

The Living CHURCH

O ye winds of God,
 bless ye the Lord:
praise him,
 and magnify him
forever.

—Book of Common Prayer

*Benedicite omnia
opera Domini*

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AROUND & ABOUT

With the Editor

The Living Church

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*Director †Member
EDITORIAL AND BUSINESS OFFICES
407 E. Michigan St., Milwaukee, Wis. 53202
TELEPHONE 414-276-5420

The Rev. Carroll E. Simcox, editor, Georgiana M. Simcox, news editor. Eleanor S. Wainwright, editorial assistant. Paul B. Anderson, Paul Rusch, associate editors. Christine Tomlinson, music editor. Warren J. Debus, business manager. Irene B. Johnson, assistant business manager. Lila Thurber, advertising manager.

DEPARTMENTS

Around and About	2
Books	12
Editorials	11
Letters	4
News	6
People and Places	14

ARTICLE

Blueprint for Anarchy	Francis W. Read	10
-----------------------	-----------------	----

CALENDAR

July

11. Fourth Sunday after Trinity/Fifth Sunday after Pentecost
17. William White, B.
18. Fifth Sunday after Trinity/Sixth Sunday after Pentecost
22. St. Mary Magdalene
24. Thomas a Kempis, P.
25. St. James the Apostle/Seventh Sunday after Pentecost
26. St. James the Apostle (transferred)/Parents of the Blessed Virgin Mary
27. William Reed Huntington
29. Mary and Martha
30. William Wilberforce
31. Joseph of Arimathea

NEWS. Over 100 correspondents, at least one in each diocese, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned. PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs. THE LIVING CHURCH is a subscriber to Religious News Service.

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That Episcopalians of the sort who get elected to diocesan and national church conventions tend to think what they are told to think by "experts" instead of thinking for themselves was demonstrated quite impressively at the recent convention of the Diocese of Arizona [TLC, May 30]. By a vote of 236-30, with 24 abstaining, delegates supported a resolution approving the Draft Proposed Book of Common Prayer. Yet a show of hands revealed that very few of them had even seen it, still less studied it. Why do supposedly responsible people behave in such an ovine manner? As an old convention watcher I think I know at least one big reason for it, and that is fear of being labeled as not quite current—perhaps as not aware of the "insights of the modern liturgical movement." (If you want to have some fun, ask somebody who tosses off phrases like that to mention two or three of those precious "insights." The word is becoming as blessed as "renewal," "in-put," "two-way communication," and "Mesopotamia.")

The sad thing is that the folk back home in the parishes, who pay for conventions, programs, and budgets, are neither represented nor consulted. It's hard to imagine 236 of 266 of *them* voting for the Groundhog Book over the Prayer Book before even looking at the former—still less, *after* looking at it; but it's only too easy to imagine these dubiously representative Episcopalians, who are supposed to represent the membership in convention, doing so by something like a 10-to-1 margin. And that's only one more item of evidence as to why the Episcopal Church is in such terribly serious trouble: its representative bodies don't represent.

To L.K.:

You are right — there is some ambiguity in St. John's words about Christ the eternal Word, as the agent of all creation (St. John 1:2-3). I think it is deliberate. He wants to avoid speaking of Christ's role in creation in such a way as to suggest that the Son, as distinct from the Father, is the creator. The true position is that the Father creates all things through the agency of the Son. Hence the evangelist stresses that without him — apart from, independently of, Christ — nothing is made. That's as close as we can come to the truth of the matter. The implications for our understanding of our world and

of all our fellow creatures and of our own selves are manifold and profound. Nothing is created, nothing exists, apart from Christ's sovereign control. Everything comes from his hand, everything is ruled by his hand, everything is meant to show forth his glory — and does, to those who have eyes to see. Simone Weil was one who had such eyes. Said she: "The beauty of the world is Christ's tender smile for us coming through matter." That, for me, is the perfect wrap-up.

To A LADY WHO LIVES SOMEWHERE IN COLORADO:

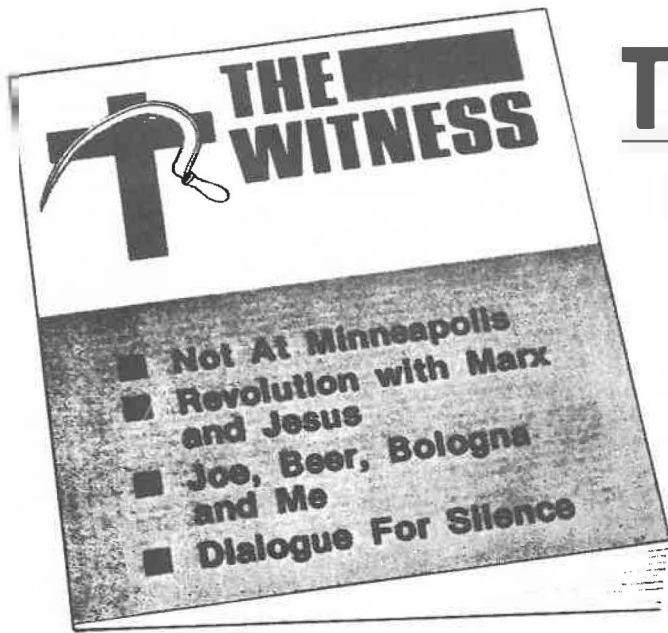
It must have been about two years ago that you wrote me about your inability to recover from grief over the death of your child. I can't recall your name, but I vividly recall your problem, and I hope you're still in the flesh and that you will read this letter. The counsel I gave you then was not very good, I'm afraid, and it couldn't have been very helpful. You were thinking about your seemingly unshakable grief and depression as something that was just *you* — and I fell right in with you and neglected to consider that perhaps God has something to do with it when we grieve in this way. You feared that it was just your selfishness and self-pity that created your problem, and for some reason I lacked the insight at the moment to draw your attention upward, away from your feelings to God.

