission set up by the last General Convention. The resolution asked that use of the 1928 Book of Common Prayer be permitted in our churches after 1979 (assuming that the Proposed Book will be authorized). There was discussion at the open hearings, but when the resolution, somewhat amended as a result of the hearings, came before the convention for a vote, it was tabled. Hence all debate on the matter was squelched. Thus our church deals with an item of grave concern to an enormous number of her people, and thus she has been dealing, I might add, for the better part of a decade.

Oh yes, there have been question-

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

naires, committees and meetings *ad nauseam*, not to mention three different new books (or was it four?). The perfectly obvious fact remains that perhaps as many as half of our lay members are very unhappy with the results.

We are told that much of the old book is in the latest one, but the first thing which one notices is that much of it is not. Gone are the "Great Bible" Psalms, the Epistles and Gospels (marvelous devotional material) and many of the most loved (and least loved) "occasional offices" (even the marriage service!)

But this is not the point. The issue does not turn on the merits or demerits of the new book. It does not even turn on its acceptance or nonacceptance. I know very few Episcopalians who are not perfectly willing to see it authorized for use. The issue turns on the fact that there are literally millions who do not like it and far prefer the old book.

My parish serves a great resort hotel, famous also as a convention center. Our congregations usually include a number of its patrons. I have yet to meet a layman in the lot who likes the revisions. Where there is that kind of smoke, there must be considerable fire.

Introducing the revised book is not a matter of principle. Why have we forgotten this? We are not dealing with racial justice, opportunity for the poor or women's rights. We are simply dealing with the way that we worship. The way that we have been worshipping is neither heretical nor in bad taste (to say the least!). It may be a little old-fashioned at points and in need of updating and supplementing. But what we have been given is a whole lot more than most of us ever bargained for. Absolutely nothing is to be gained by forcing it on us, except resentment.

Everywhere about us we hear voices crying, "Conciliation! Tolerance! Peace-making!" These same voices should, therefore, encourage pursuit of the obvious course in this matter: the authorized use of both books. "No!" they cry. "We must have but one book and thus unify the church!" And thus divide it.

It has been my inestimable privilege to have had, during the past decade, two parishes in England (on an exchange basis). These two experiences have made American liturgical revision much harder for me to take. Revision in England has been carried on almost without incident, even though it is in many ways as radical as ours. For one thing the British never thought of bringing it out all at once — hundreds of pages of change, our own incredible method. No, one service at a time. But the main reason for the general acceptance of the new services lies in a short notice printed inside the cover of each one, stating categorically that it "may not be used in . . . a parish without agreement of the Parochial Church Council." (To us this would mean agreement on the part of the vestry.) And the 1662 book remains official and in all of the churches.

The key to harmony in England, then, has turned on giving the local churches the dignity of choice. The people there are proud of what they do because *they* do it. Our attitude here, on the other hand, is essentially a medieval one. Goodness only knows why. We live in "the land of the free," but good old PECUSA acts as though her people were ignorant serfs who have to be told what to do. Actually, they are for the most part devout, educated people, albeit with a dreadful inferiority complex in the realm of religion. (And who is to blame for the latter?)

Now we further confound our troops by telling them that the book which we have held up to them as sacred for 300 years is no longer Kosher. How confus-

ing can we get? No wonder many fear that we are changing the faith! (And they do.)

From a pastoral point of view, then, it appears to be of extreme importance that our bishops and other clerical and lay leaders begin right now to say that there is no need for this issue at all. Our preoccupation with an "either-or" position is unwarranted. General Convention simply must accept the concept that the new book will have to win its own way at the local level.

If our leaders have the sagacity to do this, they will also be putting their weight behind the preservation in an official capacity of a book which is virtually unmatched for private devotions, the 1928 Book of Common Prayer.

As far as our pews are concerned, I have no doubt that the new book will ultimately prevail. If it has the qualities attributed to it by its proponents, certainly it will. But there is another factor which virtually assures its universal use. By and large, parishes seek to accommodate their clergy (for

better or for worse). The clergy, ultimately, will all be trained in the new book and will, doubtless, want to use it.

