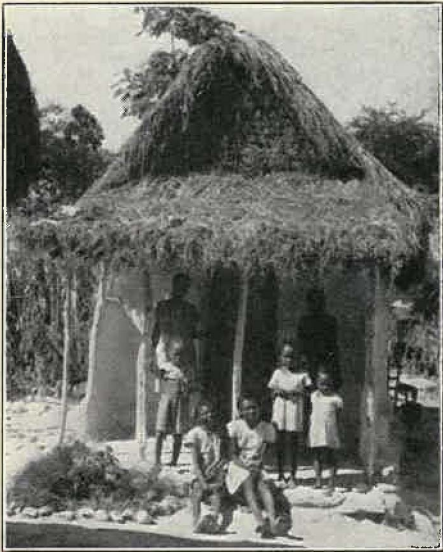


The Living CHURCH



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AROUND & ABOUT

— With the Editor —

Early in this century G. K. Chesterton wrote something that is at least as true and pertinent in 1975 as it was then. He said: "A piece of peculiarly bad advice is constantly given to modern writers, especially to modern theologians: that they should adapt themselves to the spirit of the age. If there is one thing that has made shipwreck of mankind from the beginning it has been the spirit of the age, which always means exaggerating still further something that is grossly exaggerated already."

Churchpeople who are distressed when their church is not sufficiently "with it" please copy.

The man seated next to me on the plane was evidently an accountant of some sort. When breakfast was served we both came up for air. He saw my clerical collar and asked: "Does anybody ever preach against worldliness any more?" I asked why he asked, and he explained that he's a fairly regular churchgoer, an Episcopalian who had been raised a Methodist, and he just never hears anybody preach against worldliness but that he has heard some sermons in favor of it.

That set me to thinking that perhaps some of his preachers have been influenced by advocates of "holy worldliness" and "religionless Christianity." I explained as best I could what the "holy worldlies" have in mind, pointing out that in the words and works of Jesus a strong case can be found for a truly Christian worldliness. But what this man had heard from the pulpit was more to the effect that other-worldly people tend to be hypocrites while worldly people tend to be honest, and there's more true religion in brothels than in many churches, etc.

Seldom in the "mainline" churches are the faithful warned against the insidious lures of the world, the flesh, and the devil. The clergy who lay off that theme seem to feel that what was good enough for Jesus and Paul and Augustine and Savonarola is not good enough for them.

It's not exactly a new situation, however, among English-speaking Christians. Many years ago Bernard Shaw wrote in England: "The first common mistake to get rid of is that mankind consists of a great mass of religious people and a few eccentric atheists. It consists of a huge

mass of worldly people, and a small percentage of people deeply interested in religion and concerned about their own souls and other people's The passionately religious are a people apart; and if they were not hopelessly outnumbered by the worldly, they would turn the world upside down, as St. Paul was reproached, quite justly, for wanting to do. Few people can number among their personal acquaintance a single atheist or a single Plymouth Brother."

In other words, the world attends church quite regularly—still. And sometimes it gets into the pulpit. When it does, naturally it is not likely to talk up a crusade against worldliness.

What, by the way, is the difference between a worldling and a Christian at heart? Theodor Haecker gives us at least part of the answer in this observation: "One belongs to the world as long as one is more ashamed of a *faux pas*, a display of ignorance, a wrong turn of phrase, than of an unloving action." Of course that applies only to literate folk of gentle breeding. It illustrates the difference between the worldly heart and the Christian heart among only some people. Always, in whatever form it takes, the difference lies in the priorities of one's loves and concerns. If we love above all what Christ loves above all we are Christians at heart. If we love anything above that we are worldlings at heart.

Centuries ago, the Holy Spirit was referred to in the feminine gender," says the Rt. Rev. Robert L. DeWitt, resigned Bishop of Pennsylvania, writing in the current issue of *The Witness*. Having made this startling statement he leaves us breathless, then offers nothing in the way of substantiation to restore our breath. Indeed, he makes the assertion in a footnote, almost as if any reader must know that it is so. In the body of his editorial he had said: "We, as Anglicans and Christians, are not essentially a body governed by Robert's Rules of Order, but by the Holy Spirit which has Her own sense of place, Her own sense of time."

It would be helpful if the good bishop would draw up for us a catena of scriptural passages and testimonies of the church fathers — and mothers — to her Excellency, the third Person of the Blessed Trinity.

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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.

We and the Liberals

I hope this is only one of many letters protesting your facile putdown of Christian liberals ["Around and About," TLC, Apr. 20]. You imply that they are theological rattle-brains (heads not "tightly screwed on") who base their social opinions on an inadequate comprehension of the Fall, who foolishly think that enough natural goodness remains in man for him to raise himself by his institutional bootstraps. You don't shade the glare of this *non sequitur* just by putting the rattled liberals in company with such as St. James.

Not claiming to be a liberal, but just a logical Christian, I don't see why God himself can't work with social institutions, no matter how serious a fallen state their founders be in. And I don't see why their founders, however liberal they be, can't realize their fallen state as well as you do yours. Why can't their optimism be motivated by knowing that part of the Fall's consequence is working in well-doing on this earth? Why can't that work include the chance of success in advancement as well as in restraint? To put a ceiling on goodness because man is fallen is to put God in a bottle. Liberals can do good (as can conservatives and whatever I am) not by making up *their* minds and wills, but by getting help from God's.

BARBARA TOMLINSON

Tallahassee, Fla.

For the record: I never said that God can't work with social institutions. I accused liberals of using our social institutions with the intent of doing God's work for him and building his kingdom of heaven on earth for him; in other words, of political Pelagianism. I repeat the charge. Liberalism is — by most definitions, not just my own — optimistic humanism as distinct from optimistic theism. Ed.

Response to Dr. Mollegen

Re the diatribe from Dr. Mollegen: Count me as one Virginia Episcopalian who doesn't want an apology for what you expressed so well about Mr. Spong, *et al.*

If Prof. Mollegen and other teachers at Virginia Theological Seminary don't believe in the divinity of the Christ, what can we look forward to in our leadership?

"Orthodox" must have a different meaning at VTS from what is given in my dictionary, as Prof. Mollegen calls himself an "orthodox church person." The Anglican Church has, I believe, always taught and required belief in the Creed—"Very God of Very God . . .

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being of one substance with the Father," etc. I can't conceive any more positive statement of divinity. Yet here is an "orthodox" priest agreeing with other priests that Christ is not divine.

A. E. BARTHOLOMEW

Deltaville, Va.

Recently in a clergy gathering, one of our priests said that he had heard that a group of evangelicals in Virginia were considering starting a second evangelical seminary in that state. Many of the orthodox evangelical churchmen of that area are deeply disturbed and unhappy with the liberal, sentimental humanism coming out of Alexandria. They feel that the historic faith of Christianity is being diluted and denied under some of the present leadership. Events of the recent past seem to confirm their analysis.

And it is almost laughable that a Virginia Theological Seminary professor would refer Anglican scholars to Roman Catholic biblical scholarship; it is a qualified referral to be sure (only post-Vatican II; anything prior would be anathema) but what is so superior about Roman scholarship of the last two decades? Dr. Mollegen's semantic (as well as romantic) protest is quite surely just a veiled, paternal objection that his protégés have been revealed for what they really are.

(The Rev.) GERALD L. CLAUDIUS
St. John's Church

Kansas City, Mo.

Theology seems to be getting curiouser and curiouser. I wish Dr. Mollegen would explain.

When, during the eucharist, I solemnly declare that "I believe . . . in one Lord Jesus Christ, the only begotten Son of God; begotten of his Father before all worlds, God of God, Light of Light, Very God of Very God; begotten, not made; being of one substance with the Father; by whom all things were made . . ." I have a faint idea that the Creed is telling me that Jesus is God.

I have, accordingly, been worshiping Jesus as God all my life. Am I now to understand that there is a "good book" or two which ingeniously tell me that I am being ingenuous and wrong? Can anybody else recite the Creed and come to a different conclusion? In fact, various new liturgies require us to say, "We believe . . ." Do we have a choice? It is all very odd. "Jesus is God" is a dogmatic formula, isn't it?

(The Rev.) R. N. USHER-WILSON
Bronxville, N.Y.