Now, re-reading Henri Frédéric Amiel's *Journal Intime*, I come to a comment he made on April 9, 1856, which speaks perfectly to your condition as it was then (and as I hope it no longer is). Because the problem itself is so general, among good Christians no less than among others, Amiel's comment is worth quoting:

"Only when grief finds its work done can God dispense us from it. Trial then only stops when it is useless: that is why it scarcely ever stops. Faith in the justice and love of the Father is the best and indeed the only support under the sufferings of this life. The foundation of all our pains is unbelief; we doubt whether what happens to us ought to happen to us; we think ourselves wiser than providence, because to avoid fatalism we believe in accident. Liberty in submission — what a problem! And yet that is what we must always come back to."

I hope that helps. God bless you.

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LETTERS

Christian TM

The MacCollam article on Transcendental Meditation [TLC, May 30] was welcome and helpful. I have been amazed at the near silence of Episcopal response to this very influential movement.

There is a fifth constructive suggestion to be added to Fr. MacCollam's four: If TM has any virtue or truth, let's learn it and use it to Christian purposes. It is good to combat the practices and philosophy which are alien to Christianity, but we miss an obvious opportunity if we do not respond to the needs which TM has exposed.

Christian meditation, and even a type of "transcendental" Christian adoration, have been around for 2,000 years. They have generally not flourished within Anglicanism, but their catholicity is clear.

If so many contemporary sheep need

this sort of thing (and especially the sophisticated, college-bred sort of sheep), should not some constructive response be forthcoming from the shepherds (especially in a sophisticated, college-bred sort of denomination)? No other denomination is in a better position to act than is our own.

Surely there is a rich heritage of meditation fully compatible with Christianity. Why do we stand idle when "7000 teachers in this country alone" are already successfully marketing an inferior product?

JAMES WARING MCCRADY
Sewanee, Tenn.

John Spong's Theology

As a signer of a letter to our bishops urging that they examine and question the Rev. John S. Spong with regard to his theology and certain public statements made by him, I want to go on record as being satisfied with his explanations and supportive of his concern and effort to proclaim the Gospel in terms understood in our time.

Mr. Spong's willingness to answer the questions raised and to share them openly, will do much to unite our sadly divided church.

(The Rev.) EDWARD L. WARNER
St. Augustine's Church
Kansas City, Mo.

Clarification

I wish to commend you on another interesting, informative, and thought-provoking issue [TLC, May 23]. I do feel, however, that the biographical notation of the Rev. Rustin R. Kimsey ("of Oregon") in the Executive Council report would lead people to believe that he is a priest of the Diocese of Oregon. Actually, Fr. Kimsey is a priest of the Diocese of Eastern Oregon.

JOHN-MARK GILHOUSEN
Portland, Ore.

Realistic and Conscientious

May I commend the article "Another Alternative" [TLC, May 23] by William A. Hio as both a realistic and conscientious way of maintaining the sense of unity in the Episcopal Church during a time of very deep and serious division on many issues. His thesis that we as Anglicans have a strong bias in favor of "Constantinian" or legalistic ways of asserting important matters of faith and discipline means that all of us need be aware that trying to "win" our position by narrow legislative or canonical victories only stifles dissent and resolves little. Before Constantine the church lived with disagreement, often very deep; such as the matter of first becoming a Jew before being baptized. Resolution only came after many

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- This is not a time for the Church to fail to provide support for tomorrow's Indian leadership! Will you help the young men of Bishop Hare Mission Home? Gifts or inquiries may be sent to: Box 168, Mission, South Dakota 57555.



years. What the early church did know was that "grace and truth came by Jesus Christ" — not by the law of Moses, much less by the Empire.

The recent ecclesiastical trials have not resolved anything either, nor, settled anyone's conscience, nor changed the convictions of any, but they have left bitterness and sorrow. While I am sure that my college classmate, Father Hio, and I disagree, for instance, on the matter of the ordination of women to the priesthood (he opposed, I in favor) I do not wish, anymore than he, to force one position or the other down anyone else's unwilling throat. Persuasion takes longer than that — as Gamaliel recognized in that crisis of the Sanhedrin about the teaching and healing of Peter and John. The divine truth of today's controversy may only become apparent a couple of generations from now. In the meantime men and women of good conscience on either side of these issues must live with one another in the one church.

(The Rev.) JOHN M. SCOTT
St. Mary's Church

Philadelphia, Pa.

Time for a Change

An all male clergy has given the Episcopal Church the Trial Services. Could women do any worse?

In the past women have had to work twice as hard as men to be thought half as good. Fortunately, that has not been difficult. Now it's time for a change.

JANE WHITE
Santa Ana, Calif.

On Making Everybody Happy

Being an Episcopalian of life-time status, I resent efforts of those so-called Episcopalianists who are determined to become humanists, or what have you, dragging me, kicking and squirming, along with them. The Lord will judge them and it *just* could be more harshly than they expect. It is a comfort to have THE LIVING CHURCH discuss what is happening to and in the church and put it in perspective.