None of this alarms me. I have worshipped with all sorts of books. The Lord has apparently listened anyway. A good enough liturgist could probably make the telephone book effective. What does alarm me is the great unhappiness over revision presently in our church. It is acute and it is widespread. Everywhere our lay people are shaking their heads. Malaise! And nothing could be more ineffective than a church without enthusiasm.

The fact remains that much of this discontent is completely unnecessary. Of course our people should have the option. Of course! And anyway why not? There is not a thing wrong with the old book. It has served us handsomely for many happy years. Is it suddenly sin? If we insist on discarding it in 1979 (or at some later date), we will only succeed in making untold numbers of our people unhappy, confused and angry. And the gain for our church? Zero.

Evening Service

In the lake country, beyond the muted town,
The sun slants toward the western hills.
Here by the altar fragile splintered light
From the north window glass through which it falls,
Moves in frail petal shapes of rose and gold
Across the priest's white vestments, and the fair
White linen on the table spread for Christ,
And moving as the far sun moves, will soon be gone.
Twin flames of candles make no shadow, only light.

Quiet is here, peace for the coming night.
Green vines at the window reach for the cooling air.

Our radiant sun and those small transitory suns
Have faded, and the dark draws near,
And we, like those who waited, long ago, forgetting
self,
Merge with the listening silence in his house of prayer,
Hearing Christ's comforting words so often spoken,
Vital, alive, saved from the flying years.
And now before us, trusted to human hands, uplifted,
Behold the Presence of the Incarnate One,
The Bread of Life, the Wine, God's gift, and for us,
broken.

Edna L. S. Barker

EDITORIALS

Resurrection or Survival?

One of the greatest but least known of all the Fathers of the church catholic is the humble monk, Maximus the Confessor, by whose example and witness to the church of the seventh century we of a later day may find much to prepare us for the witness which must be made to our own generation. There are, of course, as many differences between our day and his as there are points of comparison. Yet, Maximus was caught in a predicament at once political and spiritual, the shape of which Episcopalians can readily recognize. The name of the political game which Maximus found being played around him was "survival." To the end of securing peace, and hence, survival, certain doctrinal liberties were being taken to fashion a religious compromise, with which compliance was demanded.

For those, such as Maximus, who found such compliance distasteful and actually perilous to one's salvation, imperial law, with ecclesiastical consent, ordered silence to be kept. As more and more bishops and priests were thus silenced, opposition to this grave error came to center on Maximus alone, who, for his threat to peace and survival, found himself in the dock, on trial for treason to the exigencies of imperial and ecclesiastical politics. When it was seen by his interrogators that no amount of threatening could convert Maximus to this compromise inspired by the spirit of the age, great honors were promised to him if only he would keep silence.

Silence — the one thing most likely to allow him a pleasant retirement and a serene old age — was the one thing God denied him. For, as he reminded his judges, did not the Word of God himself state that only the one who confessed him before men would be remembered before the Father? Making confession of the orthodox and saving faith in Christ constituted the very being of the church for Maximus; for him it was not a matter of the politics of survival nor of ecclesiastical diplomacy, but of faith in the mystery of Christ which it was obligatory to confess publicly. That in his own case such public confession would mean his death in exile, he was prepared to accept, reasoning as he did by a "logic" of the Cross, which understood that resurrection followed death. As a recent commentator on Maximus notes, the irony and tragedy of Maximus' trial and judgment was the collision of two consistent "logics" — one of the politics of survival, the other from the heart of the mystery of the Cross. Maximus was allowed to make his confession: the supreme confession of the martyr, the witness to the resurrected Christ. Strangely enough, a resurrection occurred for the church also, as error was repudiated in the sixth Ecumenical Council some 20 years after his death. In a choice between survival and resurrection, Maximus chose resurrection.