Is it possible that Prof. Mollegen can expect Mr. Spong's words to a Jewish congregation, that neither the Bible nor Christian position "historically and theologically" assert that "Jesus is God," are to be understood as explained by the Nicene Creed and the 39 Articles?

If an apology must be made, it is due from Prof. Mollegen for insulting the intelligence of readers of THE LIVING CHURCH. Please, Mr. Editor, do not solicit support from such fifth column saboteurs, bent on destroying the international Anglican Communion, so badly needed in today's rapidly shrinking world, for a liberal-humanist, pan-protestant, secularized, national super-church.

ELIZABETH W. JONES

Los Angeles, Calif.

We thank the host of readers who have come to our defense and support in this matter. Ed.

Waste and Destruction?

Yesterday our congregation was led along the Trial Rite route to pray that we might not waste or wantonly destroy the good things of earth. We were using the Zebra Book. It made me think of the following:

The Zebra Book is far from easy to handle, equally far from compactness. Its thick covers are printed in two colors. It has 461 pages. Even if printed in huge volume, it would seem to cost at least \$1.65 a copy.

By comparison, a local Roman church uses a simple wire-stitched pamphlet, "A Seasonal Missal," of 96 pages. This is about 5x8¼ inches page-size and only one-quarter-inch thick. Its covers are thin stock, in two colors. Yet it contains all the requisite and other prayers, services and music for the introductory rites, the Creed, and 104 hymns with words; plus many rubrics. It weighs less than three ounces, so even a very small child can hold it with ease. I would estimate the quantity cost to be not over thirty cents a copy.

Think, now, of the tremendous expense the church will be put to, if instead of the once-hoped-for revision of the Book of Common Prayer, we are to get a very different new book. All copies of the Book of Common Prayer will go out of date; attempting to use "write-ins" to make them conform to the new book will be impracticable. We shall have to pay for perhaps a million new pew-size books, and for several thousands of choir and altar books. Even if parishes mimeograph parts of the new book for congregational use, the costs will go on and up. This vast expense, falling on our church in times of high-priced paper and labor charges, will be staggering.

Waste and wanton destruction? Is such a costly new book, replacing the Book of Common Prayer, what the church wishes and expects?

HERBERT J. MAINWARING

Natick, Mass.

Answers, Anybody?

Can anyone tell me whether even one of the religious orders in our church is still using the official prayer book, the Book of Common Prayer, for holy communion?

If not, surely they have contributed greatly to helping it go "down the drain," as so many people justify not using it by saying that "even the religious orders use the Zebra. Green Book, or whatever."

AUDREY M. TIERNAN

San José, Calif.

Christianity and "Sexism"

The vexatious and divisive controversy over the ordination of women to the priesthood might well be deemed not worth the candle if it resulted only in a priestess or two here and there and went no further than that. But it does go further as we have already seen in attempts, reported in these pages, to purge the liturgy of the sexist "God the Father" by substituting the unspecific "God the Creator" (in a revision enthusiastically applauded by Leo Malania of the SLC as "monumental").

Now I submit that if the liberation of women and their acceptance into full "equality" with men in the church requires the

elimination of the Father, the Son cannot be far behind. And this is happening and must happen because it is a fundamental tenet of women's liberation that sex roles are invalid and that the human ideal ought to be androgynous.

But in Jesus and his blessed mother we have an emphatically sexual statement of the relationship between God and man (the BVM isn't at all popular with the movement). In fact, it can be said that Christianity is an irremediably sexist religion; any attempt to remove from it such "sexist" figures as the Father, the Son, and the Blessed Virgin will so denude it of content as to leave an empty shell bearing no substantive resemblance to "the faith once delivered to the saints." This might be liberating for some, but it would be the death of the apostolic faith.

Nor is it in the interest of our humanity, for we are sexual beings and acceptance of this primal fact of our nature is essential to our having a complete and realistic understanding of what a human being is. Some while ago the Orthodox hierarchy warned us that the question of the ordination of women to the priesthood involved matters just so fundamental as these. We weren't listening.

CHARLES KLUTH

Baltimore, Md.

ETSKY to EDS

Re the letter [TLC, Apr. 20] captioned "At EDS": I cannot give pastoral guidance to the distressed students of EDS. However, as one seminarian to others, let me say that you are welcome to transfer to the Episcopal Seminary in Kentucky if you wish exposure to the traditional catholic faith of the Prayer Book, which Anglicans have taught, believed, and practiced until most recent times.

JAMES K. HARRIS, major USAF (ret.)

Episcopal Seminary in Kentucky
Lexington, Ky.

Ordaining Women

If the four women-ordaining bishops are to be tried, the ruling is that this must be on doctrinal rather than disciplinary grounds. Most writers predict that the matter will now be dropped. I wonder how many share my deep upset.

In the simplified versions which I've been using with confirmation classes for years, I've been teaching that, in contrast to the Roman Catholic Church, which places all authority in the hands of one man, we Anglicans believe that church authority rests in the hands of the nation's bishops as a body. We don't need to fear the mistakes, errors and excesses of one individual.

Now it looks as if, by default, we are going to have a church in which every bishop is a miniature pope, complete with his own infallibility whenever he feels like using the Holy Spirit to justify his actions. I hope that the House of Bishops will not shy away from the question, and will affirm that the church gives no such power to any individual.

At the same time, on a separate issue, I feel you are far too narrow in your cover-featuring editorial against the visit of the Rev. Jane Hwang, the canonically ordained woman priest from Hong Kong. From what I've read, women were ordained in Hong Kong, after due Anglican consultation and proper legislation, because they were *already* leading

parishes and thus serving them in the role of elders or presbyters.

Here in the U.S., with an over-supply of priests already, the urgency of the issue seems to be based on *pride*, individuals wanting to define the form of the ministry in which they want to serve the Lord. (Men become priests with just the same kind of motivation, but I've observed that this ambition makes their priesthood miserable for them.)

When the Lord does want a change, I think he arranges the circumstances to make it pastorally necessary, as seems to have happened in Hong Kong. Maybe we can all learn a lot from the visit of one who was so much more obviously called by the Lord to serve as a presbyter.

(The Rev.) ROBERT D. GAMBLE

Grinnell, Iowa

Love and Schism

Your editorial [TLC, Mar. 30] on ecclesiastical unity does not put first things first. It calls up strange and unwelcome memories of the past: the hard heartedness of Pope Victor in the Quartodeciman controversy, the tumults following the Iconoclastic controversy, and the irreconcilable stands taken in the reformation times, and so many, many more. Yet we are not told by the catholic faith, and certainly not in the gospels, that the essence of our faith is intellectual agreement but a life to be lived. Are there things worse than schism? If we believe, as we repeat Sunday by Sunday, our Lord's words "Thou shalt love the Lord thy God . . . thy neighbor as thyself . . ." then there are few things worse. For as we are taught that love is not an emotional reaction or congeniality but an intellectual action of the whole personality, then to love only those with whom one is in full agreement is a very meager fulfillment. It is only when we love those with whom we heartily disagree and whom we think woefully mistaken that we reach the "*agapeseis*," i.e. you *shall* love, that our Lord commands.

I dread this coming convention. I fear that

the self-willed and thesis-ridden will cause strife and pain to us all. It seems to me that there is an atmosphere of animosity and arbitrary self-will, both in the possibility of women's ordinations and the matter of the liturgy that one wonders if the convention can make charitable and true decisions.

But to destroy the fellowship in our portion of Christ's church is not the way to deal with these problems.

(The Rev. Canon) W. C. T. HAWTREY
Iowa City, Iowa

The Continuing Episcopal Church

I would like to comment on your answer to the first question appearing in "Our Readers Ask" [TLC, Apr. 27].

The phrase: "the continuing Episcopal Church" does not refer to Anglican loyalists within the Episcopal Church, but to Anglican loyalists outside of PECUSA who are found within the aforementioned denominations: i.e. The United Episcopal, Anglican Orthodox, North American Episcopal Churches, etc. While many jurisdictions appear on the scene for many different reasons, yet most of us "hold the faith in unity of spirit, and in the bond of peace." Until such a day arrives when we might become organically united into one body, we refer to all the bodies under the catch-all heading of "The Continuing Episcopal Movement."