I am thinking of a recent article on church canons ["Another Alternative," by William Hio, TLC, May 23]. Following the idea expressed in that article of making the canons conform to the situation as it exists, I wonder if we could have one canon requiring all Episcopalianists to *worship* the Lord (in the traditional Anglican manner). A second canon would leave it to their consciences (if any), and later God's judgment, whether to practice abortion, terrorism, homosexuality, environmentalism, free love, or just plain greed and envy. This would temporarily satisfy the apostles of change and make the church relevant to today.

July 11, 1976

This way we could all rejoice and thank God for his goodness and loving kindness to us and to all men (sorry - persons), be it for a successful abortion or a successful stock market coup. No one would be *forcing* anyone else to *change* his beliefs yet we would have enough change to satisfy everyone for a while. I suppose all of us would be happy except our leaders (or is it drivers?) who would no longer have a goal toward which to drive us. Even schism would be difficult.

JOSEPH HAMILTON
Kennebunkport, Maine

Thou and You

Re the remarks of Mrs. M.E.C. in "Around and About" [TLC, June 13], about the use of familiar address in the new liturgies: I believe she has the argument reversed. The English language indeed has been impoverished by the discontinuation of the familiar forms in the second person, but the

familiar forms are actually "thou" and its derivatives, not "you" and its other forms, which are the more impersonal set. Compare with the French singulars "tu es" (thou art) and "vous êtes" (you are). Substituting "you" as a contemporary form of address, using the standard set by a richer linguistic tradition, might be considered a more formal usage.

Her point about "you" being inappropriate still stands, but (I think) for the opposite reason. If we have been brought into a new covenant with God through the sacrifice of his Son, and if we can have a personal relationship with him in the person manifested to us as Jesus, the Christ, why not transcend the strictures of contemporary language and continue to use "thou" when addressing God, as a demonstration of the familiar, loving, personal communion with him which we claim to enjoy?

(The Rev.) JOHN R. ARCHER
Church of the Transfiguration
Ironwood, Mich.

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July 11, 1976

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OHIO

Beebe Presentment Revoked and Rescinded

Approximately 18 months ago the standing committee of the Diocese of Ohio issued a presentment charging the Rev. L. Peter Beebe, then rector of Christ Church, Oberlin, with certain canonical offenses.

In June, 1975, the diocesan ecclesiastical court unanimously concluded that the presentment against Fr. Beebe was well-founded and that he should be admonished.

The next step in the case came in April of this year when the Court of Review for Province V reversed the judgment of the diocesan ecclesiastical court for procedural shortcomings but not on the merits and remanded the cause for a new trial.

The new trial was set for the last day of June.

However, on June 11, members of the standing committee of the Diocese of Ohio issued a resolution in which they stated counsel has concluded "... that the General Convention canons and canons of the Diocese of Ohio, as interpreted by the Court of Review of Province V are inadequate to cope with the present procedural problems which confront us, and that in effect our judicial process has broken down. Further proceedings in this matter would only lead to further appeals and further divisiveness within the church. There is no reasonable possibility that the case could be retried and reappealed before General Convention in September by which time the original judgment would have expired, and

"Whereas counsel... has concluded that the ecclesiastical court of the Diocese of Ohio will compel a retrial of the case unless the standing committee dismisses the presentment of January 15, 1975, and

"Whereas the standing committee believes that it is in the best interests of the Diocese of Ohio that this matter be concluded with finality.

"Now, therefore, be it

"Resolved that the standing committee revokes and rescinds the presentment of January 15, 1975 against the Rev. L. Peter Beebe, and that all inhibitions based thereupon be of no further effect.

"Resolved further that Sterling Newell, Jr., counsel for the standing committee... is hereby instructed to notify the ecclesiastical court of the Diocese of Ohio accordingly and take such further action as may be necessary to accomplish this purpose.

"Resolved further that a copy of this resolution be communicated to the Commission on Canons to consider the implication of the opinion of the Court of Review of Province V and to study and recommend appropriate canonical changes consistent therewith."

ARIZONA

Bishop Harte Attacked

Before noon recently, at the entrance to downtown Phoenix' Hotel Westward Ho, the Rt. Rev. Joseph M. Harte, Bishop of Arizona, was approached by a well dressed young man who asked if he could speak with him. As the two neared each other, the man lunged at the bishop, giving him a karate-like kick with his right foot into the intestinal area above the groin. The force of the blow sent the bishop sprawling to the sidewalk. The man was about to knock the bishop on the back of the neck or head when Bishop Harte cried for help and the assailant fled through the hotel lobby and out a side door. There were no witnesses to the attack and the police did not find the man. They surmise he was a mugger who wanted the bishop's wallet, and not an anti-religious fanatic.

Bishop Harte's routine annual physical check-up, coming a week later, shows him in excellent condition except for some still sore areas.

ACU

Headquarters to Be Sold to Clear Debts

The American Church Union (ACU) has decided to sell its headquarters property in Pelham Manor, N.Y.

Some of the proceeds of the sale would be used to honor the organization's contract with its resigned executive director, the Rev. Canon Charles Osborn, as well as pay "all other creditors," according to the unsalaried ACU interim director, the Rev. Robert Morse.

Sale of the property is necessary for the organization to recover from a "financial drought" it has suffered in recent years, Fr. Morse said.

Several weeks ago, Canon Osborn sent an open letter to members of the ACU's national council charging "breach of contract... on the part of the ACU by its failure to meet and satisfy the contractual obligations which it undertook on February 1, 1974, for a period of three years."

Canon Osborn said that his forced resignation, with stipulations, from the executive directorship, was to be followed by negotiation of a satisfactory settlement of obligations (\$10,389) of the ACU toward him, within 90 days. He said ACU representatives had obstructed this.