This same choice was offered to all of us anew recently, by certain bishops of the Anglican Commu-

nion, as we all met in St. Thomas' Church in New York for the Evangelical Catholic Congress. Sitting in that magnificent church, where one's eyes are drawn inexorably toward the figure of the resurrected Christ in the reredos, we listened as the bishops taught us again that the task of the believing Episcopalian is confession and witness to the resurrected Christ as he makes himself known in Scripture, sacred tradition, apostolic bishops, and the holy lives of converted people. We were reminded that the recent General Convention epitomized years of secularization and compromise, and neglect by evangelical catholics. What was called for again is adherence to the logic of the Cross and a preference of resurrection to survival.

The blessed Apostle once rebuked certain weary Christians, by reminding them that they had not yet resisted unto blood; and martyrdom today is not a likely prospect for any Episcopalian. Yet, one supposes that true confession in our own day may well involve subtle forms of martyrdom, for which it is not evident that we are altogether ready. The irony of the matter is, of course, that pursuit of survival, whether by compromise or silence, ends in failure, too — "he who seeks to save his life shall lose it." One would suppose that there were everything to be gained by seeking resurrection, and nothing to lose. Those who heard our own apostolic bishops in St. Thomas Church began to believe that resurrection was possible — again to actively hope for it — to confess with assurance the power of the resurrected Christ. "The Spirit and the Bride say: Come! . . . He which testifieth these things saith: Surely I come quickly. Amen. Even so, come, Lord Jesus."

JOHN E. SCHRAMM
Dorchester, Mass.

In Response to a Questionnaire

*Anonymous Answers to Interesting Questions
No. 38. Have you had any extra-marital
affairs? If not, would you like to?*

If on an ordinary day
I briefly glimpsed the possibility
of tender friendship caring
until its warmth absorbed
the underlying pain of acts
committed and omitted
within some twenty years of marriage,
if then I offered him my eyes,
my shaken heart withdrew.

The intricate assemblage
of unsuspecting lives
could not withstand the shift,
the joinings put asunder.
Nor could I bear the violated trust,
the final dissolution.

Jean-Marie J. Crocker

NEWS

Continued from page 8

J. Brennan, Jr., Thurgood Marshall, Potter Stewart, John Paul Stevens, and Lewis F. Powell, Jr.

Dissenting were Justices William H. Rehnquist, Harry A. Blackmun, and Byron R. White, and Chief Justice Warren E. Burger.

ENGLAND

Peers Speak on Religious Education

Concern over the lack of the Christian element in religious education in Britain's state schools was expressed when the House of Lords held a long debate on religious education.

The debate, on which no vote was taken, was opened by Lord Blake, provost of Queen's College, Oxford and pro-vice-chancellor of Oxford University, who said religious education was becoming a "Cinderella" subject with less and less Christian content in many schools.

A generation might grow up, he said, without a chance to learn about Christianity. Children miss something profoundly important if they learn nothing about one of the greatest forces that has shaped their world. "Christianity should take priority in our western society because of its influence on our cultural heritage," he said.

Criticizing the tendency to teach other creeds for the reason that Britain now has a pluralistic or secular society, Lord Blake stressed that majorities had rights as well as minorities. Humanism or Marxism, he held, should be taught as part of the study of social and political theory, not religion. Because the facts are so hard to obtain, he said an independent inquiry should be set up into religious education in state schools.

Religious education is obligatory under the 1944 Education Act, along with an act of daily collective worship.

"It is a strange irony of events," Lord Blake said, "that one of the few subjects decreed by Act of Parliament to be part of every school curriculum is in many schools the weakest, least well taught, and most perfunctorily observed at all."

It might be that only 10% of the population were committed practicing churchgoers, Lord Blake commented, but 80 to 90% had identified themselves as Christians through public opinion surveys of the mid-1960s.

"Unless new surveys showed a marked reversal, there is no reason to regard Britain as anything like as secularist as some people would maintain," he said.

Other members of the House com-

mented on the subject that concerns state schools: Lord Beaumont, an Anglican: Christianity should be taught and taught better — It "must take precedence because it is part of this country's European heritage."

Baroness Phillips, a Socialist and a Roman Catholic: Most parents want some sort of religious education for their children and Christian teaching must be maintained.