I, personally, first heard this name used by one of the faithful at Holy Trinity Anglican Orthodox Church, Northfield, N.J., to answer the question of what is the Anglican Orthodox Church, as far back as 1970.

To borrow your definition of us, we are dissidents (a very good choice of words) who are laboring to "continue the Episcopal Church" as we have received it from our forefathers. In order to effectively carry out our purpose it became necessary for us to hold the line whilst the rest of the church executed a "column left."

(The Rt. Rev.) THOMAS J. KLEPPINGER

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EXECUTIVE COUNCIL REPORT

Members of the Executive Council's steering committee decided well in advance of the recent meeting of council in Denver, that the sessions should be seen as "an opportunity for a creative time to think and talk, and for sharing of priorities and philosophy for members of the council, in order that all of the separate programs of the council can be seen as enabling the total mission of the church. . . ."

The committee even went so far as to list questions and suggest issues for the Presiding Bishop to consider as he prepared his message to council.

Presiding Bishop

In his message, the Rt. Rev. John M. Allin said that in recent conversations with the steering committee, with the council staff, and with the Primate of Canada and the Archbishop of Canterbury in Toronto, "in every instance, we were discussing how to exercise our responsibilities and particular assignments as members of the church."

The P.B. said he believes that maturing Christians know "why" they are involved in the life of the church . . . and that most Christians have some knowledge of "what" the purpose of the church is. "The continuing references to 'mission' and 'ministry' have been in such constant use they have worn thin. They are thread-bare, shop-worn," he said.

"Let us address the 'how' question by substituting the short phrase, 'to share (or sharing) the good life' for the words 'mission' and 'ministry.' How are we sharing life in this world? How do Christians share the good life as revealed to us and shared with us through Jesus Christ?"

"Though this be but the turning of an old phrase and a re-statement of the obvious, I believe this question provides a clearer perspective and a basic criterion for our planning, our proceedings, and our relations," he said.

Although the experience of the good life may be of varied degree for each of us, Bishop Allin said, "no one can claim a total experience, yet all of us here are recipients of the good life. We have bread enough, and to spare."

This was the thrust of his message—sharing the good life and "how" with



RNS

At a recent Anglican Church summit in Toronto, the Most Rev. Donald Coggan, Archbishop of Canterbury (left), the Most Rev. E. W. Scott, Primate of Canada, and the Rt. Rev. John M. Allin, Presiding Bishop of the Episcopal Church, enjoyed a moment of relaxation.

reference to communications, development, education, grant programs, missionary networks, ministry coordination, social services, and ecumenism.

"I am praying," the P.B. said, "that the Lord will give us such new experience in sharing the good life that the effects will be shared throughout the church and beyond long before the Minnesota General Convention. I would hope that the coming General Convention can be an experience of great affirmation with some joy, of ongoing and developing programs and support systems, rather than a contest of competing interest groups, bitter debates, and surprise unveilings.

"There is unchannelled faith and compassion throughout this church today ready to respond to a reasonable answer to the 'how' question. Is there a more important agenda item for us here than to offer and test some answers?" the P.B. asked.

What They Did

Following Bishop Allin's message, council members were divided into small groups for a day of off-the-cuff discussions along the lines put out by the steering committee. Reporters were in-

vited to listen to comments. No notes, please.

Hours later, council, meeting as a committee of the whole, considered the results of the group meetings. Topics included lack of staff for consultation during the Denver meeting; frustrations of those attending council meetings; insufficient information on subjects presented for council approval; lack of unification of council since the election of new members at the 1973 General Convention; more diocesan participation needed in the over-all production of the national church budget; the hierarchy at church headquarters in New York (Is it necessary? Does it serve the church?); relationship between council and Presiding Bishop and the need for support of that office.

Bishop Allin, who was not presiding, asked to speak to council. "I'm grateful again," he said, "for the time and energy and devotion that you've shown. From my point of view, what you've been doing today is trying to develop the role of leadership which this council ought to have."

Speaking without notes, the P.B. told of his travels within the church, listening to people asking how they can serve and

share. "One opportunity we gave them," he said, "was the Presiding Bishop's Fund for World Relief, and they have already given more this first quarter than they gave all of last year. There is compassion, readiness, sensitivity, and concern."

"But there is also massive fragmentation," the P.B. said.

"Reconciliation has no limits. . . . Enabling and pulling together are no easy tasks," he said.

"The Episcopal Church," he said, "can be the most outlandish debate society in the world . . . and we've got enough rhetorical skill to fill the newspapers. That's not what this world needs. It needs to share its life, it needs to share in forgiveness and peace."

He referred to the church's budget as a competitive arena. "We continue to argue about what is the priority. You don't have that luxury. Knock it off. . . . The church told you what it wanted: evangelism, empowerment, communication, Christian education. Did you have to go get those basic facts which are as old as our Lord knew them and are as fresh and demanding as tomorrow?"

"Don't talk about the new program," he stressed. "We've inherited the program of Christian mission and ministry which I really believe is sharing life and raising human dignity and meeting acute human needs," he said, adding that he had never known a human need that had been met by a speech.

"Now please, we have the capacity to resolve [this] and get on," he pleaded.

At this point, Bishop Allin took a different tack. Referring to the operation of the Episcopal Church, he said that if individuals in this church "decide that they are ready to make the decisions for the church, regardless of the covenant which voluntarily exists among us, they will break it. And it has been broken in a series [of events]."

"I'm the guy who was accused when I came into office, in spite of what I said—you talk about listening, perhaps you should talk about hearing—that I would lead the church back into its internal concerns. Fifty-nine days [Philadelphia 11 service] after I came to office, from some people who had said, 'Boy, we're going to give you a chance,' I discovered by accident that the decision was going to be made for the whole church and the whole church was going to be told how to live with it because it was God's will," the P.B. said. "A lot of people talk to God. . . ."

The Presiding Bishop came on stronger and stronger as he continued.

"Let me say one other thing that I've held in my craw until I cannot hold it any longer." Recently, he said, he, as Presiding Bishop, had been "held before this country, as one who has flagrantly been guilty of not doing his duty to obey the canons.

"And I've said in a public statement which did not make the front page of the *New York Times* that I upheld the con-

stitution and canons of this church knowing that they can be corrected by fallible human beings if we are under grace.

"I continue to labor under the constitution and canons.

"If I am guilty I should be called to trial or to some sort of discipline. But if I'm not guilty, if what I am saying is correct, I give you the opportunity to uphold it, to interpret it, and to join with me. Now do one or the other," the P.B. demanded.

"Declare me incorrect and bankrupt. Or support me and let's try to pull this remarkable, multi-faced church together for it has been badly fragmented, is uncertain, and wastes more energy in battering itself one to one and group to group. . . . You and I no longer morally can hire people to do the job of Christian mission. We ought to be involved with it. Forgive me for that speech," Bishop Allin said.

"If it be too much at the moment, accept it, if for no other reason than that I had an acute need to develop it upon people who, I'm convinced, are sensitive enough to accept it. Thank you."

As Bishop Allin walked away from the microphone, council members arose as one and gave him a standing ovation with prolonged applause.

World Mission

Council approved continuing companion relationships for Texas and Lake Malawi, which was begun in 1971, and for Connecticut and the Virgin Islands, which was begun in 1970.

The new relationship established between Oklahoma and Nicaragua was approved.

All such programs may be terminated by mutual consent.

Bicentennial

A budget of \$106,000 for a program designed for the church's observance of the nation's bicentennial was approved. In it are items for parish program materials, \$30,000; educational materials, \$15,000; committee meetings, \$5,000; project on liberty and justice, \$11,000; General Convention exhibits and concert, \$10,000; and salary and related costs for the Rev. Paige Bigelow, in charge of the church's bicentennial program, \$35,000. Support for the program will come from the Gallaher Fund.

Response to the Message

The formal Response to the Message from the Chair prepared by an assigned group of council members has always seemed, at least in recent years, to be a perfunctory rite, a blanket approval. Not so, this time around. The committee had two good responses.

The first recognized the many hats the Presiding Bishop has as chief executive of the Episcopal Church; as officiant at sacramental, ceremonial, and pastoral functions; as administrator and reconciler; as program initiator; as administrator

through the church staff [815 2d Ave., New York]; and as chairman of the Executive Council.

