October 20, 1974 30 cents

The Living CHURCH

Jeannie Willis

The Rev. Luis Serrano prepares to celebrate at Quilapa [story, p. 3].

Executive Council Report

AROUND & ABOUT

—— With the Editor ——

Recently I came upon a passage from Coventry Patmore (1823-1896) which astonishes me, partly because it comes with the impact of complete novelty to me but mainly because it is so importantly true. He wrote:

"There is a perfectly simple test by which you may know whether you have attained the region of divine perception. The particular sayings and narratives of Scripture, which have seemed, if we would confess it, the most utter nonsense and absurdity, or mere figures of speech, will gradually become centres of ineffable light, and self-evident truths of being; there will be no more doubt as to your seeing the right meaning than there is about the key that fits the lock, or the answer, when given, to an ingenious enigma; and these sayings and narratives, from being habitually passed over as hopelessly unmeaning or as 'Eastern' hyperboles and *façons de parler,* will carry henceforth the only instructions worth listening to."

The longer I live with the Bible and say my prayers the more aware I become of something that is happening in me, and I hope it's the thing Patmore is talking about: What was nonsense in the Bible to me yesterday becomes good sense today and will become perfect and divine sense tomorrow, unless I quit growing. A score of examples come instantly to mind. One is the assertion found in the Psalms and elsewhere that atheism is a matter of the heart rather than the head. "The fool hath said in his heart, there is no God" *(Psalm 14:1).* For a long time I wasn't buying that, holy writ though it was. I was sure I knew some very intelligent people who were saying with their excellent brains that there is no God. Today I find myself seeing the Psalmist's statement as not only true but obviously true. How could I have missed it? To be sure, a person may not only tell us but tell himself, and believe it, that he is an atheist because his intellect can find no reason for believing in God. There is a sense in which a person can be both self-deceived and sincere. He may not know that he is deceiving himself about his real reason for disbelieving in God. The decision to disbelieve is made in what we call today the subconscious; the Bible calls it the heart (though it means much more by that word than the term "subconscious" implies). When people "reject the God-hypothesis," as one atheist solemnly put it, it is really because in their hearts they are resolved not to take upon themselves the grave personal inconveniences which attend fervent belief in the living God.

Let's call this Patmore's Principle:

Many of the divine truths which God has caused to be written in the holy scriptures cannot be seen simply by our reading them; they can be seen only by our growing into the vision of them.

•

To a priest who holds that because the Canons of the Episcopal Church now refer to female deacons as deacons rather than deaconesses TLC should do so too:

I do not look to the Constitution and Canons for a strictly proper definition of such terms; I look to the dictionary, and in any reputable one I find that a deaconess is a female deacon. So I do not accept your thesis that if we are to use these terms correctly we must accept as the final arbiter the church canons.

Having said that, I will add that I have growing doubts about the propriety of our established usage. I do not deny that a deaconess is a deacon; I only contend that a female deacon is a deaconess. We have no pejorative intent whatever in our usage. I feel very strongly that the divine endowment of sexuality enhances the worth and dignity of a person, so that a woman is *more* than a person—she is a woman. And, as has been said, a man's a man for a' that, and I hope we can keep it so. Whenever we speak to or about anybody that person's gender should be specifically recognized, in any appropriate way, to respect and honor it. Why shouldn't we use such terms as poetess, authoress, actress, deaconess, priestess? Our practice is hopelessly inconsistent. We call a female waiter a waitress but if we call a female deacon a deaconess somebody hollers foul. (Can it be that the protester feels that deacons are somehow more important than waiters? If so, he should look up the New Testament references to deacons and see how this order actually got started, and why.) Our very civilized French friends make the sexual distinction in such terms as *masseur* and *masseuse* and in many other ways. I want us to do so, and especially in these days when the unisex movement is driving us along the perilous path toward the obliteration of sexual distinctions.

I do not, then, regard the term "deaconess" as "incorrect, obsolete, and noncanonical." But many of our readers regard our practice as evidence of a prejudice against the ordination of women. So, reluctantly and with an uneasy feeling that I may be doing the wrong thing, I am modifying this practice in the direction of a conformity to usage which is indubitably current but only dubitably correct.

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THE KALENDAR

October

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27. Trinity XX / Pentecost XXI
28. St. Simon and St. Jude, Apostles
29. James Hannington, B., & His Companions

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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.*

Correction

In the article concerning the consecration of Bishop Cochran as Bishop of Alaska [TLC, Sept. 22], it is stated that Jack Rowe gave his father's pectoral cross to the new bishop. His father's name is given as Peter Titus Rowe. Bishop Rowe's name was Peter Trimble Rowe. The name Trimble was his mother's maiden name.

GENEVIEVE L. WEISSE

Sheboygan Falls, Wis.

Lest We Forget

Recently you proposed an observance of the anniversary of the Book of Common Prayer. I would invite you to endorse the observance of another anniversary, the centennial of the adoption of the Canon on Ritualism, at General Convention of 1874.

This canon forbade elevation of the elements, and any act of adoration such as "bowing, prostrations, or genuflections," and provided for admonition and eventual trial of any offending priests.

Thirty years later, in the general revision of the canons, this one was quietly dropped, but long before that had been made a dead letter by the repeated acts of tender loving disobedience by the Anglo-Catholics. There was but one prosecution, and that ended with an admonition.

In this year of the Philadelphia story, perhaps it might be appropriate to celebrate this canon which produced the most extensive conscientious defiance of canon law in our church's history.

(The Rev.) F. SANFORD CUTLER
Church of the Redeemer

Morristown, N.J.

The Human Touch

I write in response to "Around and About" [TLC, Sept. 1]. In the concluding paragraph you quote at length from a layman who seems to be very upset because his priest attended a counseling school "where some psychologist taught him that body contact is a great balm for the spirit." Further in the paragraph he deplores the fact that his women are "at the point where they are reluctant to have our priest call at our home, let alone call on him at a time of sorrow, because of the ordeal of kissing, squeezing and hugging they will have to endure."

I wonder how this gentleman and his family respond to the passing of the peace as it is often carried out under the mandate of the trial liturgies. Although I have great sympathy with his understanding of this "handling" which seems to be going on, as a transactional analysis analyst the whole bit bothers me. I wonder why "his women" are so inhibited and why he describes squeezing, hugging and kissing as an "ordeal." I suspect that his poor priest is simply trying to make evident his Christian love. There is no substitute for the human touch in communication. The gentleman at the last suggests that the clergy should be told to keep their hands to themselves. Does he know that the laying on of hands, both for healing and in parting, has been a tradition of the church from the very beginning?

(The Rev.) FRANCIS BAYARD RHEIN
Trinity Church

Upperville, Va.

> It may be that this gentleman and his family have the good fortune to belong to a parish where the "peace" is not passed. In any event, it is not mandated by any of the trial liturgies. **Ed.**

Draft Dodgers Abroad

Your editorial on amnesty [TLC, Sept. 8] in which you quote from the Rev. G. B. Wood, seems to be in fair agreement with President Ford's announced policy, as well as with most Americans, including those of us who live "overseas."

Most statements on amnesty for draft dodgers assume that all draft dodgers are eagerly waiting to return to the United States, reassume full citizenship obligations, and settle down. Here in Canada, many exiles have good jobs, have married Canadian girls, and have no intention of returning to the U.S. as residents. These, and I suspect they are the majority, only want visiting rights. I do not hear of any plans being offered which would benefit these men or their families.

ROBERT E. SARGENT

Toronto, Canada

The "Whole" Ministry

The Rev. Leopold Damrosch writes [TLC, Sept. 15] that he is working for the day when the apostolic ministry may be made "whole" by the inclusion of women. Does he mean it wasn't "whole" in Jesus's day? He, to whom "all hearts are open, all desires known" knew as much about sex as anyone, then or now. Or does Canon Damrosch think Jesus was conditioned by the patriarchal society in which he lived? Some one has said that, by the same reasoning, since Jesus chose only Jewish apostles, we should have

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only Jewish clergy. But the Jews were God's chosen people and the Son of God also chose Jews. But they received him not, so the Gospel spread everywhere, and the Holy Ghost spoke in all tongues in Jerusalem on Pentecost.

St. Paul forbade women speakers in the church. I wonder if the question of female ordination had arisen then? And I wonder if the prophets countenanced female priests? Remember who spake by the prophets?

The only woman I ever met who wanted to be ordained in our church (she was married) said she would take two years off to have a baby! She doesn't even know the facts of life.

KATHARINE N. BECK
Royalton, Vt.

Personhood and Procedures

I was an admirer of Dr. Charles V. Willie until his recent resignation from the House of Deputies [TLC, Sept. 15]. Those who back out and refuse to stay and fight for their convictions cannot remain heroes to me. I take issue with his statement that "concern for personhood always takes precedence over concern for procedures." I would say, rather, that it is concern for personhood which makes for the establishment of procedures. What about the personhood of the thousands who do not support illegal acts, whether it be by men or women? Are not our bishops, when they sit in collegiality, responsible for upholding the law of the church, rather than having concern for one or a few individuals? Dr. Willie's citing of Gamaliel is not very fitting, since here was a man of power and influence who could sway the powers-that-were by that influence. Can we say that Gamaliel acted to the benefit of the majority?

I feel that the right to participate in the life of the church, by all sexes, races, inclinations, etc., has to be earned and worked for and prayed upon, not taken lawlessly by a few dissidents. It would be good to hear from some of the women deacons who did not participate in the Philadelphia fiasco. They seem the more intelligent of the lot.