Lord Longford, a Roman Catholic: "Anyone who says this country is a pluralist country is talking fiddlesticks." Most people want their children to be taught religions and, in the overwhelming majority of cases, they want it to be a Christian education. This means a return to the study of the Bible.

Duke of Norfolk, a Roman Catholic: Something like 60% of those teaching religious subjects in schools now lack proper qualifications. Religious education has become a "poor relation" and few religious teachers attain the higher salary grades given to those who teach languages or mathematics.

As is customary in such matters, the debate was wound up by a government spokesman — in this case, Lord Donaldson, Minister of State for Education and Science.

The secretary of Education, he said, had no intention of "fiddling about" with the religious clauses in the 1944 Act.

As regards Lord Blake's suggestion on an inquiry into the subject, it would not be practical, timely, or appropriate. Information from some 30,000 schools would have to be interpreted and would soon be out of date.

He noted there are 250,000 non-Christian children out of 9 million in Britain's state schools.

ALCOHOLISM

"Domino Effect" Noted at Conference

Participants at a conference in New York on "the other victims of alcoholism" discussed the need for thorough public education at all levels of society to curb the effects of alcoholism.

The Rev. Joseph L. Kellerman, an Episcopal priest, said alcoholism today disrupts the lives of some 10 million alcoholics — and 40 to 50 million others who are toppled in a chain reaction when the alcoholic "falls on them."

He spoke of "four big dominos" that can go down with the alcoholic: the spouse and other family members, the boss and cluster people at work, the medical profession overburdened with alcohol-related patients, and the judicial system overloaded with alcoholic-related cases.

Unless some key person stops the domino effect, he said, the tragic chain

of events can continue indefinitely, affecting many generations of alcoholic families and others.

Dr. Kellerman, who is retired director of the Charlotte (N.C.) Council on Alcoholism, said that allowing the present situation to persist is unjust to both the alcoholic and the "other victims."

"Many times I have heard people say, 'Poor John, he died so young.' I think of such deaths not so much as suicide as involuntary homicide in which all of us had a vital role."

The speaker noted that despite the large numbers of rehabilitation programs available, "90 per cent of alcoholics are not getting well — because they are not getting into programs."

He said studies show that "24-34 per cent of alcoholics recover if they go through a treatment program" and that "recovery rates run 'way up if the spouse and employer are properly involved."

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BOOKS

Continued from page 5

His knowledge is vast, his research thorough, his insight perceptive. A commentary from his pen on a Gospel that critics often have passed over lightly should cause students to rejoice.

Unfortunately the work is not likely to be widely read. Certainly it is not designed for the layman, and almost as certainly not for parish clergy. It is organized in appropriate paragraphs. First the scriptural text is printed in the *Good News* translation. General comments are then presented, and they are necessary to the understanding of the exegesis which follows them. For the reader the impression is one of needless repetition. To anyone not already familiar with the author's *Mark*, it will be exasperating to encounter fre-

quent reference to that study for clarification of issues treated here. There is information in abundance, but it is not presented in a way that will be useful either for a Bible study group or for the preparation of lessons or sermons.

For the professional scholar it will have some value. Discussions of Matthew's individual treatment of incidents or sayings that take a different form in Mark or Luke are splendid illustrations of the discipline of redaction criticism. There are some problems, however, even for the specialist. Of the mass of information here presented, relatively little will be news to the teacher of Bible. Moreover, the author seems quite unaware of the very legalistic mode of his attack upon legalism in religion, or of the doctrinaire liberalism that he frequently expresses. While one must hesitate to write of a person of such emi-

nence in patronizing fashion, the volume can have no more than limited use.

(The Rev.) J. HOWARD RHYS
University of the South
Sewanee, Tenn.

Books Received

PERSON TO PERSON: A Handbook for Pastoral Counseling, James A. Vanderpool, Ph.D. Doubleday. Pp. 149. \$6.95.

THE HIDDEN QUESTION OF GOD, Helmut Thielicke, trans. by Geoffrey Bromiley. Essays responding to profoundly religious questions of a secular age. Eerdmans. Pp. 183. \$4.95 paper.