"Further, this committee perceives that the Executive Council is capable of providing support, leadership, initiative, special expertise and counsel for some of these functions," the response said. "Finally, this committee is sensitive to an expressed need by the Presiding Bishop for help from the council, in his urgent desire 'to share the good life' via these avenues available to him."

Within this response were two resolutions which were adopted: (1) that a letter of invitation be sent by the P.B. to dioceses to take part with staff or council members in diocesan visitations; and (2) that recommendations for process and structure changes reported by discussion groups be referred to the structure committee for refinement and implementation.

The second response caused more comment, suggestions, and downright flak than have been heard from council for some time. Early in deliberations, the final sentence was removed for separate consideration.

The response noted concern within the church over the ordination of women to the priesthood and episcopacy. "Inasmuch as the Executive Council is the duly elected body responsible for the program of the national church between General Conventions, we wish as members of the council, to record our conviction that this issue of women's ordination can be resolved by action of the General Convention which next meets in Minneapolis in September 1976."

Well, council had no trouble in changing the word Minneapolis to Minnesota.

But *conviction* without *hope* was a real problem for some. After much haggling, the words *and hope* were inserted following the word *conviction*.

Some council members felt the response needed further doctoring in the following area: "We recognize that opinions on this subject [ordination of women] within the church vary greatly—indeed that diversity is reflected among the council members—but we are of one mind that the General Convention is the only authority capable of determining the mind of the national church."

Several members wanted to insert a sentence concerning "agony of spirit moving among the people of the church . . ." between the above two quoted sentences. And they prevailed.

During discussion on this phase of the response, the Rt. Rev. John Burgess of Massachusetts remarked that the bishops had tried the "agony message and it did not work."

Another council member said he felt it was all right for a diocese and standing committee to act on its own.

When the corrected version minus its final sentence was put to a vote, it was adopted. Mrs. J. Wilmette Wilson of Savannah, the Rev. Paul Washington of

Philadelphia, and the Rev. John Spang of Richmond, asked that their "no" votes be recorded.

The final sentence of the second response, "The Executive Council commends to all people the message of the Presiding Bishop's address and expresses a vote of confidence in him and the conduct of his office," was adopted unanimously without debate.

No one objected to a word in it. At least not on the floor.

World Relief

The P.B.'s Fund for World Relief had received contributions of \$1,268,902 by the end of April, 1975. This amount does not include either the prior year's balance of \$292,176 or the \$911,000 from the Diocese of Rochester.

Recently \$350,000 was given to 23 programs.

Ecumenical Relations

A report from the Joint Commission on Ecumenical Relations stated that the attempt by a Spartanburg, S.C., congregation to claim Episcopal identity by affiliating with the Polish National Catholic Church has caused concern to the JCER and its committee on the Wider Episcopal Fellowship under the chairmanship of the Rt. Rev. David Reed of Kentucky.

An inquiry over protocol has been sent to the Prime Bishop of the PNCC, the report said. "There is an indication that the matter will soon be adjudicated," it stated.

[The congregation is that of St. Francis (Episcopal-Independent) Church which was accepted into the jurisdiction of the PNCC by the Most Rev. Thaddeus F. Zielinski, Prime Bishop of the PNCC. The priestly orders of its rector, the Rev. Robin C. Connors, have been validated "to the satisfaction of the PNCC."]

Development

It was announced that some \$147,000 was already, or was to be made, available for support of programs under the separate budget of Income Development Fund.

In preparation for the Every Member Canvass, a book, *Cost of Living*, has been published and will be available to interested parties. Shown to council was a color film—with an excellent sound track—about Cuttington College, Liberia.

CDO

A brief report from the Clergy Deployment Office said that the office/services/materials have already been used 20% more than during all of last year. A study is underway on how to increase services to the clergy.

General Convention

Already materials are piling up for deputies to the Minnesota General Convention. At least two books now in the works

will be handed to deputies as they register at convention.

Seabury Press

Because of council action last December, the number of trustees for Seabury Press has been increased and a rotation policy instituted.

The following are to serve until 1978: Edward J. Birmingham, the Rev. Charles M. Guilbert, Dr. Margaret M. Lawrence, J. Randall Williams, and the Rt. Rev. Milton L. Wood; to serve until 1977: George W. Brandt, Jr., John P. R. Budlong, the Rt. Rev. John E. Hines, Dr. Manning Pattillo, Jr., and Warren H. Turner, Jr.; and to serve until 1976: Hodding Carter III, the Rt. Rev. Richard S. Emrich, Lindley M. Franklin, Jr., John C. Goodbody, Dr. D. Bruce Merrifield, and George A. Murphy.

The Presiding Bishop and the president of Seabury Press are ex officio members of the board of trustees.

Others

Episcopal Asiamerica Strategies Task-Force (EAST) presented a statement on Vietnam and Cambodia, asking for approval and endorsement. Council however, "received" the statement without any other action.

The Episcopal Church has accepted invitations to send representatives to the consultations of the Church of the Province of West Africa, Aug. 5-8, and of the Church in Jerusalem and the Middle East, Jan. 6-12.

Hearsay

Heard here and there: "Moderates will prevail at the Minnesota Convention." "Extreme conservatives and extreme liberals will leave the church." "Extremists will be mad and leave the church." "Schism will come." "Schism is already here." "What about the Spartanburg Affair?"

G.M.S.

CONFERENCES

Bishop of Chicago Addresses Prayer Group

In addressing the 500 delegates, including seven bishops and 55 clergymen, who attended the 17th annual Anglican Fellowship of Prayer Conference, the Rt. Rev. James Winchester Montgomery, Bishop of Chicago, said that the two highly divisive and emotional issues facing Episcopalians at the next General Convention were not of equal importance.

On the closing day of the meeting, which was held recently in Atlantic City, N.J., the bishop told the group that Prayer Book revision deals only with changes in *form* of worship services but the ordination of women to the priesthood involves a change in the basic understand-

ing of the nature of holy orders. He said the former should be considered of lesser concern than the latter.

In addition, Bishop Montgomery pleaded that even if the priesting of women is heretical no one should allow its approval to drive him from continuing as a faithful member in the Episcopal Church because that action would constitute schism. He emphasized that schism is a greater sin than heresy itself, and concluded that as long as the Body of Christ remains whole it will always be able to cleanse itself of heresy.

He also urged Episcopalians to try to remove, as much as possible, the emotional content of the issues and remain faithful members regardless of whether the results are in accordance with their personal beliefs and positions.

No resolutions were presented to the three-day meeting but many attended the 12 workshops dealing with different aspects of prayer.

EPISCOPATE

House "Only" Authorized to Interpret Resolutions

Several members of the House of Bishops disturbed by "recent events involving questions of order and discipline," joined together in a statement which recorded their earlier resolutions on the ordination of women to the priesthood and reminded the church at large that they are committed to "due constitutional and canonical process."

The statement was made by the Rt. Rev. Jonathan G. Sherman of Long Island, vice chairman of the House of Bishops. Joining him were eight of the nine bishops serving as province presidents.

Although the House of Bishops has gone on record twice in support of women priests, the House of Deputies defeated the measure at the 1973 General Convention.

At a meeting in Chicago last August, members of the House asked the church "to wait upon and abide by whatever action the General Convention decides upon in this regard." At its regular meeting in October, 1974, the House reaffirmed its respect for "the bicameral system of legislation" and called upon all church members "to refrain from any attempts to ordain women to the priesthood unless and until such ordinations have been approved by the General Convention of this church."

In the recent statement signed by eight bishops, the church was reminded that "no person, including the Presiding Bishop is authorized to interpret the resolutions of the House of Bishops except the House of Bishops itself."

The resolution of the bishops for which interpretation is frequently sought was enacted at the Chicago meeting, which

had been called to consider "faith and order" questions relating to the four bishops who took part in the service for the Philadelphia 11.

The bishops, while recognizing "the genuine anguish" felt by many because women could not be ordained, expressed their conviction that "the necessary conditions for valid ordination to the priesthood in the Episcopal Church were not fulfilled on the occasion in question" and that this issue must be resolved by the action of the full convention.