(The Rev.) PHILIP M. GAMACHE
The Episcopal Church of the Atonement
Bronx, N.Y.

What Price Ecumenism?

For years I have more or less mutely listened to various arguments in which one side would say that we cannot do this or that because it might jeopardize our relationship with Rome or other Christian bodies. I now hear that same argument raised in relation to the matter of the proposed ordination of women to the orders of priests and bishops.

I would like to see us in communion with the Church of Rome as much as any other Anglican. However, I feel that this is not to be sought at the price of perpetuation of error. If it is right to ordain women then we should do it whether Rome approves or not. If it is wrong we should not do it even if Rome should some day approve it. I see no reason why Anglicans must wait in this or any other issue for the leadership of Rome or any other body. The Holy Spirit, I believe, may very well use the Episcopal Church to lead others, and ourselves, out of error and in to light. There are signs that this is indeed happening.

I have nothing but good will for our Roman brethren but as you said in "Around and About" [Sept. 22], albeit in another context, "we do not require Roman acceptance of orders in our church." Let us do what we are led to do and leave it to the Holy Spirit to lead others to do the same and if God places us in the leadership in this or any matter then let us face these other Christians in charity and as much humility as we can muster.

(The Rev.) ROBERT C. JOHNSON, JR.
St. Thomas By-the-Sea
Laguna Beach, Fla.

Who Ordains?

You say in your editorial [TLC, Sept. 22], that it is Christ, the head of the church, acting through his church, who ordains. I don't know whether you mean by "church" all Christians, the group of churches with the historic episcopate, or the Episcopal Church. Assuming that you refer only to the Episcopal Church, I would contend that the congregation at Philadelphia, for the greater part, at least, were members of the church.

Matthew 18:20 quotes Jesus as saying, "Where two or three are gathered in my name, there am I in the midst of them." This saying does not mean that the two or three become forthwith infallible, but it does mean that if a group of people assemble in the name of Jesus, it is obvious that they have some acquaintance with him. His influence, or spirit, is therefore among them. But so are the egos of the group. I don't know how we can decide whether any decisions and acts of the group are Christian except by testing them by what we know of the character of the historic Jesus.

Certainly, Jesus was in favor of removing restrictions that limit the freedom, the goodness and the creativeness of human beings. One may argue that such restrictions cannot be removed before the "fullness of time." With women's suffrage widespread, with women having a very large share in managing the world economy, with women functioning freely in the major professions, I certainly think the time has fully come for admitting women to the priesthood. If you leave the matter to canons and conventions, a militant fundamentalist minority may delay progress indefinitely.

(The Rev.) JOHN B. MATTHEWS, (ret.)
Lake Placid, Fla.

Campus Ministry

Many thanks for Fr. Kater's update on campus ministry. [TLC, Aug. 11]. If some college chaplains are tired of always trying to stay fashionable and relevant, they might want to take a look at the "program" at the University of New Mexico. Under the leadership of the Rev. William E. Crews, backed by a core of faculty, staff and townies, Canterbury has been a place where the people of God gather to do the liturgy and study the biblical and catholic faith. Fr. Crews and the worshiping community at Canterbury have survived the social activism of the '60s and the Jesus Freaks (still strong in this part of the country), not by being fashionable but by offering an alternative. He calls it Blessed Irrelevance.

MARK B. THOMPSON III
University of New Mexico
Albuquerque, N.M.

Books

STORY AND REALITY: An Essay on Truth. By **Robert P. Roth.** Eerdmans. Pp. 197, paper. $3.45.

The Gospel—the Christian story—is not history, not thought, not a feeling of dependence nor noble emotion. The Gospel is a happening, a story in which man is one character among others. Stories are told whether they are true or fictional; you do not remove the dragons before telling a story because philosophically you do not believe in dragons. Reality can be best expressed in story—in fact, says Dean Roth, story is the only way to express reality—and the Christian Gospel, which expresses the ultimate reality, God's Word to man, is story. "Story is the nature of the very reality of which the Gospel speaks," Roth says, adding that "by story we can grasp this better than by thought or feeling or action."

Pursuing this thesis, Roth, dean of Northwestern Lutheran Seminary in St. Paul, Minnesota, begins by analyzing story as sign, its nature and semantics, and finally, by developing the role of history and faith in story. He shows that the Gospel combines history with myth; that in the Gospel all creatures, historical and non-historical, confess the lordship of Jesus to the glory of the Father. But the Gospel is not merely history nor merely myth; it is authenticated by *faith*. "We are grasped by God in faith."

Having spent the first third of the book introducing the idea of story, Roth perceptively and thoughtfully examines a number of classic and modern works of literature to see how God's voice speaks through them. He concludes by showing the Gospel story illuminated by the understandings thus gained.

This is not an easy book but it richly repays time spent in its study. Roth is thoroughly familiar with the literature he cites, and brings a deep philosophical and theological understanding — in its profoundest sense — to his thesis. This brilliant illumination of a complex consideration splendidly refutes some facile pseudo-intellectual studies currently being put forward in support of a fundamentalist interpretation of Holy Scripture. I recommend it unreservedly.

DOREEN ANDERSON WOOD
St. Mark's Parish
Jonesboro, Ark.

THE NEW POLYTHEISM: REBIRTH OF THE GODS AND GODDESSES. By **David L. Miller.** Harper and Row. Pp. 86. $4.95.

It was perhaps inevitable that the Death of God movement, together with its conditioning factors, should bring in its wake a resurgence of polytheistic thinking and piety. The present book, an important representative of this resurgence, brings together a number of the tendencies towards polytheism at work in the cultural life of our time and draws them into sharp focus, with both enthusiasm and something, it would seem, that approaches ecstatic joy.

Dr. Miller, associate professor of religion at Syracuse University, essays first of all to indict the monotheistic tradition of Western thought. His strictures are to be taken seriously even though some of them are fairly shrill. Monotheistic thinking "is abstract, formal, logical and speculative," (all pejorative terms in the author's vocabulary), and is unable to "put man in touch with life." It has lost "its potency, its uniqueness, its power," and has become an "imperialism of the mind over the feelings." It has given rise to "a chauvinistic view of the feminine." And monotheistic theology, we are told, is suffering decline, if not demise, because "it forgot the Gods in the name of God." More strongly, if somewhat cutely, the writer avers that "that orthodox theological tradition has had mononucleosis too long. . . . It has been an infectious disease . . . sapping the very energy out of the life of faith. Professional theology, like mononucleosis, just makes one tired."

The Western theological tradition, Dr. Miller insists, has utterly failed and only polytheism makes possible a re-viewing of its 2000 year dominance. Polytheism can answer to the "pluralistic understanding and multiple meanings that flow through contemporary social and psychological reality," and has the power to confer "the freedom we need to acknowledge variousness and manysidedness."

It appears that Miller advocates a considerably demythologized version of polytheism for he claims that it is "the name given to the disparateness in symbolic explanation and in life." Still our very life "is polytheistic . . . deep down" and "the Gods and Goddesses live through our psychic structures" and "are given in the fundamental nature of our being." Given the truth of this, the function of the new polytheism is to enable us to recognize the truth of our condition and to escape from the tyranny of "trying to get it all together," welcoming the opportunity "to keep it all apart," viz., the freedom to affirm "the radical plurality of the self."

The chief critical difficulty I have with this line of thought and with the book as a whole concerns the last phrase just quoted. "The radical plurality of the self" has two essential foci, "radical plurality" and the "self." Miller tends to place an almost exclusive emphasis upon plurality without recognizing that the concept (and reality) of the self radically qualifies the

Continued on page 14

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Trinity XIX / Pentecost XX

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EXECUTIVE COUNCIL REPORT

The fall meeting of the Executive Council of the Episcopal Church was the first one presided over by Presiding Bishop John M. Allin at the usual meeting place—Seabury House, Greenwich, Conn. It was an orderly one from which members and visitors came away feeling that in a time when the church's membership at large is torn by many divisive factors it is imperative for the church's leaders to keep their cool; and keep their cool the council members generally did at this meeting.

In his Message from the Chair, the Presiding Bishop noted the demand of some people for a special General Convention to be held before 1976 for the purpose of dealing with the issue of the ordination of women. He said: "If a great majority of the church calls for a special General Convention I will respond. My conviction at present, however, is that we need full use of these next months to enable the church to resolve these burning questions [raised by the Philadelphia ordinations]. The energy and money that a special General Convention would require are desperately needed on many other fronts."

One urgent need the church confronts at this time, as Bp. Allin sees it, is that of devising "new methods and models for funding the church's mission. Our present method," he said, "is antiquated and inadequate. More people must be given a first-hand experience of the church's engagement in mission."

He went on to describe the general approach he favors, which would shift the decision-making and the responsibility from national church leadership and budgets to the levels of the provinces, dioceses, parishes, and individuals.

The Presiding Bishop stressed service as "the keynote of the Christian mission," noting that "the only proof of Christian love is in the quality of service offered by the lover."

To this reporter it seemed that Bp. Allin has a strong conviction that the true fulfilment of the church's mission is accomplished only to the extent that each individual member of the church truly "gets into the act"—whether that "act" be centered upon world hunger, the Vietnam generation, the prison miseries, "the bored — both wealthy and poor," and some others which he mentioned. To illustrate, in his words: "The hungry of the world cannot be fed merely by increasing production. The well fed must learn to fast as well as pray, to give more and require less, to serve in delivery systems and coordinate production efforts rather than strike for higher wages or demand greater returns from investments."