HAPPILY EVER AFTER: Loving Your Child Toward Emotional and Spiritual Maturity, Joy Wilt. Word. Pp. 201. \$6.95.

REFLECTIONS: On Life's Most Crucial Questions, Paul Tournier. A portable Tournier excerpted from the best of his works and arranged by theme. Harper & Row. Pp. 177. \$6.95.

CLASSIFIED

advertising in *The Living Church* gets results.

BOOKS

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

FOR SALE

NAVY BLUE ties with Episcopal Church Shield in color. \$10 each, quantity prices on request. Church of St. James the Less, Box 419, Scarsdale, N.Y. 10583.

POSITIONS OFFERED

CAMP MANAGER: A full time position for administering and managing a year round program of church camping and conferences. Write: Rev. Richard T. Smith, Presbytery of Elijah Parish Lovejoy, 2236 Tower Grove Avenue, St. Louis, MO 63110.

POSITIONS WANTED

ORGANIST-CHOIRMASTER, churchman, married, M.Mus., A.A.G.O., seeks full-time position. Experienced. Would consider church-college teaching combination. Reply Box J-324.*

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

POSITIONS WANTED

ORGANIST/CHOIRMASTER desires Episcopal position. Several years teaching and church experience. Reply Box W-322.*

ORGANIST-CHOIRMASTER seeks position, preferably south and southwest (warm climate because of aged dependent); prefers Prayer Book (1928) oriented parish, though not of necessity. Would also consider church position with college teaching. Available September, 1977. Reply: GPO Box 1610, New York 10001.

PRIEST, 39, now in good church position, desires change in large urban or suburban parish with focus on youth and education ministry. Excellent references. Full dossier available. Reply Box D-323.*

PROPSERS

BIBLE LESSONS from the New Prayer book. Free Samples. **The Propers**, 6062 East 129th Street, Grandview, MO. 64030. (816) 753-6480.

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.

RETIREMENT VILLAGE

INFLATION PINCHING? Live independently \$55 month, plus improvement charges — monthly fees. **National Church Residences**, Waverly, Ohio 45690.

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 \$7.50 (post-paid) to St. Bartholomew's, 1608 North Davis Dr., Arlington, Texas 76012. Reprinted by permission of the Rev. Canon Charles A. Guilbert, Custodian of the Standard Book of Common Prayer. All rights reserved.

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PEOPLE and PLACES

Positions Accepted

The Rev. **George C. Allen II** is the deacon in training at Trinity Church, 200 W. King St., Martinsburg, W. Va. 25401.

The Rev. **James L. Babcock** is rector of St. Albans, 885 Shore Rd., Cape Elizabeth, Me. 04107.

The Rev. **Alice Thornton Bicking** is the assistant and deacon in training at St. John's, 1105 Quarrier St., Charleston, W. Va. 25301.

The Rev. **David Bicking** is the assistant at St. John's, 1105 Quarrier St., Charleston, W. Va. 25301.

The Rev. **Theodore W. Bowers**, is also the assistant at Good Shepherd, Acton, Mass.

The Rev. **Griffin C. Callahan** is vicar of Ascension, Hinton, W. Va. Add: P.O. Box 861, Beckley, W. Va. 25801.

The Rev. **Paul E. Daggett** is rector of Bruce Chapel, and Christ Church, 804 Main St., Point Pleasant, W. Va. 25550.

The Rev. **Theodore R. Haddix, Jr.** is deacon in training at Incarnation, Ronceverte, W. Va. Add: 205 W. Main St., White Sulphur, Sulphur Springs, W. Va. 24986.

The Rev. **Adeeb Khalil** is vicar of St. Andrew's, Guyandotte Ave., Mullens, W. Va. 25882.

The Rev. **Grafton R. McFadden** is deacon in training in charge of St. John's, 3 Heiskell Ave., Wheeling, W.Va. 26003.

The Rev. **John Phelps** is rector of St. Andrew's, P.O. Box 456, Methuen, Ma. 01844.

The Rev. **Margaret Bird Caldwell Phillimore** is non-stipendiary. Add: 12 Mary Apts., Corliss Terrace, Wheeling, W.Va. 26003.