The nine provinces of the church include all of the 93 dioceses in the U.S. and most overseas dioceses.

The bishops serving as province presidents are elected by members of the House of Bishops and make up a Council of Advice for the House.

Joining Bishop Sherman in issuing the statement were the following bishops: Frederick B. Wolf of Maine (I), Stuart Wetmore, Suffragan of New York (II), Iveson B. Noland of Louisiana (IV), Albert W. Hillestad of Springfield (V), George T. Masuda of North Dakota (VI), Edward C. Turner of Kansas (VII), C. Kilmer Myers of California (VIII), and Melchor Saucedo of Western Mexico (IX).

The Bishop of Washington, the Rt. Rev. William F. Creighton who is president of Province III, abstained. An ecclesiastical trial was held in the diocese recently and the court was considering charges against a priest at the time Bishop Sherman's statement was prepared.

EXORCISM

Public Watches Rite

As 600 people watched in the Church of St. Paul, Hainault, Essex County, east of London, the vicar, the Rev. Trevor Dearing, conducted an exorcism on a 21-year old prostitute and alcoholic identified only as Denise.

Mr. Dearing carried out the service with the approval of his bishop, the Rt. Rev. John Trillo of Chelmsford.

The priest began by telling the congregation that he would first conduct a mock-up for the benefit of photographers present. He was about to begin when Denise, sitting in the front pew, began screaming. She rose to her feet, still screaming, and Mr. Dearing went to her and seized her by her arms.

He spoke quietly as a hush spread over the congregation. His voice rose to intensity as he told the young woman that she had a lying spirit and he would cast it out.

As the congregation sang quietly and held out their hands towards the girl, she collapsed full length on the floor. Clutching her heart and still screaming periodically, she kept shouting, "Jesus is dead."

Mr. Dearing replied with force, "Jesus is alive, you mocking spirit."

As the ceremony came to a climax, Mr. Dearing shouted, "Get out of her

now in the name of the Lord," and the girl became silent.

Mr. Dearing then said, "I have just cast out the spirit of mockery."

There was a strange rustling sound as the congregation repeated, "Praise, praise, praise to the Lord" and again held out their hands.

Before the exorcism, the priest said he had cast out three spirits from the girl in the previous week. She is now being cared for in a hostel.

Mr. Dearing, who has been conducting "prayer, praise, and healing" meetings for the past four years, claims to have cast out a large number of spirits and to have cured a multitude of diseases. His congregations number between 300-500 people.

Bishop Trillo said that although he had banned all clergy in his diocese from conducting exorcism without his consent, he had investigated Mr. Dearing's work and had decided that it could continue.

The service for Denise followed by only a few weeks an exorcism conducted by an Anglican priest in the Diocese of Wakefield [TLC, May 18] after which the subject went home and killed his wife.

THE VATICAN

Anglicans Hold Eucharist

Pope Paul invited 40 visiting Episcopal and Anglican priests to celebrate holy communion at the Vatican.

The men—30 from the U.S. and 10 from Canada—all deans of cathedrals, had a concelebration in the Church of St. Stephen of the Abyssinians.

Members of the group also had meetings with Jan Cardinal Willebrands, president of the Secretariat for Christian Unity; James Cardinal Knox, prefect of the Congregation for the Discipline of the Sacraments and of the Congregation for Divine Worship; and Sergio Cardinal Pignedoli, president of the Secretariat for non-Christians.

The North American clergymen were in Rome for their annual conference.



Dean Sayre of Washington's National Cathedral celebrates at the Vatican.

BRIEFLY...

■ Friday is "Island Day" at St. John's School, Guam, when students may wear any style clothing to school—from uniforms to muu-muus. Founded in 1962, the school offers college preparatory programs to a diversified student body of 400, 210 of whom are Chamorro, Filipino, Japanese or Chinese; the balance are American and European.

■ Women constitute 40% of the congregational councils in the State Lutheran Church of Norway, according to its 1975 yearbook. Top level representation is not strong. Even the Norwegian Church Council has only three women among its 10 members. However, the 40% figure compares more than favorably with the 15% female representation in the country's city councils.

■ Priests who have left the service of the Roman Catholic Church because of problems with pastors, people, or bishops are continually readmitted to the ministry, but those who have married will not be restored to the priestly life, according to John Cardinal Wright, prefect of the Vatican Congregation for the Clergy. "I doubt sincerely that the faithful would accept the fact that a man who has been unfaithful to his priestly vows of celibacy was returned to the sanctuary to minister to them," he said.

■ Voorhees College, Denmark, S.C., observed the 78th anniversary of its founding by Elizabeth Evelyn Wright and the 50th anniversary of its affiliation with the Episcopal Church during a convocation held on campus last month. The address was given by Bishop Richard B. Martin, executive for ministries of the Executive Council staff, who received an L.H.D. degree from the college. The property for the school was given by Ralph Voorhees in 1901. In 1925 the college became an institution of the Dioceses of South Carolina and Upper South Carolina and a member of the American Church Institute. During the anniversary convocation, ecclesiastical awards were presented to the Episcopal Church and to the two dioceses of South Carolina.

■ At its annual meeting held recently at General Theological Seminary, New York City, the Anglican Society passed a resolution which deplored "any disregard on the part of clergy and laity of proper canonical and constitutional rules and procedures," and urged "a proper consideration by American Episcopalians of the *consensus fidelium* within the entire Church Catholic." After the meeting, at a public forum, the Rev. Canon Edward N. West of the Cathedral of St. John the Divine spoke on authority within the Anglican Communion.

MISSION REPORT:

The Church



Haiti, westernmost third of the island named "Hispaniola" by Columbus, is today the poorest country in the Western Hemisphere. It is also the most densely populated, and 90% of its 5¼ million people cannot read or write.

In the villages (left), where life has been little affected by urban centers like Port-au-Prince, the Eglise Episcopale d'Haiti vigorously carries on its mission work.

Haiti-born and trained Bishop Luc Anatole Garnier and his 25 clergy serve some 42,000 baptized members at Haiti's 88 missions. Services commonly overflow (below, left); most missions also include a school, a clinic or dispensary, and a circuit of outlying preaching stations.

At Petit Foyer (below), elderly women live under the care of the Sisters of St. Margaret. The small home offers dignity, spare comfort and a regular prayer life. Here, thanks are being offered for a special gift—one dollar apiece—from a U.S. donor.



HAITI



on Hispaniola



DOMINICAN REPUBLIC



The Dominican Republic, on the eastern portion of Hispaniola, is not so hard-pressed. But many of its 4½ million people live in the sugar cane *centrales*, in poverty like that of rural Haiti.

At Bonao, a new church is consecrated (above) by Bishop Telesforo Isaac, a deacon and four priests. Busloads of Episcopal worshipers stood in the street to watch the remodeled house become San Juan Bautista mission.

The Iglesia Episcopal Dominicana enjoys several new churches and schools. Like San Marcos Chapel (right), many are self-sustaining. But new work is sorely needed: at San Francisco de Macoris (above, right), two boys watched closely as Bishop Isaac and the mission priest surveyed property next to their family shack for an addition to the overcrowded, growing school.



Photos: DPS

EDITORIALS

Bishop Allin's Godly Non-Compliance

In refusing to obey the citation to attend as a witness the trial of the Rev. William A. Wendt in Washington [TLC, June 1], the Presiding Bishop has shown courage, integrity, and sound judgment. When the citation was issued we hoped that everybody would see it for what it was: a shyster trick by the defense, aimed at embarrassing and further confusing the church, and perhaps creating a technical difficulty that could result in an ultimate mistrial. That some people profess to find sense and merit in the ploy is disappointing.

What evidence could Bishop Allin possibly offer to the court in this case, except his own opinion of what constitutes a "godly admonition"? In the Episcopal Church the Presiding Bishop is neither pontiff nor primate. For judicial purposes his opinion on such a point of interpretation carries no more weight than anybody else's.

We still find it inconceivable that any canonical action can be taken against him for his alleged "contempt" of that farcical "court" in Washington; but, frankly, since the Board of Inquiry played the Pilate act in the case of the Philadelphia ordinations we cannot trust the people who seem to control the judicial process in the Episcopal Church today. They have made up their minds that the process must serve their predetermined goal—to acquit anybody who openly accepts the Philadelphia 11 as priests in good standing, regardless of canons and "godly admonitions."