Appointments Confirmed

The council confirmed without debate or discussion several of the Presiding Bishop's appointments to the professional staff of the council.

These include the Rev. Winston Ching and Nancy Oyama to be Asia America ministry officer and assistant, respectively; Elizabeth Crawford to work in the office for Youth and College Ministries; and the Rev. Page Bigelow to assist with the church's plans for the national bicentennial observance.

Also recently appointed, to serve as chaplain in the church center and an assistant to the Presiding Bishop is the Rev. Jack Biggers, who for eight years has served as a missionary in Malawi. The government of that country cancelled his work permit so he was forced to return to the U.S.

Special GC Resolution

The Rev. Paul Washington, a councilman from Philadelphia, presented a resolution on behalf of several groups within the church urging a special General Convention to deal with the issue of women and priesthood.

Among the "whereases" of the resolution were assertions that the General Convention has hitherto failed "to adopt policies and programs directed toward ending the oppression of women" and that the Executive Council carries out "policies that are sexist, discriminatory, and prejudicial toward women."

After some discussion the motion was overwhelmingly rejected.

Social Responsibility in Investments

The annual report of the committee on Social Responsibility in Investments was given by its chairman, Councilman Paul M. Neuhauser of Iowa City, Iowa, and provided solid evidence for encouragement that the effort of this church and others to make corporations more mindful of their social responsibilities, through the use of proxy power at shareholders' meetings, is gradually having some good effect here and there if not everywhere.

"There have been changes for the better in the employment practices of most companies operating in South Africa" as a result of such church-sponsored efforts, Mr. Neuhauser reported.

He stressed the need for continuing dialogue and conversation with the corporations as "a unique opportunity for the church to help to shape corporation policies and actions." He advised the council that in his judgment there is growing need for a full-time agent of the church to work in this field.

In the discussion that followed this report, Bp. Gray Temple of South Carolina brought up the point that the church should try to make its position on such issues known to those who teach business ethics in the business schools.

Social Ministry and Concerns

Chairman of the committee on Social Ministry and Concerns is the Rt. Rev. Francisco Reus-Froylan, Bishop of Puerto Rico. Under his leadership the Episcopal Church has led what is a continuing struggle against mining interests whose plans for Puerto Rico threaten the economic and physical well being of the people of that island.

He asked the council to "reaffirm its decision taken in 1971 to stand by the Diocese of Puerto Rico in its effort to postpone mining in Puerto Rico until such time when technological know-how can be developed in such a way that the well-being of the people of Puerto Rico can be insured."

Bp. Reus-Froylan asked also for an emergency grant of $25,000 to his diocese for help in carrying on its struggle against political and industrial interests, in which struggle, he explained under questioning, the Episcopal Church must stand virtually alone among the churches.

In the discussion of this issue Councilman Dupuy Bateman of Pittsburgh questioned the competence of the church to deal in this way with this issue.

Eventually, when the two requests of Bp. Reus-Froylan were put to a vote, both carried.

The committee also presented to the council for action a statement on "clemency and earned re-entry" for men who in one way or another are in the position of being affected by the government's policy and program of conditional amnesty.

This statement is essentially a recommendation that the Executive Council's staff "supply information and resources to assist the church to develop ministry in this area." It makes no judgmental comment upon the government's program and expresses only a pastoral concern for those affected and a desire that the church will do the best job that it can of helping people to deal with whatever they face.

However Councilman Robert P. Davidson, of Guerrant, Ky., insisted that the council must say something more about the issue. He tried unsuccessfully to persuade the council to add a preface to the statement which would express dissatisfaction with the government's earned reentry program which, as Mr. Davidson sees it, falls short of "full reconciliation."

He proceeded to draft a separate resolution. When this finally came to the floor it was adopted, after some discussion. In its "whereases" the Davidson resolution asserts that "it appears that a great many of our young men and their families' lives (*sic*) will remain unreconciled and away from our country" and it declares that "this Executive Council's understanding of the church's ministry in forgiveness and community-building moves us to state that the Clemency and Earned Re-entry Program [of the government] falls short of the Gospel standards."

The Modeste Report

Some members of the council and of the press raised the question of what has become of the special report on the General Convention Special Program (GCSP) of which Mr. Leon Modeste was director.

Last year, after the 1973 General Convention, Mr. Modeste was to have been separated from the staff, and the program which he headed was to be terminated, with its function of "empowerment" being taken up into new programs under different leadership.

But Mr. Modeste was not discharged as of Dec. 31, 1973. Instead, he was retained as a result of a deal with him made by the then Presiding Bishop, the Rt. Rev. John E. Hines, whereby he would be retained at full salary for the first six months of 1974. During this period he was to prepare a report and summary of the GCSP.

At this meeting the fate of the project was reported by the executive for administration of the Executive Council, the Rt. Rev. Milton Wood, who has come on since the arrangement between the Presiding Bishop and Mr. Modeste was made.

He explained that a contract had been made late in December, 1973, with Mr. Modeste, in which it was provided that after the report was completed the church would have the first refusal of it—that is, the right to decide whether it wanted to publish the report. That decision has been made, and the report will not be published by the church and distributed among the church's membership for all to see.

That's not all, however. The contract provides that if the church does not publish it Mr. Modeste may. In other words, although he was paid to prepare the report for the church the report is in effect his property, as its author, and he may do with it as he pleases.

A copy of the report was made available to those at the meeting for anybody who wanted to see it, but Bp. Wood explained that under the terms of the contract it would not be possible for the church's leaders to make copies of it for general distribution until Mr. Modeste has decided what he wants to do with it.

So the Episcopal Church, like the United States, has a nice problem of whether its government owns papers which it has paid one of its employees to prepare for its use.

For those who may be interested in what the Modeste report has cost the church, here are the figures: Consultant's fee (Mr. Modeste's), $16,131; expenses of project (unspecified), $6,000; copy editor, $300: total, $22,431.

The title of the 80-page manuscript is *Mission Empowerment.*

PBFWR

Because of the mounting world hunger crisis there is a marked upturn of concern in the church leadership with the kind of needs to which the Presiding Bishop's Fund for World Relief (PBFWR) is addressed.

Mrs. Marion Bingley presented the report of a recent all-day meeting, chaired by Bp. Allin, in which attention was focused upon the need to educate and sensitize the membership of the church to its opportunities and responsibilities for service in this area.

Her report included an itemized statement of grants that have been made or authorized since the last council meeting.

Finance

Councilman Walker Taylor, Jr. and Treasurer Lindley Franklin reported for the finance committee.

Dr. Franklin said that 1974 quota payments from the dioceses are down about $150,000 at the present time, largely because one diocese has had to reduce its quota drastically and another diocese has run into severe difficulties.

The treasurer reported also that a judge has ruled that the Episcopal Church Center ("815") is used for religious purposes and therefore should not be taxed. The city of New York disagrees and has tried to collect taxes for the property. The city is appealing its claim.

Communications

The committee on Communications met earlier this year with representatives of the group known as Episcopal Communicators, and the Rev. Robert Parks, councilman from New York City, presented the committee's report on that meeting and on other matters.

He raised the question for the council to think about: Should there be a press secretary to serve the Presiding Bishop's office?

Dr. Parks also presented a resolution, for the committee, urging a policy of open meetings wherever possible on all levels of the church's life. This was carried.

Ecumenical Relations

Chairing the committee on Ecumenical Relations is Mrs. John S. Jackson, Jr., of Lake Oswego, Ore. She presented a resolution calling for the appropriation of $1,200 from the Faith Offering of 1973 for 1974 support of the National Council of Churches' recently established Office of Christian-Jewish Relations.

The motion carried.

Council on Ministry

The Rt. Rev. Robert R. Spears, Bishop of Rochester, presented to the council a special report of the Council on Ministry, which was established by the General Convention "to study the trends of ministry within this church and to determine what components are needed for a comprehensive support system for that ministry."

The group met recently to consider its response to the "issues illustrated by the service in Philadelphia on July 29th."

The statement of this response is carefully worded, but obvious, propaganda for the priesting of women. It asserts that "there exist certain limitations to ordination which are scripturally unjustified and that these should be removed."

The statement employs the terms "sexism" and "racism" in such a way as to suggest that those who oppose ordination of women to the priesthood are sexists.

It seemed strange to this reporter that the statement was received by the council with almost no comment, but so it was.

Education

Acting on the motion of the Rev. William V. Powell, councilman from Stillwater, Okla., and chairman of the committee on education, the council allocated $10,000 to the Episcopal Conference of the Deaf for the purpose of providing staff for a national program of Christian education for the deaf.

Evangelism

The Rt. Rev. Harold Gosnell, Bishop of West Texas, chairs the committee on evangelism.

He asked that the council "move at once to explore the proposal of producing and funding a new Church's Teaching Series," on the basis that "significant and dramatic changes have taken place in the structure, shape and presentation of the Christian faith in the last twenty years,

making earlier materials in this field dated and unhelpful as evangelistic tools."

His motion carried, and the resolution calls for a meeting of representatives of education, lay ministries, evangelism, and Seabury Press before the December meeting of the council at which they are to report and make their recommendations.

Mission

What was probably for all present the most interesting and heartening part of the meeting was the report, by several, of the committee on National and World Mission, of which the Very Rev. Gerald N. McAllister, of San Antonio, Tex., is chairman.