The Rev. **James M. Reeves** is the first rector of All Saints in the Desert, Sun City, Ariz. All Saints became a parish in April.

The Rev. **George T. Schramm**, is deacon in training at Trinity Church, Parkersburg, W.Va. Add: P.O. Box 1642, Parkersburg 26101.

The Rev. **Thomas C. Seitz, Jr.** is deacon in training at St. Stephen's, 200 Virginia St., Beckley, W.Va. 25801.

The Rev. **Larry P. Smith** is deacon in training at Christ Church, Fairmont, W.Va. Add: Rt. 2, Box 404, Fairmont 26554.

The Rev. **Michael Smith** is non-stipendiary. Add: 309 Greenbrier Ave., Ronceverte, W.Va. 24970.

The Rev. **David Kenneth Sutcliffe**, is vicar of All Souls, 4-H Road, Daniels, W.Va. 25832.

The Rev. **Herbert B. Zalneraitis** is rector of Trinity, 26 White St., Haverhill, Ma. 01830.

Upper So. Carolina — **John McReadie Barr, III**, **Glenn Hamilton Gould**, and **Robert Rector McGee**.

Diaconate

Alabama — **Paul John Andersen**, curate, Calvary Church, Washington, D.C.; (for Missouri) **Samuel Mitchell Burns, Jr.**; **John Harroll Elledge, Jr.**, in charge of St. Mary's, Jasper, Al.; **Henry Lee Hudson**, curate, Nativity, Huntsville, Al.; and **Jack Fowler Wilson**, O.H.C.

Missouri — **Patricia Handloss**, add: 99 Brattle St., Cambridge, Ma. 02138.

Chicago — **Louis Roy Tarsitano** and **Stephen Otte Voysey**.

Eastern Oregon — **Carol Rose**.

Southwest Florida — **Ronald N. Johnson**.

Upper So. Carolina — **Mellie Hussey Hickey**, and **Harold Edgar Morgan, III**.

Seminaries

St. Andrew's Seminary, Manila — The Rev. **Robert B. Hibbs** is dean of the seminary succeeding the Very Rev. C.H. Clark, who has retired.

Deaths

Mary Elizabeth Ellis Craig, 59, wife of the Rev. Canon William E. Craig, died June 2, in Salina, Kan., after a long illness. A graduate of St. Margaret's House, she had taught for some time in a school for Indian Children. More recently she had been secretary for Christ Church Cathedral, Salina. Memorials are suggested for St. Francis Boys Homes, Salina, or the cathedral.

Frank Ober Marvin, 18, son of the Rev. and Mrs. William J. Marvin, Birmingham, Ala., was killed in an automobile accident on May 14.

Ordinations

Priesthood

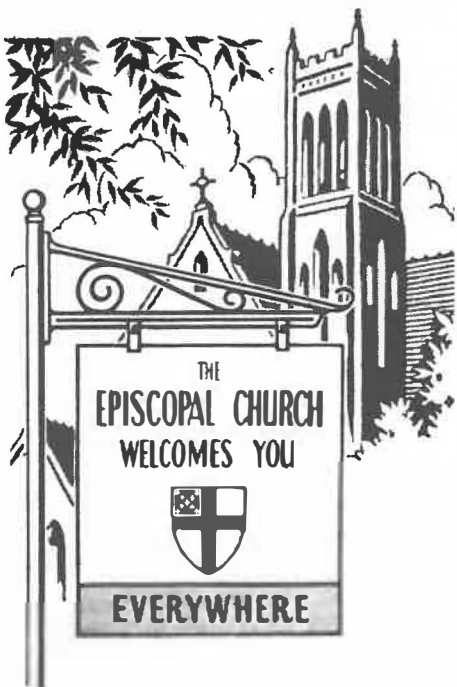
Alabama — **Charles Everest Johnson, Jr.**, in charge of Resurrection, Gadsden, Al., and of the Episcopal congregation at Fort McClellan base chapel; and **Richard Byron Putman**, diocesan associate in Christian education.