It will be a happy day for us, and a good day for the church, when we can report to you that somewhere, in some court of this church, the canons have been honestly applied and faithfully obeyed in a case involving this issue. Thus far we have only hope; but we still have that.

Pro Parents Who "Give a Damn"

We often disagree with Harvey Cox, but because he is a man of independent mind we like to agree with him when we can; and at present we can. At a recent academic forum on the school textbook controversy in West Virginia he expressed strong sympathy for the embattled parents who have objected to material which they think corrupts their children.

"One of the major problems in this country is that people don't give a damn what is being taught to their children," he said. "If I were to discover my children were being taught things I thought went completely against my beliefs or family beliefs, I would complain, too."

The parents who have been protesting do give a damn what is taught to their children. Too many religious and educational brahmins don't give a damn what ordinary people think or want. Their attitude is not unlike that of the Pharisees who said "this people who knoweth not

the law (here substitute "are not educated like us") are cursed."

The issue in this case of the people vs. the experts is whether parents should have something to say about what is taught their children. Dr. Cox comes down squarely on the side of the people — not to agree with their preference but to defend their right. Maybe his being a Baptist has something to do with it. Whatever the cause, we thank him for speaking up for people who believe — we think rightly — that God has given them an inalienable right and an inescapable duty in the education of their children, a right and a duty transcending that of either the experts or the state.

The Church and the Refugees

There has been bitter resistance in some quarters to the resettlement of Vietnamese refugees in this country. To many Americans the very word "Vietnam" is obnoxious because of the memories and associations it invokes. That is understandable, but we must hope that "the better angels of our nature" will prevail over it and apparently they are doing so.

The church has a unique opportunity whenever confronted by this kind of need. No institution is as well fitted by its nature, its calling, and its history to help homeless people to make a home. (The synagogue has the same competence, for the same reason.) "Love ye therefore the stranger: for ye were strangers in the land of Egypt" (Deuteronomy 10:19).

The Diocese of Los Angeles has already organized a program for helping the refugees. We urge other dioceses to follow, especially in areas where the refugee colonies will be larger.

Many Episcopalians long for an opportunity to show the world—and their own selves—that they *can* concern themselves with something other than the ordination of women and the revision of the Prayer Book. When will they get a better opportunity than the one presented to them by this urgent need?

Words Fitly Spoken

We cannot know whether we love God, although there may be strong reasons for thinking so, but there can be no doubt about whether we love our neighbor or no.

St. Teresa of Avila

Men become what they are, sons of God, by becoming what they are, brothers of their brothers.

Martin Buber

As Others See It

The children's-bible picture of Moses crossing the Red Sea with towering walls of angry water to right and left is an accurate depiction of this priest's despair after reading various of the church's national publications. Will we who have chosen to follow God's guidance to the best of our ability succeed in leading our small flocks out of this chasm before the walls come crashing together? Tune in to 1976 for the thrilling conclusion of this gripping drama!

You think I'm kidding? You writers in the national and religious press, you givers of interviews proclaiming your intolerance of positions other than your own, you who cannot believe that the same Holy Spirit might lead another to a different conclusion from your own, can you not see that by your very words you have already produced the schism you claim the "other side" will cause if allowed to win? You have built up walls of invective and accusation from which you fire volleys of newsprint at each other over the heads of our congregations. In the fear that we are not concerned you propagandize us and throw opposing scriptural authority at us in the hope of winning us to your side. Well, we've got news for you. We're concerned. We're deeply concerned that as your watery walls tower higher you will inevitably drown us who are struggling to make progress across our red seas.

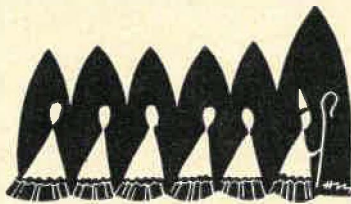
On one side, a bishop who will resign "as an act of conscience" if the church in convention does not agree with his conscience. On the other side, a reportedly large body of Episcopalians who will withdraw from the church if it does. On one side sits a voluble body condemning any revision of the Prayer Book. On the other side is heard an equally loud body condemning any revision that falls short of revolution. On one side the label "racist" is hurled. On the other, "communist."

Where do you leave us who are neither racists nor communists but refuse to be drawn into the extremism of either of you? Where do you leave us who would welcome revision of the Prayer Book but who cannot accept radical change in either language or doctrine? Where do you leave us who believe the Holy Spirit has called members of both sexes but, by tradition, cannot accept priestesses in charge of our own congregations? Right in the middle, that's where. Right in the middle between your towering angers that must come together over our heads at General Convention.

The tragedy, of course, is that having polarized yourselves you have made it in-

evitable that one or the other of you must win. The church cannot compromise on the ordination of women as one bishop is reported to have suggested unless some new doctrine of semi-ordination can be agreed upon and that in itself would be radical change. The church cannot compromise between modern and old English without producing a worse hash than has ever before been seen. You have backed each other into corners from which honest men, in good conscience, cannot escape. By so doing you, in your righteousness, have caused schism in this church. You, the feminist. You, the male chauvinist. You, the black radical. You, the white racist. You and all your supporters not being content to let the soldiers part Christ's garments have divided up his body. And for what? Not even for clothing but for votes!

Perhaps the time has come for the bishops whose leadership is based on the



Gospel and not on the current cause to issue a joint statement of repudiation. Repudiation of all who would polarize, all who would radicalize, all who would attempt to force their temporal bias, no matter how honestly held, on the rest of the body. Believing these moderate bishops to be in the vast majority, we also believe that their joint action would assure

the church that no radical action or reaction can win the day at the next General Convention. We call on our bishops, our elected and consecrated leaders, to lead us out of this chasm between watery walls of extremism and not to give in to one wall or the other.

Please! We, the parish clergy, can lead our flocks in some semblance of unity by keeping them largely ignorant of what you, our national leaders who have the ear of the national press are saying and doing. But it's a sad commentary about you to whom we look for leadership beyond our parochial interests to have to say that all we see and hear is the fallout from the volleys of newsprint you are firing at each other over our heads. We are not "no man's land." You have no right to declare us a "free fire zone." Regardless of the righteousness of your cause and the deep honesty with which you hold to it your "success" is seen only in the degree to which you are destroying the church for which you so righteously claim to speak.

And you, our national leaders who have not polarized yourselves by joining one side or the other, can you not lead us out of this chasm by repudiating both walls? We know it's a heartbreaking decision when faced with honest beliefs honestly held but you were not made bishops to duck hard decisions until it's too late. When two opposing sides who seem to have all the weapons cannot or will not compromise, is it not your duty to lead us out and away?

(The Rev.) LAURISTON H. MCCAGG
All Saints' Church
San Benito, Texas

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Books

C. S. LEWIS: A BIOGRAPHY. By Roger Lancelyn Green and Walter Hooper. Harcourt Brace Jovanovich. Pp. 320. \$6.95.

This biography of an outstanding spokesman for Christianity was written by Roger Lancelyn Green and the Rev. Walter Hooper. Both knew "Jack" Lewis and his brother, Major Warren Lewis, and had access to primary sources. Green, an author in his own right, was a student of Lewis's at Oxford. He knew Lewis at the time the Narnia books were being written. Because of his long time acquaintance with persons and places, because of his long time sharing of experiences and interests, Green is able to give lucid reflections on the life and times of Lewis as an Oxford scholar. Walter Hooper, the co-author, is an American from North Carolina who became Lewis's secretary.

In this book we learn of Lewis's early years in County Down, Northern Ireland. We read of the various influences on his life, his interest in the Teutonic god

Balder, his hatred of his school. We see his reactions to his father, always the devoted and generous parent, but most unimaginative.

His mother died when he was young, but Mrs. Moore, a widow and mother of an Oxford friend, and a demanding woman, held an important place in his life. Together they purchased the *Kilns*, a house Lewis maintained near Headington until the end of his life. This book touches lightly on the life of Joy Davidman, an American divorcee and a convert to Christianity. Lewis was married to her from 1956 to 1960, the year she died of cancer. His book, *A Grief Observed*, written under the pseudonym of N. W. Clerk, deals with his bereavement and thoughts about her death.