He also charged that criticism of himself in a memo about the situation by the Rev. Canon Albert duBois (ACU president) and another ACU official is "detrimental and prejudicial to my future ministry as well as a slur against my integrity."

Fr. Morse reported that the ACU did not want to get into a legal tangle with Canon Osborn over the contract. "He will be paid in full as long as I am executive director," Fr. Morse declared.

EPISCOPAL CHURCH

AEC Bishop Joins PECUSA

Last month, Anthony F.M. Clavier, 36, Bishop Primus of the American Episcopal Church for the past six years, announced his resignation from that body and was received as a layman into the Episcopal Church.

He was received by the retired Metropolitan of British Columbia, the Most Rev. Ralph Dean, acting for the Rt. Rev. Stanley Atkins, Bishop of Eau Claire. The ceremony was held in Christ Church, Greenville, S.C., where Bishop Dean, the former executive officer of the Anglican Communion, is continuing his ministry.

Commenting on the timing of the move, Mr. Clavier said he realized many will feel he ought to have waited until a decision on the ordination of women is made by General Convention.

"I don't think any decision made this fall will commend itself to the whole

church," he said. "One way or another some general consensus will have to be reached at grass roots level before a real commitment is made. This is going to involve the different parties bridging the gap between them. In so many ways the church is at present two mutually exclusive societies. Any message of reconciliation to the world will only find acceptance when we learn to live in mutual respect and love. Anglicans have bridged such gaps before, despite strife, when an atmosphere of care and forbearance has been achieved. Such a climate is worth the effort to achieve. The rebirth of a belief in the witness and mission of the church we are seeing at present may be a step towards such a goal."

Baptized and confirmed in the Church of England, Mr. Clavier was ordained a priest by the Primus of the Old Catholic Order in England in 1961 and consecrated in 1970 by the then Primus of the American Episcopal Church to serve as his suffragan.

Mr. Clavier plans to enter Nashotah House for a year of study under the sponsorship of the Diocese of Eau Claire.

Stewardship Conferences End

The last of the development/stewardship conferences for the nine provinces of the Episcopal Church was held at O'Hare Inn, Chicago, with more than 100 people from Province V (13 dioceses) and elsewhere attending.

Beginning with the first such conference in Dallas in 1974, some 1,000 churchmen have taken part in the workshop-style program planned by Oscar C. Carr, Jr., executive for development for the church, and his staff. With Mr. Carr in Chicago were the Rev. Richard J. Anderson, assistant for development/stewardship; and Mrs. Catherine Morphet, administrative assistant.

An introductory address at the three-day meeting was given by the Rev. Robert M. Cooper, professor of ethics and moral theology at Nashotah House. True stewardship, he said, is "the passion for giving one's self away."

Three experienced consultants who also spoke to the group as a whole before discussing specific parish campaign plans in workshops were the Rev. Canon W. Ebert Hobbs, executive assistant for the Diocese of Ohio; the Rev. James L. Sanders, rector of St. Paul's Church, Selma, Ala.; and Ashley Hale of the Congregational Development Center, Laguna Hills, Calif.

The Alabama Plan as presented by Fr. Sanders is based on personal commitment; budget preparation after canvass, not before; and a pledge from the vestry to work toward giving one dollar for work outside the parish for every

dollar spent within it. The plan takes much effort, Fr. Sanders said, but the results are worth it. The Diocese of Alabama now has the highest per capita giving in the Episcopal Church.

In discussing the Covenant Plan, Canon Hibbs stressed that it is a "manual of resources" offering materials for parishes unable to employ professional fund raisers or consultants. Its basic goals include development of a better understanding of stewardship and a deeper concern for the work of the church, as well as an ongoing stewardship committee in the parish.

The Congregational Development Plan features the use of a paid trained consultant, Mr. Hale told the workshops. The program, he indicated, may take two or three years to put into action as it is a long term effort by a parish to change the lives of its members. "The money merely keeps score," he said.

SOUTH AFRICA

ECSA Reports Arrest of 10 Namibians

Episcopal Churchmen for South Africa, based in New York, reports the arrest of 10 Namibians under the South Africa Terrorism Act.

The 10, ECSA said, are accused of taking part in acts of terrorism under the auspices of the South-West Africa People's Organization (SWAPO) during the last six months. Trial was set to begin June 25.

In May, four Namibians were found guilty under the act, and two sentenced to death. In pronouncing sentence, Justice J.J. Strydom said, "This evil of

terrorism must be torn out by the roots — law and order must be maintained."

Government testimony during the trial suggested that terrorist violence has increased considerably in Namibia since the beginning of the year.

Namibia is predominantly black. It is administered by white-ruled South Africa under a League of Nations mandate which United Nations agencies have declared invalid.

Namibian church leaders criticized the death sentences as likely to "lead to great chaos and disorder" with "bitterness and hate...gaining the upper hand in our congregations."

Dean: Bloodshed "Almost Inevitable"

The dean of Johannesburg has warned Prime Minister B.J. Vorster of a "growing, nightmarish fear that unless something drastic is done very soon then bloodshed and violence are going to happen in South Africa almost inevitably."

In an open letter to the government leader, the Very Rev. Desmond Tutu said meaningful signs of white desire for peaceful change are necessary to avert the prospective violence.

Reacting to Dean Tutu's letter, Roman Catholic Archbishop Denis Hurley of Durban predicted that "if nothing is done within the next four years, South Africa will have had it."