Massachusetts — **Linda L. Grenz**, add: 41 Kirkland St., Cambridge, Ma. 02138; and **David C. Toomey**, add: 67 Washburn St., Cambridge, Ma. 02140.

Eastern Oregon — **Kenneth Crysler**.

SUMMER 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



LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th and Spring
The Very Rev. **Charles A. Higgins**, dean
Sun 7:30, 9:25, 11

LA JOLLA, CALIF.

ST. JAMES-BY-THE-SEA 743 Prospect St., 92037
The Rev. **Benjamin V. Lavey**, r
Sun 7:30 H Eu, 9 Family Service, 11 Choral Service. Daily Eucharist. Holy penance, 1st Sat, 5 to 6

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

LOS ANGELES, CALIF. (Hollywood)

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

SAN DIEGO, CALIF.

ST. LUKE'S 3725 — 30th St.
Sun 8 HC, 10 Cho Eu (1S, 3S, 5S), MP (2S, 4S). Sun 10 S.S. & child care. Wed 11:30 HC, HS; Fri 3:30 HC

WOODLAKE, CALIF.

(Near Sequoia Nat'l Park)
ST. CLEMENT'S 498 N. Valencia Blvd.
The Rev. **Donald A. Seeks**
Sun HC 8 & 10. Wed HC & Healing 10

DANBURY, CONN.

ST. JAMES' Downtown West St.
The Rev. **F. Graham Luckenbill, L.H.D.**, r
Sun 8, 9:15, 11; Thurs 10

CANDLEWOOD LAKE

STONINGTON, CONN.

CALVARY CHURCH 33 Church St.
Sun 8 HC; 10 HC 1S & 3S. MP & HC 2S & 4S. Daily MP 9 ex
Wed & Sat; Wed HC 9:30

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 B; Mass Daily 7; also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15 except Wed; Wed 6; C Sat 4:30

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

Continued on next page

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.

SUMMER CHURCH SERVICES

(Continued from previous page)

CHICAGO, ILL.

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

DODGE CITY, KAN.

ST. CORNELIUS' First Ave. at Spruce
The Rev. R. W. Treder, r
Sun 7:30 HC, 10 HC (1S & 3S); Wed HC 10

BALTIMORE, MD.

GRACE & ST. PETER'S Park Ave. & Monument St.
Sun 7:45 Matins, 8 H Eu; 10 Choral Eu & Ser. Wkdy H Eu:
Tues 11:30; Wed 6

BOSTON, MASS.

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

CHATHAM, CAPE COD, MASS.

ST. CHRISTOPHER'S Main St.
The Rev. Carl G. Carlozzi, D.,Min., r
Sun 8 HC, 10 HC & Ser (MP & Ser 2S & 4S)

FALLS CITY, NEB.

ST. THOMAS 16th at Harlan
Fr. Carl E. Gockley, r
Sun Masses 7:30, 10:30

LAS VEGAS, NEV.

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

NEWARK, N.J.

GRACE CHURCH 950 Broad at Federal Square
The Rev. George H. Bowen, r
Sun Masses 8 & 10; Mon thru Fri 12:10; Sat 9:15

ALBUQUERQUE, N.M.

ST. JOHN'S CATHEDRAL 4th & Silver, SW
Sun HC 8, 9:15, 11. Mon, Wed, Fri, Sat 12:05, Tues & Thurs 10

SANTE FE, N.M.

HOLY FAITH 311 E. Palace Ave.
Rev. Donald L. Campbell, r; Rev. W. J. Marnier, c
Sun 8 & 10; Thurs 10; Fri 12:10

BROOKLYN, N.Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
The Rev. Frank M. Smith, D.D., r
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., r
BCP Holy Communion 8 & 10:30

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. BARTHOLOMEW'S

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

EPISCOPAL CHURCH CENTER

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

EPIPHANY

1393 York Ave., at E. 74th St.
Ernest E. Hunt, III, r; Lee A. Belford, George Benson, John
Pyle, William Stemper
Sun 8, 12:15, 10:30 MP (HC 1S & 3S). Wed 6