In the course of this presentation personal reports by several members of the council were made of their experiences attending conferences on mission in Asia, Africa, and the Western Hemisphere.

These reports had to be heard to be appreciated. Especially memorable were those given by two council members who had attended meetings in Africa—Mrs. J. Brooks Robinson, of Great Falls, Mont., and the Rev. Paul Washington of Philadelphia. These two speakers brought to the council strong confirmation of what is coming to be increasingly recognized all over Christendom, namely, that African Christians are doing the best job that is being done anywhere today of evangelizing their part of the world. The council clearly recognizes that Christians of the older churches like the Episcopal Church U.S.A. may have to learn how to do today's and tomorrow's evangelizing from the new churches like those in Africa.

The Rt. Rev. Lani Hanchett, Bishop of Hawaii, told the council of his experience at recent meetings in Southeast Asia, stressing the fact that in that part of the world the Japanese Church of the Anglican Communion is giving a very positive lead to its neighboring churches in mission.

New Member

The resignation from the council of Dr. Charles V. Willie of Cambridge, Mass. [TLC, Sept. 15] necessitated an election of a person to replace him. A nominating committee chaired by Mrs. J. Wilmette Wilson, of Savannah, Ga., presented the names of four nominees.

In the discussion of these candidates prior to the voting the racial identity of each one was pointedly stated. Mrs. Wilson informed the council that two of the four were black. One of these two, Mrs. Leona E. Bryant of St. Thomas, Virgin Islands, was elected on a second ballot.

Development

A plea for a "dynamic" budget as distinct from a "static" one was made to the council by Oscar C. Carr, Jr., who heads the church's development program.

A dynamic budget, as he defines it, is one that answers the question, "What needs to be done?" while a static budget answers the question, "What can we afford?"

"With the wealthiest denominational membership of any church today, we are one of the poorest churches," Mr. Carr told the council, as he pleaded for a change in philosophy and practice of stewardship throughout the church — beginning at the top.

Other Matters

Council approved a charter for a compensation committee to deal with matters relating to compensation of the national church headquarters staff.

Bp. Gosnell reported for the committee on the Message from the Chair. The report contained several resolutions and recommendations, all of which were favorably acted upon, to wit:

Resolutions of gratitude for the services of the Rev. William Heffner, who is leaving the council staff to become rector of St. Mark's Church, Mount Kisco, N.Y., and the services of the Very Rev. Dillard Robinson, of Newark, N.J., a councilman whose two-year term as a provincial representative had expired;

A resolution that the church's diocesan press service be instructed to circulate to all its recipients a clear summary of the judicial processes that could be invoked under the canons of this church with regard to the bishops and ordinands who figured in the Philadelphia ordination on July 29;

A resolution that a task force to be named by the Presiding Bishop be named within the next 30 days to come to grips with the world hunger crisis.

Conclusion

As the agenda of the meeting were completed the Presiding Bishop offered some impromptu reflections from the chair. He drew a sharp distinction between leadership and decision-making and told the council that it cannot be "the executive branch of the church." It represents the General Convention, the legislative body of the church, and its true role is that of genuine leadership rather than that of decision- or policy-making.

Although he did not spell it out, Bp. Allin clearly conceives of leadership as being the right exercise of communication between people. He sees the everpresent danger that the people at the top, *e.g.* the Presiding Bishop with the Executive Council, will come to see their relationship to the rest of the church in "we-they" terms, and he reflected that in his own life he has too often been pushed or pulled by those who thought they were leading.

He also meditated upon the necessity that all things that Christians do must be done with thanksgiving, and on this note the meeting was appropriately closed by all offering together the General Thanksgiving from the Book of Common Prayer.

C. E. S.

AMNESTY

56% of Americans Agree with President's Plan

Giving exiled war resisters amnesty in return for two years of alternate service was approved by a 56% majority of Americans in a Harris poll taken in early September.

A similar plan was proposed by President Ford in mid-September and a board set up under former Sen. Charles Goodell to administer it.

Asked if they approved "giving amnesty to those who left the country and refused to serve in the armed forces during the war in Vietnam" in exchange for two years alternate service, 56% said yes, 36% were opposed, and the remaining 8% were not sure.

This marked a significant increase in approval since a Harris poll last January showed only a narrow 45-43% majority in favor of such a plan. In the recent poll, unconditional amnesty was opposed by a margin of 53-37%. In January, the margin was wider—56-30%.

The latest figure on blanket amnesty is approximately what it was at the height of anti-war sentiment in June, 1972. But opposition reached its peak—67%—in February, 1973, at the time of the peace agreement, the return of the prisoners of war, and former President Nixon's statements against unconditional amnesty.

According to the latest poll, support for amnesty with the alternate service requirement is lowest in the south (45%) and highest in the east (63%).

By education levels, support is 48% among those with 8th grade education or less, 55% for those with high school education, and 61% for the college educated.

More women, 58%, than men, 54%, supported the plan.

Quakers: Ford Plan "Totally Inadequate"

In the continuing reaction to President Ford's plan for conditional amnesty, the American Friends Service Committee in Philadelphia has called it "totally inadequate."

The statement of the committee said a majority of those in need of amnesty would find it impossible to apply for admission into the program announced by the President and "at the same time maintain their integrity."

Calling the alternate service requirement of the Ford plan "forced labor," Louis Schneider, executive secretary of the Friends' committee, said it "ignores the history of the Indochina war and the rejection of that war by the vast majority of Americans."

Elsewhere, the organization, Minne-

sotans for Amnesty, said the plan was unjust to give former President Nixon a full pardon without granting the same to war resisters.

The group favors pardon for all anti-war offenders, including those in prison, those in exile, those under indictment, and those with less than honorable discharges because of opposition to the war.

Church Leaders Issue Statement

Six church executives have issued a statement declaring their "profound disappointment" with the President's "earned re-entry" program for war resisters. Signers of the statement are heads of churches or church agencies that have taken part in ministries to those in legal jeopardy because of the war and to veterans through one of the special ministries' offices of the National Council of Churches.

The statement said, in part, that the amnesty plan "contrasts offensively" with the unconditional nature of the Nixon pardon.

Signers included the Rt. Rev. Edmond L. Browning, executive of national world mission for the Episcopal Church; the Rev. W. Sterling Cary president of the National Council of Churches; Ms. Theressa Hoover of the women's division, United Methodist Church board of global ministries; the Rev. Marion de Velder of the Reformed Church in America; the Rev. S. Loren Bowman of the Church of the Brethren; and Bishop Dwight E. Loder of the United Methodist Church.

CHURCH OF ENGLAND

Three Communions Share Church

Anglicans, Roman Catholics, and Methodists are sharing a building for services following dedication of a new church in Stevenage, England.

All Saints' Church is in the new Stevenage district of Pin Green (population 23,000) and is the first parish church in England to be built within a Local Authority community center.

Officiating at the dedication ceremony were the Rt. Rev. Robert Runcie, Bishop of St. Alban's, Roman Catholic Auxiliary Bishop Basil C. Butler of Westminster, and the Rev. Richard Kaye of the Methodist Church. The $360,000 community center of which the church is a part was opened at the same time.

The church is the culmination of more than eight years cooperation between the Stevenage Development Corporation and church authorities. In order to build the church, the various Christian bodies had to form a limited company — Shared Churches, Stevenage Pin Green, 1969, Limited.

Designed by a Quaker architect on the corporation's staff, the church is in the shape of an arrow—pointing forward in faith. It cost $112,000 furnished.

The parish, itself, has been declared one of the almost 50 Areas of Ecumenical Experiments in Britain. Each Sunday, a total of 800-1,000 people attend services there, both of their own and the shared Sunday evening service.

Once a month, the Anglicans and Methodists have a joint communion service and on major festivals, the Anglicans and Roman Catholics share a eucharist—although with separate thanksgiving prayers and separate communions.

CANTERBURY

Archbishop Foresees Religious Revival

A revival of religion in the western world is seen by the Archbishop of Canterbury in his new book published through the Society for Promoting Christian Knowledge (SPCK).

Canterbury Pilgrim contains a series of lectures, essays, sermons, and speeches, plus specially written material in which the Most Rev. Michael Ramsey surveys his 13 years' "pilgrimage" as leader of the Anglican Communion. He retires Nov. 15.

Of the religious revival that he sees, Dr. Ramsey says it will be wide and varied and cannot be contained within existing descriptions. But, he writes, "amid the pressures and strains of life there is the longing of the self to free itself from the dominance of time and environment.

"Many cults and some drugs offer the promise of this freedom; but there is a difference between a freedom which may be no more than the 'shortest way out of Manchester' and a freedom whereby the self finds the vigorous peace of moral energy."

Nothing matters more, he adds, than that the revival of religious awareness should be met by Christianity. He sees leadership of world Christianity moving from the west to the churches of the Third World.

In the book, Dr. Ramsey also places his support behind the Church of England's recent decision to seek powers to appoint its own bishops, and says that he has little enthusiasm for his church being established by law.

Of the appointment of bishops he says he believes the present system—by the Crown on the recommendation of the Prime Minister—is not the right way for any church's chief pastors to be chosen. "It belongs, I believe, to the maturity and spiritual health of a church that it should choose its own chief pastors and a church which is without such powers is warped in its potentiality of growing, through whatever hazards and mistakes, in the practice of Christian wisdom."