He agreed with the dean's call for a national convention of "genuine leaders" from all sectors of society to try to work out the orderly evolution of South Africa into a non-racial society.

The dean also urged the repeal of South African laws which require



Leaders at the Fifth Province Stewardship Workshop: Ashley Hale, the Rev. Canon Ebert Hobbs, Oscar C. Carr, The Rev. Robert Cooper, and the Rev. James Sanders.

blacks to carry internal travel passes and restrict their rights to own property.

The Anglican priest told Prime Minister Volster that his leadership is "quite unassailable" and so he should "have little fear from a so-called right-wing backlash" if he acts on the national convention, pass-law, and property rights proposals.

Black Priest Seeks Statute Exemption

A black priest recently appointed to a suburban church in the Diocese of Johannesburg, said he plans to apply for special permission to marry white couples in his parish.

The Rev. S.S.M. Thobejane, assistant priest at St. Martin's in-the-Veld, is legally prohibited from marrying white couples under South African law although he is allowed to hear confession and administer the sacraments.

He said that members of his former parish in London felt that it was an honor to be married by a black priest.

WASHINGTON

Suffragan to be Coadjutor

It did not take delegates attending a special convention of the Diocese of Washington very long to elect their coadjutor bishop.

Named on the first ballot was the Rt. Rev. John T. Walker, who has been their suffragan since mid-1971.

Others on the slate of nominees were the Rev. Frs. John Andrew, New York City; David Gillespie, Englewood, N.J.; Edward D. Romig, Washington, D.C.; and Edward W. Stiess, Cambridge, Mass.

Bishop Walker, 50, was a canon on the staff of the Washington Cathedral for several years before his consecration. Prior to that appointment, he had been rector of a parish in Detroit and later a master on the faculty of St. Paul's School, Concord, N.H.

He and his wife, Rosa Maria Flores, are the parents of three children.

As coadjutor, the bishop will succeed the Rt. Rev. William F. Creighton upon the latter's retirement.

WOMEN

Mothers' Union, a Worldwide Ministry

Little-known global activities of the Mothers' Union — the largest women's organization in the Anglican Communion with 410,000 members — are shown in *Mission Unlimited*, a film on the work of the society which had its premiere in London.

The film, one of the highlights of the

Union's centenary celebrations, was directed by David Percy, who visited ten countries, from Canada to the Melanesian Islands in the Pacific, and lived in the African bush to film the Mothers' Union at work.

In the heart of Natal, he found a member who had invented a way of laying irrigation pipes direct from a natural spring to hut doors by using an old ploughing tractor. In Korea, he spent a week photographing an entire village preparing for a funeral which involves not only elaborate decoration of the bier, the laying out of the body according to custom, but also the making of special funeral clothes. All this is done by local members of the Mothers' Union.

The complete integration of all races in South African branches of the union is illustrated by pictures of segregation notices followed by films of many of the 30,000 members in South Africa worshipping and praying together.

In Bulawayo, Rhodesia, Mr. Percy found a group of teen-age girls building a church, making bricks, and carrying out the work of all the trades required, having been taught at courses arranged by the Mothers' Union in that country. The church was built at one-third the normal cost.

From heavily-populated Africa, the director went to the empty lands of northwest Australia where the union runs a radio School of the Air, linking children in classes for religious instruction over an area of 250,000 square miles.

Then he returned to Britain, where over 300,000 members carry out a great range of social work within the church — work done by women for families, the divorced and separated, and the lonely.

In June, Mothers' Union delegates from all over the world met in England where they attended meetings, a reception at St. James' Palace, and a Service of Praise and Thanksgiving at Westminster Abbey. Members of the Central Council met at Swanwick Conference Center, Derbyshire.

NEW YORK

Chapels Become Independent

In a Trinity Sunday service at Trinity Parish, New York, N.Y., three of its chapels became independent parishes.

The change was approved by a majority vote of the congregations of the Chapels of St. Luke, St. Augustine, and the Intercession, but the process leading to independence was begun several years ago.

It is a point of interest to note that the congregational voting on the question of separation had no precedent. In the past, Trinity chapels were built or

closed by action of the parish vestry. At one time there were nine chapels in various parts of Manhattan.

Trinity continues to own the Chapel of St. Cornelius the Centurion on Governor's Island, with the program there under the direction of the U.S. Navy chaplain to the Coast Guard.

St. Paul's Chapel and Trinity Church are administered as one unit by the parish.

St. Augustine's, on the Lower East Side of the city, is a landmark building, one of the few with a gallery built for slaves.

St. Luke's, in Greenwich Village, was an independent parish from 1820-92.

Intercession, on the fringes of Harlem and Washington Heights, was an independent parish until 1907, when its congregation voted to become a Trinity chapel.

ANGLICANS-ROMAN CATHOLICS

Report on Mixed Marriages Released

An Anglican-Roman Catholic study commission on mixed marriages, while finding in the two churches "no fundamental difference of doctrine" on the nature and purpose of marriage, called for modifications on the Roman Catholic side in the "canonical form" of marriage and in baptismal and educational promises required.

In a final report made public in London and Washington, D.C., the commission also raised the question of whether the differences in the churches' approaches to divorce and remarriage are not as "clear cut" as they once appeared.

The commission's report placed its recommendations and observations in the context of what Vatican II and several Roman Catholic statements have termed "the special relationship" of Anglicans and Roman Catholics. At the same time, it conceded that Anglicans and Roman Catholics do have differing attitudes about the proportionate place of law in the government of the church.