J. F. KENNEDY AIRPORT PROTESTANT CHAPEL

Middle of airport near IA Bldg.
The Rev. Marlin L. Bowman, chap.
Sun Mass 1 followed by Happy Hour

ST. MARY THE VIRGIN

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

ST. THOMAS

5th Avenue & 53rd 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; Mon-Fri MP 8, HC 8:15,
12:10, EP 5:15; Tues HS 12:30; Wed HC 5:30; Church open
daily to 6

TRINITY PARISH

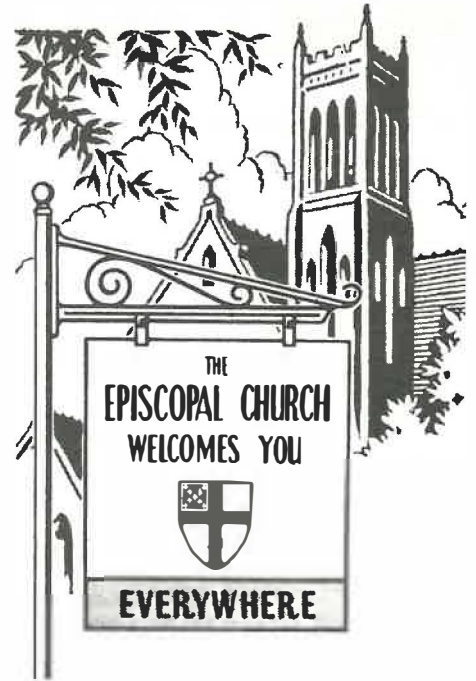
The Rev. Robert Ray Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
The Rev. Bertram N. Herlong, v
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15;
Sat HC 9; Thurs HS 12:30

ST. PAUL'S

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

UTICA, N. Y.

GRACE CHURCH Downtown
The Rev. S. P. Gasek, S.T.D., r; the Rev. D. E. Remer, c; the
Rev. L. C. Butler
Sun H Eu 8, H Eu & Ser 10; Int daily 12:10



CHARLEROI, PA.

ST. MARY'S 6th and Lookout Ave.
The Rev. Keith L. Ackerman, r; the Rev. Jack V. Dolan, c
Sun Mass 8:30, 10:30. Daily: As announced. American Shrine
of Our Lady of Walshingham.

HERSHEY, PA.

ALL SAINTS' Elm and Valley Road
The Rev. H. B. Kishpaugh, r; the Rev. W. L. Hess, assoc
Sun H Eu 7:30 & 10; Wed 10

PHILADELPHIA, PA.

ANNUNCIATION B.V.M. 12th and Diamond Sts.
Sun Masses: 8, 9:30 & 11. Daily Mass. C Sat 4-5. Exposition &
Ben 1st Fri 7. A Traditional Anglo-Catholic Parish.

CHRIST CHURCH

2nd St. above Market
The Rev. Ernest A. Harding, D.D., r
Sun 9 HC, 10:30 MP & S, 1S & 3S HC

ST. CLEMENT'S

20th at Cherry Sts.
The Rev. E. Hendricks, r, the Rev. W. Fox, ass't
Sun Masses 8, 9:15, 11 Sol, 6:15. Daily, Mon, Tues, Wed & Fri
7, Fri 12:10, Thurs 10:15 (St. Anna's Home), Sat 10. C Sat 5

MYRTLE BEACH, S.C.

TRINITY Kings Hwy. & 30th Ave., N.
The Rev. Dr. H. G. Cook, r
Sun HC 8. HC & Ch S 10 (1S & 3S), MP & Ch S 10 (2S & 4S);
Thurs HC 1; HD as anno

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. Jack E.
Altman, III; the Rev. Lyle S. Barnett; the Rev. Canon Don-
ald G. Smith, D.D.
Sun Eu 7:30 & 9; Sun MP 9 & 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 Road
The Rev. Canon James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5; Daily MP & Eu 6:45 ex Thurs 6:15;
Also Wed & HD 10; EP daily 6

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



Church of Our Saviour, Atlanta, Georgia