SCOTLAND

Diocese Allowed "To Have Its Way"

A six-month dispute within the Episcopal Church in Scotland has ended with the election of the Very Rev. Frederick Goldie, 60, dean of Glasgow and Galloway since 1963, as bishop of that diocese.

Announcement of the decision brought to an end a vacancy which had lasted since the retirement of the Rt. Rev. Francis Moncrieff in March.

Dean Goldie's name was put forward as his successor by a majority of the 120 electors of the diocese. But any choice must also receive confirmation by a majority of the members of the College of Bishops and at the time such a majority could not be reached. The bishops were divided 3-3.

Later, the dean's name was again put forward by the electors and the decision was sent to the Primus of the Episcopal Church, the Most Rev. Richard K. Wimbush. This time it was confirmed.

The decision was announced by the Rt. Rev. Michael Hare-Duke, Bishop of St. Andrews, Dunkeld and Dunblane, who said, "In reply to the inquiries of the Primus among the other bishops, episcopal confirmation was given in the new circumstances." He did not say what the new circumstances were.

The bishops refused to say whether the confirmation was unanimous or by a majority. Bishop Hare-Duke said it would be fair to say that the bishops had let the diocese have its way "for the peace of the church."

It is expected that Dean Goldie's consecration in St. Mary's Cathedral, Glasgow, will be held in November. He was educated at the Theological College in Edinburgh and was ordained in 1938. Since then he has been rector of a Glasgow parish. The diocese consists of 26,000 members, 16,000 of whom are communicants.

COCU

Mutual Membership Plan Pondered

Member churches of the Consultation on Church Union may soon hear "a call" for mutual recognition of memberships as an initial step toward union.

Such a step could mean that churchmembers, whether from episcopal, congregational, or presbyterian traditions, could go freely from one church to another without rebaptism or bars to full participation.

If the consultation plenary meeting in Cincinnati, beginning Nov. 3, approves the idea, it would then go to the member churches for consideration. COCU leaders believe that such a step would not, in most cases, necessarily require consti-

tutional changes or major legislation beyond that already on the books.

The plenary may also have recommendations on two other major topics: specific ways to deal with racism in the churches, and COCU's links in a learning process with local communities already practicing some degree of union.

The COCU executive committee, headed by Bishop Frederick D. Jordan of the African Methodist Episcopal Church, heard preliminary reports on the upcoming meeting during a committee session held recently in Cincinnati. It was the first such session with the new general secretary, the Rev. Dr. Gerald F. Moede, and associate general secretary, the Rev. Dr. John H. Satterwhite.

The plenary meeting is expected to draw 250 participants, including ten delegates from each of the nine member churches, alternates, and observers from as many as 20 non-COCU religious bodies. The opening eucharist will be held in a downtown Cincinnati church with Bishop Jordan preaching.

The recommendation on mutual recognition of church memberships is expected to come from a commission revising portions of a plan of union developed in 1970. This commission on theological revision of a Plan of Union is charged with doing drafts of those generally agreed upon sections of the plan so that they might be put before member churches for voting.

The plan drew little objection on the basics of faith, worship, and sacraments, but a great deal of objection at the point of structure.

There are also commissions on worship and structure for mission, as well as task forces on intercommunion and a common marriage rite.

Dr. Moede, a United Methodist clergyman, was on the staff of the World Council of Churches in Geneva before joining the COCU staff Sept. 1. Dr. Satterwhite of the AME Zion Church had been a professor at Wesley Theological Seminary, Washington, D.C. He, too, joined the COCU staff Sept. 1.

CANADA

Bishop Objects to Anglican Call to UCC Pastorate

The largest and wealthiest congregation of the United Church of Canada chose an Anglican priest to be its next pastor, but the Anglican bishop frowned upon the project and it has been called off.

The church was Timothy Eaton Memorial United Church in Toronto; the priest was the Very Rev. Herbert O' Driscoll, dean of Christ Church Cathedral in Vancouver, B.C., and the objecting bishop was the Rt. Rev. Lewis Garnsworthy, Bishop of Toronto.

The Anglican and United Churches, along with the Disciples Church, have produced a plan for organic union, but a number of Anglican dioceses have voted their disapproval. Recently the United Church General Council overwhelmingly approved the plan.

The Canadian Churchman reported that Timothy Eaton Memorial United Church approached Dean O'Driscoll to ask whether he would be interested in the post when the Rev. C. Andrew Lawson retires next year. Dr. Lawson has been described as a great preacher and a great administrator.

A United Church source, who asked to remain unidentified, said the dean was interested, "but there were real problems with Bishop Garnsworthy. The dean would have come to Toronto if the bishop had been happy, but when this was not the case, the dean said there was no way he would consider it."

The same source of information said the dean would have been a "natural" for Timothy Eaton and it would "have been a symbolic move helping the relationship between our two churches. But he's too good a churchman to move into another diocese without that diocesan bishop's permission."

The Canadian Churchman also reported at least two meetings between the bishop and those involved in the project. Bishop Garnsworthy also met with Dean O'Driscoll and the Rev. Eugene Fairweather of Trinity College, a noted Anglican theologian.

"There was very informal discussion on the subject, I want to emphasize that," the bishop said. "There was no approach to me by Timothy Eaton Memorial Church."

Reluctant to give details, the bishop did say they centered around the issue of church authority.

The bishop, who is opposed to the Plan of Union now before the three churches, declined to discuss the union implications of an Anglican priest in such a United Church pulpit.

SEMINARIES

Seabury-Western Names New Dean

The Rev. Otis C. Edwards, Jr., who was elected dean of Seabury-Western Seminary, Evanston, Ill., last month, has accepted the position.

Assistant professor of New Testament at Nashotah House (Wis.) since 1964, Fr. Edwards will go to Seabury-Western Dec. 1. He will commute between Evanston and Nashotah until mid-December, the end of Nashotah's first semester.

The dean-elect, who is 46 years old, is a graduate of Centenary College and General Seminary. He completed his doctorate at the University of Chicago. His parochial experience was primarily in the Diocese of Louisiana.

Fr. Edwards succeeds the Rev. Armen D. Jorjorian, who died late last year.

MELKITES

Archbishop Resigns, Successor Named

Archimandrite Maximoos Sallum, an official of the Melkite Catholic Archdiocese of Akka in northern Israel, has been named to take over provisional administration of the archdiocese following the recent, sudden resignation of Archbishop Joseph Raya.

Lebanese-born Archbishop Raya, 57, resigned to return to the U.S. to protest "the illegal interference of the highest authorities of the church in the affairs of my archdiocese."

The "highest authorities" in this instance are Pope Paul VI and Patriarch Maximos V. Hakim of the Melkite Church in Beirut, Lebanon.

The unexpected resignation of the archbishop followed statements he had made earlier on Jerusalem, namely that it should be recognized as Israeli—and not as "international." Also well known is his public support of Israeli authorities in the prosecution of Melkite Catholic Archbishop Ilarion Capucci of East Jerusalem on charges of smuggling arms and explosives to Palestinian guerrillas.

Archbishop Raya was seen off at Haifa's airport by Israeli advisor of minority affairs, Shumel Toledano, whose last minute efforts to persuade the prelate to stay had failed, and by other senior government officials. However, the Melkite leader left for Canada, not the U.S., as he had announced earlier.

Meanwhile, 60 lay notables, of all Christian communities in northern Israel met and chose a delegation headed by a Haifa municipal counselor, Jameel Shalub, a Melkite Catholic, to go to Jerusalem and urge authorities to drop their proceedings against Archbishop Capucci.

WORLD HUNGER

"Right to Eat" Flows From "Right to Life"

The U.S. Catholic Conference has urged the U.S. Government to take a "broadly conceived and just policy" for presentation to the World Food Conference in Rome.

The organization's executive committee expressed support for: an international food reserve to meet emergencies; increased short term emergency relief where starvation threatens; and technical assistance in food production for developing nations.

"The right to eat flows directly from the right to life," the USCC statement said, adding that the U.S. as a prime exporter of food was now in the "awesome" position of judging "who will live or die."

The statement also took note of "do-

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The Case Against Marijuana

By R. N. USHER-WILSON

"We drank bhang," wrote a poet of ancient Persia, "and the mystery that 'I am God' grew plain—so grand a result, so tiny a sin."

Times have changed but the same poetic license persists. Allen Ginsberg, quoted in *Marihuana Reconsidered* by Lester Grinspoon, maintains that "marijuana offers one the chance to experience a true expansion of consciousness, an increase in awareness, a general improvement and heightening of perception of all kinds." He declares that " 'normal,' ordinary consciousness and/or awareness is a state in which one is at least half blind, deaf and alive." Hence, the use of marijuana is not only justified; it should be promoted.

Marijuana users are apt to expect every reasonable person to agree with them, and Ginsberg waxes indignant against those who say him nay. "The actual experience of the smoked herb has been completely clouded," he writes, "by a fog of dirty language by the diminishing crowd of fakers who have not had the experience and yet insist on being centers of propaganda about the experience."

But no matter how grand the result, the question remains, is the sin so tiny after all?

The February issue of *Science* has published the findings of a research project conducted by a Columbia University team of four scientists headed by Dr. Gabriel G. Nahas, research professor of anesthesiology at the university's College of Physicians and Surgeons. In an interview, Dr. Nahas said, "We have shown that the cellular mediated immunity (body defenses) of marijuana smokers is damaged. We have found that the mechanism of this effect is an impairment of DNA synthesis in the dividing lymphocytes (after they have been stimulated by antigens)."