The authors do not attempt any great critical analysis of the works of C. S. Lewis as a writer. However, they achieve their goal in giving the history of the facts and influences in Lewis's life. Much of this life, some 29 years of it, was spent in Oxford in a contagious atmosphere of greatness. However, in 1954 he was offered and accepted the chair of medieval and renaissance English at Cambridge, referred to as "the other place." He continued to spend his vacations at the *Kilns* near Oxford, where he died in 1963.

The best chapter in this affectionate biography is "Through the Wardrobe." It teases adult readers to reread or to read for the first time the Narnia books which have become classics for children in our lifetime.

Fairly priced, this book is a good addition to the libraries of C. S. Lewis admirers.

VIOLET M. PORTER
Roanridge
Kansas City, Mo.

Books Received

A READER IN POLITICAL THEOLOGY, ed. by Alistair Kee. Westminster. Pp. 171. \$2.95 paper.

LISTEN TO THE WIND: How to Live your Faith, Harold F. Leestma. Word Books. Pp. 100. \$2.95 paper.

THE MORNING STAR: God's Gift for daily living, Denise Rinker Adler. Word Books. Pp. 130. \$4.95.

SEVEN WORDS OF LOVE, Herbert Lockyer. Word Books. Pp. 168. \$5.95.

CHRISTIANITY ON TRIAL, Colin Chapman. Tynedale House. Pp. 594. \$7.95.

OVERCOMING WORRY AND FEAR, Paul A. Hauck. Westminster. Pp. 112. \$2.75 paper.

GODS OF GOODNESS: The Sophisticated Idolatry of the Main Line Churches, Bruce L. Blackie. Westminster. Pp. 170. \$5.95.

ECOLOGY AND HUMAN NEED, Thomas Sieger Derr. Westminster. Pp. 158. \$3.45 paper.

PATTERNS FOR PARISH DEVELOPMENT, ed. by Celia A. Hahn. Seabury/Crossroads. Pp. 169. \$3.95 paper.

CLASSIFIED

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THEOLOGICAL BOOKS, used, new and reduced price. Request list LC. Pax House, Box 47, Ipswich, England.

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CHURCH PEWS, pulpit furniture, folding chairs, and tables. Direct discount prices. Write for catalogues. Redington Company, Dept. M, Scranton, Pa. 18501.

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EXPERIENCED academic principal needed for girls' boarding school. Also housemother. Reply Box M-203.*

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ORGANIST/CHOIR DIRECTOR, B.M. degree, seeks full-time position in Episcopal church. For resumé; Reply Box W-198.*

ORGANIST-CHOIRMASTER, Churchman, married, M.Mus., A.A.G.O., seeks full-time position. Experienced. Would consider church-college teaching combination. Reply Box J-202.

PRIEST desires return to full-time pastoral ministry: chaplain, curate, rector, vicar. Enjoy work with youth. Prefer Gulf Coast or Southwest. Resumé on request. Allan Madden, 112 Midland, Little Rock, Ark. 72205.

PRIEST, mid-thirties, family man, experienced as rector and assistant seeks position on staff of large parish. Excellent qualifications, diversity of talents. Will relocate most anywhere. Reply Box N-200.*

PRIEST, 24 years experience, Prayer Book chairman, good preacher, pastor. Seeking rectorship, tradition-minded parish. References and resumé. Reply Box F-204.*

PUBLICATIONS

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PRIEST AND WIFE use our southern California home, July and/or August, take Sunday, Wednesday Eucharists. Reply Box R-207.*

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

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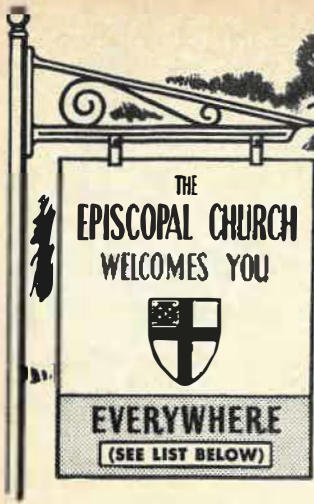
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The Living Church



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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.

BIRMINGHAM, ALA.

ST. LUKE'S, Mountain Brook
3736 Montrose Road
Sun HC 7:30, 9, 11:15. Wed 7, 10

LITTLE ROCK, ARK.

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

LOS ANGELES, CALIF. (Hollywood)

ST. MARY OF THE ANGELS 4510 Finley Ave.
Sun Masses 8:30 & 11 (ex summer 8 & 10); Tues 6:30; Wed, Thurs, Sat 9; Fri 12 noon; Ev B & C 1st Sat 4

MARYSVILLE, CALIF.

ST. JOHN'S 8th and D Streets
Between Lake Tahoe and San Francisco
Sun H Eu 8, 10; Wed 9:30

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

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
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

ALL SAINTS'

1350 Waller St. near Masonic
The Rev. Fr. Edwin H. Walker IV
Sun Masses 8 & 10 (Sol High), Sol Ev & B 6; Daily (ex Tues & Thurs) 9:30; Tues 6; Thurs 7; C & Holy Hour Sat 4:30-5:30

DENVER, COLO.

ST. MARY'S S. Clayton & Iliff—near Denver Univ.
Sun Masses 7:30, 9, 11:30, 6; ES & B 8; Daily 7; Also 9:30 Mon, Wed, Fri & Sat. C Sat 4:30-5:30, 8-9

DANBURY, CONN.

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

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, 3S, 11); Daily 10

ST. GEORGE'S

The Rev. R. C. Martin, r 160 U St., N.W.
Sun Masses 7:30, 9 & 11. Daily as announced.

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

JACKSONVILLE, FLA.

ST. JOHN'S CATHEDRAL 256 E. Church St.
The Very Rev. John F. Mangrum, dean; Rev. Canon Ward Ewing, Rev. Canon George Kontos; Dorothy West, Christian Ed; Thomas Foster, organist and choirmaster
Sun HC 8, 9, 11, Ch S 10, Healing 7; Weekdays HC 12:10, 7 Fri & Sat

LANTANA, FLA.

GUARDIAN ANGELS Cardinal at Hypoluxo
The Rev. David C. Kennedy, r
Sun Masses 8, 10 (Sung), 6. Daily

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

BELLEVILLE, ILL.

ST. GEORGE'S High & "D" St.
The Rev. John G. Borow, r
Sun HC 8 & 10; Wed 9:30; Sat 5:30

CARBONDALE, ILL.

ST. ANDREW'S 406 West Mill
R. W. Hallett, r; T. L. Phillips
Sun 8 & 9:30; Sat 5:15

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
The Rev. Howard William Barks, r; The Rev. Jeffrey T. Simmons, c
Sun HC 8, 9, 11; Daily HC, Hours posted

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL
Second and Lawrence (Near the Capitol)
The Very Rev. Eckford J. de Kay, Dean
Sun H Eu 8 & 10; Daily as announced

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

HARRODSBURG, KY.

ST. PHILIP'S Chiles & Poplar
The Rev. W. Robert Insko, Ed.D., D.Min., D.D., v
Sun 10 Bible Study, 11 H Eu & Ser

BOSTON, MASS.

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30, 9 High Mass & Ser, 11 HC; Daily as announced

SPRINGFIELD, MO.

ST. JOHN'S N. Benton at E. Division
The Rev. George G. Greenway, r; the Rev. Neal J. Harris, the Rev. H. Ben McCoy
Sun 8 HC, 9:15 Ch S, 10 HC; Tues, Wed, Fri 7; Thurs 10 & 7

FALLS CITY, NEB.

ST. THOMAS 16th at Harlan
The Rev. Carl E. Gockley, r
Sun Low Mass 7:30, Parish Mass 10:30

OMAHA, NEB.