While noting these differing attitudes and approaches, the study nevertheless recommended "alterations" in Roman Catholic Church discipline which generally requires that marriages between members of the two churches take place in the presence of a Roman Catholic priest and that the non-Anglican promise to baptize and educate the children of such a union in the Roman Catholic Church.

On the matter of canonical form, the commission recommended that, "on condition that joint pastoral preparation" is given and both Roman Catholic and Anglican ecclesiastical authorities agree, a duly authorized minister of

either church may witness the marriage.

Concerning the "promises," the commission urged that the emphasis now placed on the duties of the Roman Catholic partner to provide for the baptism and education of children be broadened to address "the mutual rights and obligations" of both parties to the marriage.

The Study Commission

The recommendations are contained in the 46-page Final Report of the Commission on the Theology of Marriage and Its Application to Mixed Marriages. The commission was established in 1967 by the Vatican Secretariat for Christian Unity and the then Archbishop of Canterbury, the Most Rev. Michael Ramsey, who has since retired.

Co-chairmen were the Primate of Ireland, the Most Rev. George Sims of Armagh, and Roman Catholic Bishop Ernest Unterkoeffler of Charleston, S.C.

Other Anglicans on the commission included the Rt. Rev. J.R. Satterthwaite of Fulham; the Rt. Rev. Donald H.V. Hallock, retired Bishop of Milwaukee; and the Rt. Rev. Ralph Dean, retired Archbishop of British Columbia and former executive officer of the Anglican Communion.

Forewords for the report were written by the Most Rev. Donald Coggan, Archbishop of Canterbury, and Jan Cardinal Willebrands of Utrecht, president of the Secretariat for Christian Unity.

Conceptions of the Church

Beginning with an introductory section tracing the development of the report through six meetings over eight years, the document said both parties to the dialogue were aware that behind differences in practice "lay deeper problems of theology."

For instance, behind the requirement of a promise concerning baptism and education for Roman Catholics, lay a doctrine of the church which they "cannot abandon and which Anglicans cannot accept." It became evident, the report said, that the underlying difficulty "stemmed from divergent conceptions of the church."

According to the report, however, a renewal in Roman Catholic ecclesiology following Vatican II produced a "new, dynamic way of thinking of the church," contrasting with previous "static" and "juridical" concepts. In this light, church requirements concerning the upbringing of children in a mixed marriage are not judged merely as "institutional defensiveness" but as reflecting the church's self-understanding.

"On marriage itself the commission

finds no fundamental difference of doctrine between the two churches, as regards what marriage in its nature is or the ends which it is ordained to serve," the report stated. However, it added, both churches have different attitudes about the proportionate place of law in church government.

While the Anglican might think it fitting that marriage partners "work out for themselves" the requirements placed upon them by the church, the Roman Catholic's disposition is to recognize the authority of the church.

Commenting directly on the question of baptism and education of children, the report stressed that Pope Paul's 1970 directive, *Matrimonia Mixta*, need not be interpreted rigidly regarding the Roman Catholic's obligation in the upbringing of children.

It said the directive envisions "the marriage situation with all the mutual rights and obligations which the theology of marriage sees as belonging to the married state."

Canonical Form

Pointing to its recommendation that ministers of either church be allowed to witness a mixed marriage, if certain conditions are met, the report said that to extend the scope of canonical form to Anglican ministers celebrating the Anglican rite "should be an ecumenical act of profound significance . . ."

The commission acknowledged that its recommendations for alterations in the law concerning canonical form and the requirement of the promise "presupposes a high degree of mutual understanding and trust between our respective churches, and particularly the clergy."

It added that the clergy have a responsibility to lead in this matter and "if they are unconvinced themselves they will be unable to convey conviction to others."

Indissolubility of Marriage

While admitting elements of disapproval by both Anglicans and Roman Catholics regarding the others' approach to "indissolubility" of marriage, the report said "neither attitude of disapproval is of such a degree as seriously to hinder ecumenical convergence . . . the growing together of the . . . churches, and a more positive pastoral approach to the contracting and support of mixed marriages."

The report, in seeking to place the problem of defective marital situations and their pastoral care into the total perspective of the Anglican-Roman Catholic search for unity, recalled the principle that says "any such form of unity must preserve what is integral and acceptable in both our traditions in a variety-in-unity."

CONVENTIONS

Delegates attending the annual convention of the Diocese of Vermont rejected a resolution asking them to rescind a previous stand and to oppose the ordination of women to the priesthood. They reaffirmed their support of the step. Convention also rejected a resolution that sought to stop moves to revise the 1928 Book of Common Prayer.

St. Thomas' Mission, Weirton, and All Souls' unorganized mission, Daniels, were accepted as a parish and an organized mission respectively at the 99th annual convention of the Diocese of West Virginia. Delegates heard plans of further expansion of the church's ministry through the use of a modular home unit that is ready to be set up in any given area within the diocese. To be known as Emmaus Chapel, the mobile center will be supported in part by parish visitation offerings presented to Bishop Robert P. Atkinson and the Episcopal Churchwomen. The ECW pledged the \$15,000 needed to get the work "on the road." Delegates approved canonical changes replacing the diocesan executive board with a diocesan council. One of the council's first responsibilities will be the reconciliation of the 1977 budget of \$511,607 and the shortfall of approximately \$14,000 from local apportionments. Resolutions adopted at convention included (1) affirming of convention's earlier approval of the ordination of women and (2) supporting the Draft Proposed Book of Common Prayer in principle (the diocese is using several of its services) and upholding the integrity of General Convention to complete its revision as necessary.