In an editorial in *The Wall Street Journal* (Feb. 5, 1974), this was interpreted as meaning that the white blood cells in pot smokers divide or are reproduced 40% less effectively than in nonsmokers. "Moreover," says the editorial writer, "the researchers observed that marijuana products accumulate in the sex organs—the testes and ovaries. Therefore, they believe it is urgent to learn to what extent long-term marijuana use might impair the genetic equilibrium and adversely affect the offspring of the marijuana users."

The Wall Street Journal suggests that these findings "will come as a surprise to anyone who remembers the debate over whether pot was harmful"—a debate that produced a general agreement that it was not. The National Commission on Marijuana and Drug Abuse, the paper recalls, recommended that marijuana use be "decriminalized."

Dr. Nahas is not alone in these discoveries. In similar studies, Dr. Stenchever, professor of obstetrics and gynecology at the University of Utah Medical School, reported in *The American Journal of Obstetrics* (Jan. 1974) an increased incidence of chromosome breakage in lymphocytes sampled from 49 marijuana users. This study was completely ignored by the press. In addition, Dr. A. M. Zimmerman of Toronto University, and Drs. C. and R. Leuchtenberger of the Cancer Institute of Lausanne University, Switzerland, have confirmed the danger of cannabis. Both these laboratories have shown that the active ingredient in cannabis, Delta-9-THC, in *very small concentrations* interferes with DNA synthesis and the metabolism of dividing cells. The above emphasis is necessary, for the pro-marijuana lobbyists constantly insist that if danger exists at all, it would be found only in large concentrations of Delta-9-THC such as, they claim, do not exist in ordinary marijuana cigarettes.

The United Nations has also expressed its interest. According to *The Times* of London, Dr. Stens Martens, director of the United Nations Narcotics Division, commented on Dr. Nahas's work as follows: "We take this very seriously as another indication of the danger of cannabis. This is a very important finding, if it can be confirmed by other research. It is the first time that damage to the chromosomes in human beings has been shown. Hitherto, it has been demonstrated only in animals."

One would expect that anything as significant as the Nahas report would be received with objectivity even if, on the part of some, with caution; at least there would be no holdup in the publication of findings so vital to public well-being. *The New York Times* inexplicably acted otherwise. The press release from Dr. Nahas's office found a ready response from most of the news media. Television and radio networks, *The Washington Post, The Washington Star-News, The Wall Street Journal* all provided prompt coverage. Abroad, the news was covered by *The Times* of London and leading papers in France, Switzerland and Germany. Dr. Nahas received letters from as far away as Australia and New Zealand. But *The New York Times* was silent. A spokesman for its science editor told this writer that he had been advised that publication of the story would be premature. It is, of course, true that Dr. Nahas's research

The Rev. Rodney N. Usher-Wilson makes his home in Bronxville, N.Y.

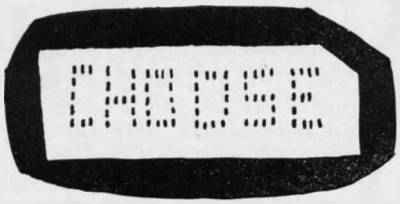
must find wide corroboration from others before it can be accepted as final. But how is the public to judge if one side of the scientific debate is suppressed?

Or does there exist in this country a strong pro-marijuana clique which will not brook any opinion, or even evidence, that marijuana is anything more than a mild intoxicant? We have already seen the testy *argumentum ad hominem* response of Allen Ginsberg to those who hold an opinion contrary to his. Ginsberg is not alone in this. Prior to the completion of his research and the publication of his findings, Dr. Nahas had written a book entitled *Marihuana — Deceptive Weed* (Raven Press), in which he emphasized the evidence that marijuana might be harmful and warned against the dangers inherent in its use. This book was reviewed in *The New England Journal of Medicine* by Dr. Lester Grinspoon, one of the leading exponents of the legalization of marijuana. The review was couched in words of extremely harsh intolerance. "What [Dr. Nahas] produces," according to Grinspoon, "is a kind of psychopharmacological McCarthyism that compels him to use half truths, innuendo and unverifiable assertions. . . ."

How different is the opinion of Dr. W. D. M. Paton, professor of pharmacology at Oxford University and fellow of Balliol College. In his foreword to Dr. Nahas's book, Dr. Paton writes: "*Marihuana—Deceptive Weed* fills an important gap. . . . It is its realistic, medically responsible approach that gives such a freshness of outlook in a controversial field. . . . Dr. Nahas has come to the conclusion, which I share, that the innocuousness of cannabis is being overstated and its dangers underestimated. . . . Here the reader will find, not only a general account of the plant and of the history of its use, but also the scientific and medical evidence so often neglected or discounted. . . . This book," concludes Dr. Paton, "provides the best general account yet available."

There is one simple criterion by which marijuana should be judged. Is it or is it not harmful to human beings? This question, however, is obscured by a host of circumstances. Foremost among these is the kind of person who does, in fact, use the drug.

In *Licit and Illicit Drugs,* prepared by Edward Brecher for Consumers Union, there is an article by Sam Blum, who writes for *The New York Times Magazine*. Mr. Blum states: "It is this observer's impression that, in New York, marijuana is being used most widely by adults in the arts and the commercial arts, in the teaching profession (where it is argued that one could not conceivably understand the students if one did not grasp their highs), and in the 'helping' professions such as social work and psychiatry." Mr. Blum has identified some very powerful example-setting groups, capable of providing a dangerous precedent. The inclusion of psychiatrists is particularly



disturbing because they are prominent among those fighting for the legalization of marijuana. Mr. Blum reports that he "interviewed four psychoanalysts — all members of the New York Psychoanalytical Society. All four agreed on the estimate that 95% of their colleagues in their own age group (between 35-45) had experimented with marijuana and that many continued to use it from time to time. Moreover, to the best of their knowledge, all of the psychiatrists under the age of 35 whom they personally knew and certainly all of their own psychiatric residents, smoked pot regularly, many of them daily. Knowledgeable Bostonians," concluded Mr. Blum, "suggest that their psychoanalytic community is equally turned on."

One is tempted to wonder whether the motive of at least some of those who fight so hard for the legalization of marijuana is simply that they themselves smoke the stuff and like it.

The church—including the Episcopal Church—is prominent in the marijuana controversy and, in the view of this writer, is confusing the issue. If it is theologically true that the body is the temple of the Holy Spirit (1 Cor. 6:19), then the responsibility of the church is clear; it must preach against the use of anything that might harm or contaminate the body and, in a case such as marijuana, should place the burden of proof squarely upon those who promote the use of it. In this context, all the arguments about legalization, decriminalization and government control are beside the point.

When the man in the street reads in his newspaper that the House of Deputies of the Episcopal Church approved a resolution demanding that the personal possession and use of marijuana be reduced from a felony to a misdemeanor, he draws the conclusion, in the context of the present controversy, that marijuana is harmless. When he reads in *The New York Times* (Dec. 11, 1973) that the Cathedral of St. John the Divine in New York City is organizing discussions for the legalization of marijuana, he becomes sure of it. In neither case did the news reports carry any rider that the drug might be harmful.

I am sure that Canon Walter D. Dennis, Jr., who was largely responsible for the House of Deputies resolution and inaugurated the discussion in the cathedral, is primarily concerned about people suffering outlandish prison terms for minor offenses. But this quite proper concern is a matter of justice. Marijuana is only incidental to it. To attempt to remedy the situation by carrying on a crusade for the legalization of marijuana only spreads confusion.

There are, however, hopeful signs. Dr. John B. Coburn, President of the House of Deputies, has displayed a lively interest in the work of Dr. Nahas and has referred the matter to his newly constituted Commission on Health and Religion. The Commission in turn is taking the findings of Dr. Nahas fully into consideration. Canon Dennis has also given assurances that in any debates in the cathedral the evidence that marijuana is harmful will be fully presented.

Dr. Nahas, as Professor Paton has testified, approaches the problem of marijuana in a medically responsible manner. But he also brings to it a philosophically, even theologically, informed mind. He says, "I happen to believe in the power of

evil and in the necessity of redemption." He looks askance at the "so-tiny-a-sin" justification of the ancient poet and his present-day brethren. He sees life as a God-given gift which has found its highest expression in *homo sapiens*. Man must never retreat from that summit; he must advance.

"It is certain that the quality of life will not be improved," says Dr. Nahas, "by the chronic consumption, by a large fraction of our youth, of a substance which impairs DNA, the very source of life."

Dr. Nahas is disturbed that, during the past decade or two, man has tended to regress from the status of *homo sapiens* and assume "more and more the dimensions of *homo ludens* which in modern English could be translated as playboy." He trusts that man's wisdom may prevail over his passion for enjoyment, for, in the case of marijuana, "the price to pay would be high if it should impair, in an unpredictable but statistical way, the mental and physical characteristics of future generations."

EDITORIALS

Is Tokenism Obsolete?

The Executive Council of the Episcopal Church at its fall meeting had the task of electing a person to replace Dr. Charles V. Willie, who had resigned.

Dr. Willie is a black, and so the question arose—was in fact, specifically and pointedly raised in the discussion of the nominees: Should the successor to Dr. Willie also be a black?

Since the membership of the council was not polled as to its individual views on this question we can only speculate about that, but two facts can be positively stated: first, the council did in fact elect a black person, and secondly, nobody took the floor to declare that it's time for the church to get off this tokenism.