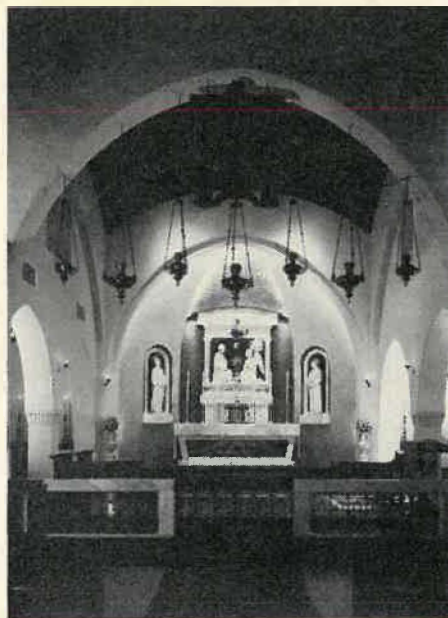
ST. BARNABAS 40th & Dodge, 1 blk. N.
Sun Masses 8, 10:45 (High)

LAS VEGAS, NEV.

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

BEACH HAVEN, N.J.

HOLY INNOCENTS' Marine bet. Atlantic & Beach
The Rev. Canon G. D. Martin, r; the Rev. H. R. Schupeltz, P.D.
Sun 7, 8, 9:15 & 11; Ch S 9:15; Wed & Fri 8; Sat 7; others as anno



ST. MARY OF THE ANGELS CHURCH
LOS ANGELES, CALIF.

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.

GO TO CHURCH THIS SUMMER!

(Continued from preceding page)

BRICK TOWN, N.J.

ST. RAPHAEL'S Mission Vets Mem. Elem. Sch.
Off Rt. 70 & Van Zile Rd. (449-6972) HC Sun 10
Rev. Peter S. Cooke, v; Rev. Thomas L. Sink

HELMETTA, N.J.

ST. GEORGE'S 56 Main St.
The Rev. J. Wesley Vanaman, OSL, r
Sun H-Eu 7:30, 10; Wed H-Eu 7:30 (HS)

NEWARK, N.J.

GRACE CHURCH 950 Broad at Walnut
The Rev. G. Butler-Nixon, r; the Rev. Robert C. Franks, c
Sun Masses 8 & 10; Mon thru Fri 12:10; Sat 9:15

SANTA FE, N.M.

HOLY FAITH 311 E. Palace Ave.
Rev. Donald L. Campbell, r; Rev. W. J. Marner, 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
The Rev. John M. Crothers, c
Sun HC 8, 9, 11; Thurs HC 10

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

ST. JAMES OF JERUSALEM W. Penn & Magnolia
Marlin Bowman, v; Glenn Duffy, ass't; Dan Riley, ass't
Sun 10:30; Tues 8; Wed 9:30; Sat 5

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8 & 9; Family Eu 10; Liturgy (sung) & Ser 11; Spanish Mass 1; Concert/Dance/Drama 3; Ev & Address 4; Sung Eu & Homily 5:15. Wkdays 7:15 Matins & HC. 5:15 Ev & HC. Tues 9:30 Int; 10 Eu. Wed 12:15 HC & Healing. Tours daily including Sun: 11, 1 & 2

CHURCH OF THE ASCENSION

5th Ave. at 10th St.
The Rev. D. R. Goodness, r; Rev. J. P. Nicholls, c
Sun HC 8, 9, 6; MP 11 (2S, 3S, 4S); HC 11 (1S, 5S); HC Tues, Wed, Fri, Sat 8; Wed 6; Thurs 12 noon

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.
Ernest E. Hunt III, r; William Tully, c
Sun 8 & 12:15 HC; 10:30 HC (1S & 3S), MP (2S & 4S). Daily 9 MP

SAINT ESPRIT

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The Rev. René E. G. Vaillant, Th.D., Ph.D.
Sun 11. All services and sermons in French.

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87th Street, one block west of Broadway
The Rev. Charles A. Weatherby, r; the Rev. Howard T. W. Stowe, c
Sun Masses 8:30, 9:30 Sung Mass; Tues & Thurs 8; HD as anno; C by appt

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

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Marlin L. Bowman, chap
Sun Eu 1 followed by Happy Hour

The Living Church

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; Mon thru Fri MP 8 HC 8:15; Mon, Tues, Wed, Fri HC 12:10; Tues HS 12:40; Wed EP 5:15, HC 5:30; Thurs HC 12:40. Church open daily to 9:30.

TRINITY PARISH

The Rev. Robert Ray Parks, D.D., Rector

TRINITY CHURCH Broadway at Wall
The Rev. Franklin E. Vilas, p-i-c
Sun HC 8, 10; Daily HC (ex Sat) 8, 12; MP 7:45, EP 5:15; Sat HC 9

ST. AUGUSTINE'S

The Rev. Harry Vann Nevels, v 333 Madison St.
Sun HC 8:30, 10:30, 12:30 (Spanish)

INTERCESSION

Broadway at 155th St.
The Rev. Frederick B. Williams, v
Sun HC 8, 10:30, 1 (Spanish); Mon, Wed, Fri HC 12; Tues, Thurs, Sat HC 8:30

ST. LUKE'S

The Rev. Leslie J. Laughlin, v 487 Hudson St.
Sun HC 8, 9:15, 11; 1st Sun HC 8, 10; Daily, ex Thurs & Sat HC 7:30; Thurs HC 8:45, 6:15. HS 12; EP 6

ST. PAUL'S

Broadway at Fulton
The Rev. Robert C. Hunsicker, v
Sun HC 8, 10; Daily MP HC 8; Mon-Fri HC 12:05, 1:05, EP 3:30. Sat EP 1

UTICA, N.Y.

GRACE CHURCH Downtown
The Rev. Stanley P. Gosek, STD, r; the Rev. L. C. Butler; the Rev. C. F. Hilbert
Sun HC 8, MP, HC & Ser 10; Int. Daily 12:10

PHILADELPHIA, PA.

CHRIST CHURCH 2nd St. above Market
The Rev. Ernest A. Harding, D.D., r
Sun 9 HC, 11 MP & S, 1S & 3S HC

PITTSBURGH, PA.

GOOD SHEPHERD "A Historic Landmark"
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Sun H Eu 8:30 & 10:15 (Sung). Weekdays as anno

VALLEY FORGE, PA.

WASHINGTON MEMORIAL CHAPEL
The Rev. Sheldon M. Smith, r
Sun 8 HC, 10 Service & Sermon



CHARLESTON, S.C.

HOLY COMMUNION Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun 7:30, 10; Tues 5:30; Wed 12:10; Thurs 10

MYRTLE BEACH, S.C.

TRINITY Kings Hwy. & 30th Ave., N.
The Rev. 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

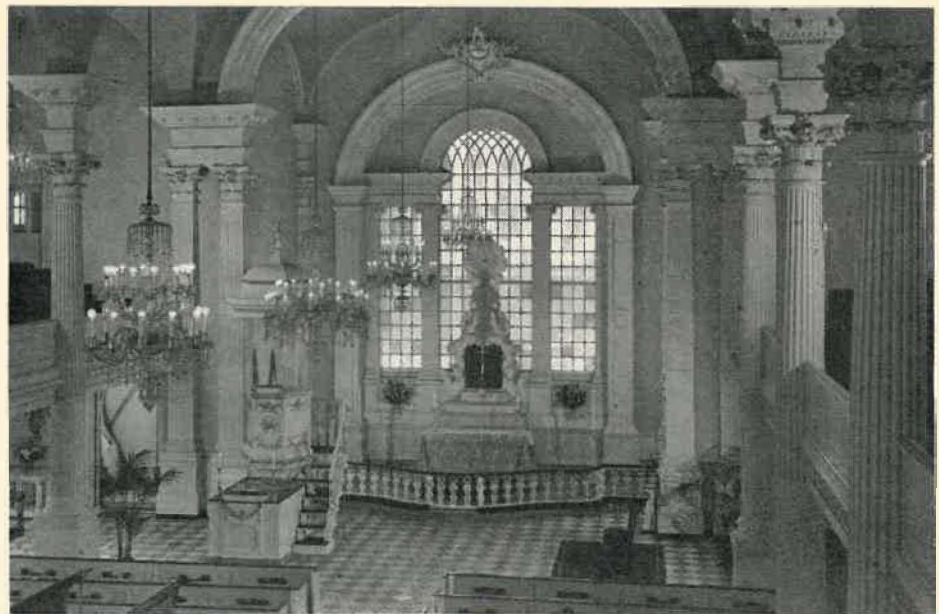
HOT SPRINGS, VA.

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

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