Episcopalians in the Diocese of Connecticut refused to give "mild" instructions to their deputies to General Convention to vote in favor of the ordination of women to the priesthood and the episcopate. The resolution would have asked the deputies to take very seriously the overwhelming support for such steps in the last three diocesan conventions. Several deputies who opposed female ordination at the 1973 General Convention are members of the 1976 deputation. By a vote of 190-187, delegates tabled a resolution which contained a mild endorsement of the 1973 U.S. Supreme Court decisions on abortion.

BLUEPRINT FOR ANARCHY

By FRANCIS W. READ

A blueprint for ecclesiastical anarchy, transforming the church from community into chaos and her administration from orderly process into mob rule is detailed by the Rev. William A. Hio in his recent article "Another Alternative" [TLC, May 23].

To provide an opportunity for the church to arrive at what is termed "a quiet mind" on the issue of the priesting of women, he proposes an entirely new concept of canon law which, he says, "would involve us in a radical surrender of the traditional concept of the place and purpose of constitution and canons in the governing of the church." What is proposed is that canon law be regarded merely as a vehicle for a majority expression on matters of doctrine, discipline and worship, of binding force on no one, the sanction of punitive canons for the enforcement of obedience being abandoned.

A legalistic view of canon law and constitutional government is blamed for existing attitudes, and it is suggested that the church should not apply law the way the world uses it. What is ignored is that God is the author of law rather than of confusion, and that when he became man by means of the Incarnation he subjected himself to the human situation. It was under human law, it must be remembered, that Jesus came into the world and wrought our salvation. Making law an end in itself he roundly condemned, but he also taught obedience to the religious ordinances of the scribes and Pharisees who

The Rev. Francis W. Read, a retired priest of the Diocese of California, is a member of the state bar of California, chairman of the legal committee of the American Church Union, and associate editor of the American Church News.

sat in the seat of Moses (Matt. 23:2-3). St. Paul too was insistent on orderly administration and doctrinal purity in the churches he founded, laying down regulations and even exercising judicial functions. Recognizing that a shapeless group of believers would be a chaotic mess rather than a Christian community, the early disciples of the Way, led by the Holy Spirit, laid the foundations on which later generations built the institutional church.

The canon law, which was developed from these foundations, is discussed in somewhat superficial manner, and, ignoring the role of the ecumenical councils and that of the various provincial councils before the great schism of the eleventh century, the impression is given that it was shaped almost exclusively by the medieval papacy. As authority for the assertion that canonical precision means little to Anglicans, the charge is made that the English Reformation rests on broken canons, but the claim of the Church of England to an independence freeing it from canons imposed by Roman authority is conveniently ignored. Overlooked also in this discussion of canon law is the unique nature of the Constitution and Canons of the Episcopal Church, directly imposed by our representative assembly, General Convention, in the last two centuries, and more nearly resembling the by-laws of the voluntary association, to which Episcopalians, by virtue of being Episcopalians, owe direct obedience independently of any claim of what is technically known as the canon law.

In place of government by canons, Fr. Hio proposes absolute unanimity within the church before official recognition be given to any proposition. Insistence on *absolute unanimity* is plainly stated

in these two sentences: "The church's mind on any given subject can be measured *solely* by looking at the opinions of its *entire membership*, freely arrived at and freely held. As long as *one* rational, praying member of the church dissents on any given subject, the church has not arrived at a completely quiet mind on the issue." (Emphasis added.) The result of such a proposal is obvious: reduction of the church to a chaotic mass of do-gooders, powerless to act because they cannot agree unanimously on what is good. There are those in the church, and they would insist on being classified as rational and praying, who deny the existence of a personal God, who deny also the doctrine of the Trinity, who will not assent to the possibility of miracles and who term what they call "the Easter event" as a psychological reaction by the apostles. Can we say then that the church has not arrived at "a completely quiet mind" on these issues and that the church has no official position on them because opinion is not absolutely unanimous?

Perhaps this insistence on absolute unanimity results from a misunderstanding of the Vincentian rule that the catholic faith is that which has been believed "everywhere, always and by all." By these words St. Vincent of Lerins did not mean every single member of the church. Consent is not found by the counting of heads, but by inquiring whether the doctrine in question has been dissented from by any significant proportion of representative theologians — eccentrics, schismatics and obvious heretics being excluded. Even in secular society the most extreme forms of democratic government do not require absolute unanimity. A substantial majority is all that any democracy requires.

It may be observed also that the requirement of absolute unanimity is a two edged sword, cutting both ways. If the fact that there are those in the church who see no objection thereto is used as an argument for the priesting of women, the fact that there are also those in the church who believe that women cannot be priests is a valid argument that the church has not arrived at a "completely quiet mind" on the issue. A virtual impasse is the result.

The proposal that there be no canon law which is binding on its members, but that obedience thereto be excused by reason of claims of conscience, overlooks an absolute imperative for all organizations, societies or institutional entities composed of human beings. That imperative is that no organizational structure can function effectively, or at all, except under a rule of

Continued on page 13

EDITORIALS

Cheating: "At Home, At School, At Play"

The cheating scandal at West Point has served the good purpose of forcing educators in schools all over the land to face squarely, and to acknowledge openly, the fact that cheating is a way of life for very many young Americans in school, just as it is for very many older Americans outside of school. How many — a majority? A large minority, or smaller? Who knows?