The nominating committee presented four names, and provided enough information to make clear that all the nominees were well qualified. The racial identities of all four were then stated.

It may well be that the best candidate of the four won the election, and we hope that it was so. But if being of a given race, black or white or red, is not a demerit and ought never to be held against anybody, neither is it a merit to be held in favor of somebody in an election to a position of leadership in the church of Christ. That is tokenism. Some good things can be said for tokenism, a better word for which would be symbolism; the presence of a black person or a woman or a youth on a high-level board symbolizes to the world that here one's race or sex or age is no barrier to acceptance as a person with something valuable to give. But there should come a time when this is no longer necessary.

Surely, that time has come in the Episcopal Church. Or has it? We think so, and we hope that henceforth people will be chosen for the right to serve on the basis of qualifications as servants of the servants of God—and regardless of race or any other such irrelevancy.

The "Galilean Accent" Today

A nation whose language is in a serious decline may be deteriorating in far more important aspects of its being, said NBC newsman Edwin Newman recently in a speech at the dedication of a communications center at his alma mater, the University of Wisconsin.

What is true of a nation is no less true of a church, and may be even more true of the church.

Mr. Newman attributed the sorry state of the American language to recent historical developments—the decline of the cities, the Vietnam War, the black revolt, the counterculture, television, and the character of our political leaders. Why, we wonder, did he not mention the rather obvious culprit, our schools, and their decline in emphasis upon the importance of mastering language? Over the years we have watched sadly the phenomenon of more and more formally educated people speaking literately less and less. For this our educators are to be blamed—who else?

In his speech Mr. Newman punched holes in what he called the "soft and lumpy" contemporary state of the language, and made some sharp comments on specific misuses, overuses, and abuses of words.

"Viable," as in "viable solution": he doesn't see why just "finding a solution" isn't enough. "Viable" is so overused that "it may find its way into the oaths of office." Alas, it has already found its way into the jargon of the Episcopal Church, which has its criteria for determining whether a diocese is "viable."

What used to be called simply evidence has recently become "evidentiary material."

"Controversial" has become virtually a nothing-word, through overuse and misapplication.

"Input," a favorite word of bureaucrats (including ecclesiastical ones) triggered this comment by Mr. Newman: "There are a lot more inputs than there are outputs, which means of course that there are a lot of puts disappearing. God knows where they are going."

What interests us especially in this critique of contemporary language by a professional word-man is his perception that when language deteriorates other things do too. What is cause and what is effect? Is it faulty education and sloppy thinking and loose morals and bad religion that cause linguistic degeneration, or is it the other way around? Professor Henry Higgins of *Pygmalion* and *My Fair Lady* was convinced that one can make a lady out of any human female if one can only teach her how to speak. The thesis is not only entertaining but plausible. We suggest that the interaction between how we speak and how we think and live is reciprocal, so that when we use words poorly we are not thinking as well as we might, and if we aren't thinking straight we may not be living as straight as we should. So it becomes not just a question about words but a moral question, even a theological question. If there is a divinely prescribed way for man to walk in, and a knowledge of this way has been revealed to us as Christians believe, it is then our bounden duty to learn to speak well, so that we can think well, so that we can walk well.

If you want to re-arrange that sequence you may do so without contradicting the only truth we are concerned to state, namely, that good grammar in language can help to create good grammar in life—the "Galilean accent," it has been called.

Words Fitly Spoken

Bigotry does not mean believing that people who differ from you are wrong, it means assuming that they are either knaves or fools. To think them so is an immediate convenience, since it saves us the trouble of analyzing either their views or our own.

Frank Sheed, *The Church and I*

Used as an ethical soccer ball by zealots of every stripe, the word "moral" has had most of the meaning kicked out of it. All types of bizarre behavior have been defended on the basis that it is "moral."

***The Catholic Herald Citizen*, Milwaukee**

BOOKS

Continued from page 5

plurality. Only a self can recognize radical plurality in itself and this very recognition points to a radically unifying factor within the self. The experience of the self in whatever varied or multiple way is always the self in experience, hence plurality of experience presupposes and requires the unity that is the basic characteristic of the self. If this is so, and I believe it is, then monotheism has something to say for itself yet.

There is still a "passion for unity" at work in our minds and at work no less in our hearts. It is doubtless true that many modern men have suffered "the loss of a single center holding things together," but I am disposed to doubt that the longing for unity is basically diminished thereby or that polytheism is going to sweep all before it. Beyond this, there is the matter of the factors that are working for unity in our cultural life. Dr. Miller following a strong current trend, looks to psychology and sociology as his principal inspirants. The biological and ecological sciences however are increasingly pointing contrarywise. To suppress the "passion for unity" in a paroxysm of polytheistic joy would be tragic for the human enterprise, for with it would go a suppression of the awareness of the unity of the self upon which that enterprise depends.

Despite all of this, Miller has much of value to say to monotheists and to professional theologians as well. His "Fifty-one Theses" on the new polytheism in the last chapter of the book are worth serious consideration and criticism. As a prolegomenon to polytheistic thinking and theologizing, which they are said to be, they are usefully provocative and might well serve to induce a good deal of theological self-criticism on the part of theologians and alert Christians in general. Though some of them are highly tendentious and a few of them rather silly, many of them point a steady and knowing finger at the problems and inadequacies of the Christian monotheistic tradition.

(The Rev.) JAMES A. CARPENTER
General Theological Seminary
New York City

Books Received

THE COMMUNITY OF THE SPIRIT, C. Norman Kraus. Eerdmans. Pp. 104. $2.95 paper.

HOW TO HAVE A GIVING CHURCH, Bartlett L. and Margaret Johnston. Abingdon. Pp. 127. $2.95 paper.

THE END OF MAN, Austin Farrer. Eerdmans. Pp. 176. $3.45 paper.

THE MINISTER'S MANUAL (DORAN'S), 1975 EDITION, ed. by Charles L. Wallis. Harper & Row. Pp. 280. $5.95.

EXORCISM THROUGH THE AGES, ed. by St. Elmo Nauman, Jr. Philosophical Library. Pp. 311. $10.00.

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NEWS

Continued from page 10

mestic implications" that would come from policies the USCC was advocating.

"We appeal to our government," it said, "to see that those Americans least able to pay do not bear the brunt of our policy; specifically, the independent farmer, often the most vulnerable person in the chain of food production, processing, and sales, and the consumer from the middle and lower income categories."

LATIN AMERICA

Bishops Respond to "Invalid" Ordinations

The ordination of 11 women to the priesthood last July continues to bring responses from clergy, bishops, and laity. Among them are two bishops in Mexico.

The Rt. Rev. Melchor Saucedo of Western Mexico said the ordination was more serious than many people imagine because it has "broken the established order and tradition of the church."

His brother, the Rt. Rev. José G. Saucedo of Central and South Mexico, who is on record favoring the ordination of women to the priesthood, commented: "If they (the 11 women) have been ordained, it will be necessary to unordain them."

In Guatemala, the Rt. Rev. Anselmo Carral called the ordination "sad and lamentable" and expressed hope it would not be repeated elsewhere.

In El Salvador, the Rev. Luis Serrano, rector of the Church of San Juan, San Salvador, sent a telegram to the Rt. Rev. John M. Allin, Presiding Bishop, saying he "deeply lamented the illegal ordination" and demanding that sanctions be taken against participants in the ceremony.

Mrs. Nina Ulloa Soto, wife of the Rev. Onell Soto, San Salvador, said she favored ordination of women to the priesthood if they feel themselves "called" and if it meets with the approval of the whole church. But, she added, "Philadelphia might slow down the necessary legislation."

WASHINGTON

Arterton Memorial Dedicated

The Arterton Memorial Lounge in the tower room of Washington Cathedral's College of Preachers was dedicated recently by the Rev. Canon Clement Welsh "in loving memory of our great and good friend," the Rev. Canon Frederick H. Arterton, former warden of the college, who died last February.

The lounge is for use by Fellows in residence who are doing research at the

college. Canon Welsh succeeded Fr. Arterton in 1972.

Opened in 1929, the college is administered by the cathedral chapter, under the direction of the warden and council, as a conference center for the continuing education of clergy.

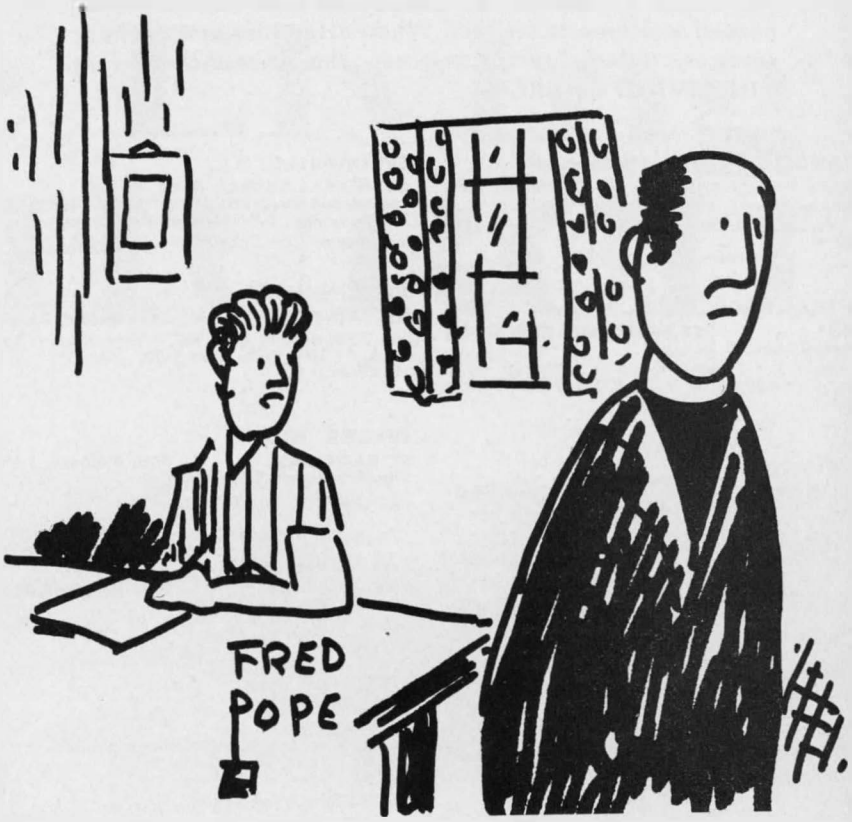
In dedicating the memorial, Canon Welsh said that "here in this room, our prayer is to our God, whose Son at first found no room in this world when quietly he joined his life to ours, and who in his last days made an upper room a place of unforgettable communion; here, in this upper room where two or three will gather, day by day, we give our thanks for all communion and fellowship; that rare, essential opening of life to life, and for all who have helped us on the way to it; and especially for Frederick, a man of many joyful communions in this world. We make this room his place, a room for fellowship, and pray that there will be laughter here, and the gift of words, and the opening of mind to mind; and we pray that all who enter here may come with Fred's warm readiness for fellowship. These things we ask, O God, in the love revealed to us in thy Son, Jesus Christ our Lord."

DOROTHY MILLS PARKER

Words Fitly Spoken

As his Lord had done before him, he increased in wisdom and in favor with God and man. Or should one say, with God and with some men?

Alan Paton, *Apartheid and the Archbishop: The Life of Geoffrey Clayton*



"When I write to mother, Frank, should I simply tell her that you are nominated for election as bishop, or shall I explain to her that the computer also picked 146 other nominees . . . ?"

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ORGANIST-CHOIRMASTER, Churchman, married, M.Mus., A.A.G.O., seeks full-time position. Experienced. Would consider church-college teaching combination. Reply Box J-146.*

PUBLICATIONS

INTEGRITY: GAY EPISCOPAL FORUM. 10 issues/$5. Edited by Dr. Louie Crew, 701 Orange St., No. 6, Fort Valley, Ga. 31030.

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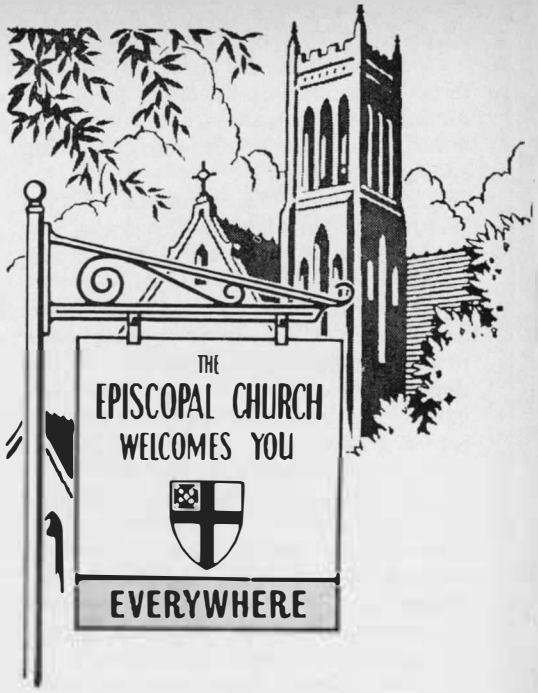

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The Rev. Richard S. Deitch, r
Sun Masses 9, 11; Daily (ex Fri & Sat) 7:30, Fri & Sat 9; HD **6:15**; HS Fri 9:30; C Sat 9:30-10:30 & by appt

WASHINGTON, D.C.

ALL SAINTS' **Chevy Chase Circle**
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
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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 Sat **4:30**

FORT MYERS, FLA.

ST. LUKE'S **2635 Cleveland Ave.—U.S. 41**
The Rev. Robert Bruce Ryan, r; the Rev. John E. Kulp, c
Sun 8, 9, 11, Daily 7, ex Wed 10; Fri **5:30**; HD as anno; C Sat **4:30**

PINELLAS PARK, FLA.

ST. GILES **8271 52nd St. N.**
Fr. Emmet C. Smith
Sun H Eu 8, 10:30; **6:30**; Wed H Eu 10

ATLANTA, GA.

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

CHICAGO, ILL.

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

FLOSSMOOR, ILL.

ST. JOHN THE EVANGELIST **Park & Leavitt**
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Sun HC 8, 9, 11; Daily HC, Hours posted

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.

SPRINGFIELD, ILL.

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Sun Masses 8 & 10; Daily as announced

BOSTON, MASS.

ALL SAINTS' **At Ashmont Station, Dorchester**
Sun 7:30, 8:30 C, 8:45 MP, 9 High Mass & Ser, 10 Ch S, 11 HC; Daily Mon **5:30**, Tues & Fri 8, Wed 10, Thurs & Sat 9

OMAHA, NEB.

ST. BARNABAS **40th & Dodge, 1 blk. N.**
The Rev. James Brice Clark, r
Sun Masses 8, 10:45 (High)

LAS VEGAS, NEV.

CHRIST CHURCH **2000 Maryland Parkway**
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Sun 8, 9:30, 11 H Eu & **6**; Wed 10 & **6** H Eu; HD **6** H Eu

BROOKLYN, N.Y.

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

NEW YORK, N.Y.

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ST. BARTHOLOMEW'S **Park Ave. and 51st St.**
The Rev. Terence J. Finlay, D.D., r
Sun HC 8, 9:30, 11 MP & Ser; 4 Ev Special Music; Weekday HC Mon, Tues, Thurs & Fri **12:10**; Wed 8, **1:10** & **5:15**; Saints' Days 8. EP Mon, Tues, Thurs & Fri **5:15**. Church open daily 8 to **6**

EPIPHANY **1393 York Ave. at E. 74th St.**
Clergy: **Ernest Hunt, r; William Tully, c; Lee Belford, assoc; Hugh McCandless, r-em**
Sun 8 & **12:15** HC; 9:15 Family Service (HC 2S & 4S); 10 Ch S & Adult Forum; 11 Morning Service & Ser (HC 1S & 3S); Daily 9 MP; Thurs noon HC

SAINT ESPRIT **109 E. 60 (Just E. of Park Ave.)**
The Rev. René E. G. Vaillant, Th.D., Ph.D.
Sun 11. All services and sermons in French.

CHAPEL OF THE INTERCESSION **(Trinity Parish)**
Broadway at 155th Street
The Rev. Frederick B. Williams, v
Sun Masses: 8, 9 (Spanish), & 10:30 (Solemn). Daily Masses: Mon, Wed & Fri 12 noon; Tues, Thurs 8:30; Sat **6**; P by appt. Tel.: **283-6200**

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

RESURRECTION **115 East 74th St.**
The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord Hitchcock, Jr.
Sun 8 H Eu, 9:45 Ch S, 10:30 Sol Eu & Ser; H Eu 7:30 Daily ex Sat; Wed & Sat H Eu 10; Thurs H Eu **6**; C Sat 10:30-11 and by appt

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

ST. THOMAS **5th Avenue & 53rd Street**
The Rev. John Andrew, r; the Rev. Canon Henry A. Zinser; the Rev. Thomas M. Greene, the Rev. J. Douglas Ousley
Sun HC 8, 9, 11 (1S) MP 11, Ev **4**; Mon thru Fri MP 8, HC 8:15; Mon, Tues, Fri HC **12:10**; Tues HS **12:40**; Wed SM **12:10**, HC **12:40**, EP **5:15**, HC **5:30**; Thurs HC **12:40**. Church open daily to **11:30**.

PHILADELPHIA, PA.

ST. LUKE AND THE EPIPHANY **330 S. 13th St.**
The Rev. Frederick R. Isacksen, D.D.
Sun HC 9, 11 (1S & 3S); MP other Sundays; Tues HS 12 noon; Wed HC 12 noon; Dial-A-Healing-Thought **215-PE 5-2533** day or night

MYRTLE BEACH, S.C.

TRINITY **Kings Hwy. & 30th Ave., N.**
The Rev. H. G. Cook, r; the Rev. H. N. Parsley, Ass't
Sun HC 8, HC & Ch S 10 (1S & 3S). MP & Ch S 10 (2S & 4S); Thurs HC **1**; HD as anno

SAN ANTONIO, TEXAS

ST. PAUL'S **Grayson at Willow**
The Rev. J. F. Daniels, r; the Rev. K. D. Miller
Sun Masses 7:45, 9, 11, Wed 7, 10; Sat C **11-12:30**

HOT SPRINGS, VA.

ST. LUKE'S
The Rev. George W. Wickersham II, D.D.
Sun 8 HC, 11MP (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**

STAUNTON, VA.

TRINITY
The Rev. David W. Pittman, ass't
Sun 8 HC, 11 MP (ex 1st HC); Wkdys HC anno

SPOKANE, WASH.

HOLY TRINITY **West Dean Ave. at Elm**
Just Outside Expo 74 Grounds
Sun Low Mass 8; Sung Mass 10:30

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