In the current discussion of the problem several ideas about it are getting center-stage attention. One is the idea that as long as students are required to struggle competitively for grades, with academic success or failure determined by grade points alone, they will inevitably consider the getting of a high grade, whether by hook or by crook, a more important achievement than the mastery of a subject. Those who strongly urge this consideration are saying that the fault lies, in part at any rate, in the competitive grading system. If they are right, the abolition of that system would greatly improve the moral situation: Reduce the pressure to cheat and you reduce the cheating. So runs the argument.

But to some of us it seems that if people abstain from cheating, or from any other sin, only because they have been delivered from the occasions of sin, they have not been morally strengthened in the least. He who doesn't cheat, but would cheat if he felt that he had to, is no less a cheat for his expedient non-cheating.

Another commonly expressed idea is that one can hardly blame the students for cheating in a society where cheating — in politics, in business, everywhere — is pandemic. If every good American cheats now and then, on his tax returns if nowhere else, the student who cheats is only conforming to his social environment as any good citizen should. Here again — if a person can abstain from cheating only if he lives in a society in which there is little or no cheating, he remains a cheat.

The task of moral education — which task is the responsibility of everybody who deplores cheating — is not to prevent cheating as an activity; it is to prevent people from becoming cheats.

In all the current discussion of the cheating problem we hear amazingly little recognition of this rather obvious fact: the only way to eliminate cheating is to prevent people from becoming cheats in their own inner being.

A cheat is one who (a) believes that if he works it right he can get by with a deception profitable to himself without being caught and punished, and (b) can live with himself if he cheats. His self-esteem is low enough to spare him the pain of self-reproach. He is beneath that healthy shame which is an important piece of working equipment in a morally strong and healthy life.

The object of moral education must be to inform the conscience with a strong, clear sense of right and wrong, but more than that — to impart a vivid awareness that there is no way one can really do anything that will escape observation. God sees, and the doer sees. The God who sees is the God of truth, who is of purer eyes than to countenance iniquity.

Thus moral education ultimately becomes moral theology. In a secular and pluralistic society such as ours, of course it is impossible to make moral theology the basis of moral education, or character building, in the public school system. But anyway, the task needs to be fundamentally accomplished in the house and in church or synagogue, not in the school room. If people don't want their children to grow up into "well adjusted" citizens of a cheating society they must realize what it is, besides charity, that properly begins at home.

Anybody of any age who knows, believes, and understands theologically the words of the spiritual — "There's no hidin' place down here" — is well equipped by that knowledge for a non-cheating career as he passes through this habitually cheating world. And such is the weakness of our mortal nature that most of us, perhaps all, need to keep re-learning that truth from nursery to grave. Cheating is never altogether exclusively the other person's problem. "There is no health in us."

Summer Service

Swathed in vestments seasonally bright,
the rector preached
sonorously
and, grounded by the pulpit,
urged reverence for life.

Two vagrant sparrows, drab, ill-seen,
fluttered within the vaulted nave.
Unmannered,
they interrupted the Word,
noisily chirping in synchrony.

Imprisoned partners, they swooped and
soared, sought to burst
the bonds of space,
filling the church with a vital pulse,
pleading the sermon in their flight.

Jean-Marie J. Crocker

BOOKS

Brilliant Criticism

I KNOW IT WHEN I SEE IT. By Michael Leach. Westminster. Pp. 153. \$5.95.

The freshest written, most understanding and helpful book that has appeared in any field in a long while is Michael Leach's *I Know It When I See It*. It is an excellent short study of pornography, violence and public sensitivity, by a person (in James Agee's words) deeply interested in moving pictures, considerably experienced from childhood on in watching them and thinking and talking about them. Michael Leach is an editor and freelance writer who is the director of professional services for Seabury Press. Formerly a Roman Catholic priest, he lives in Connecticut with his wife and two sons.

He is terribly and effectively concerned about the life-denying elements that are so basic to depicting sex and violence in the movies of the last few years. His own position is expressed beautifully in the last sentence of his preview when he writes of his wife (hav-

ing just spoken of her love and encouragement and her wonderful relationship to their children), "If more of us were like her, there'd be little need for any pornography at all."

What a creative imagination is at work here (and heaven only knows how much we need such a one in discussing movies today). Leach has a tremendous sense of humor and a deft scalpel-like critical ability. This is evidenced by a listing of the table of contents: "Preview"; "Reel One, A Definition of Pornography"; "Reel Two, Sex in the Movies"; "Reel Three, Violence in the Movies"; "Intermission"; "Reel Four, Censorship and the Movies"; "Reel Five, The Last Frontier"; and "Trailers" (critical comments on books related to the "Reels").

A writer who can put paragraphs such as the following ones back to back needs to be read by anyone entering the pulpit or sitting actively in the pews.

"In obscenity, the primary purpose is sexual stimulation, and everything else, if there is anything else, is secondary. In erotic realism, the primary purpose is the 'honest portrayal of man's sexual nature, and any sexual stimulation that accompanies it is secondary.'"

"Obscenity exploits sexuality. Erotic realism explores it. The difference between the two is the difference between

Lady Chatterley's Lover and a raunchy rip-off in an adult bookstore, called *Lady Chatterley's Chimpanzee*.

One short quotation will, I trust, illustrate the brilliance of the writing and send the reader of this review immediately to the nearest bookshop.

"More recently, Americans argued over *Last Tango in Paris*, a rather boring movie, but one, like *Carnal Knowledge*, that deals seriously with a sexual theme in such a way as to bring both cheers and jeers. The central question usually asked at a cocktail party is, 'Why didn't Marlon Brando take his underwear off?' The central question the movie asks is also an ethical one: 'Is it possible to engage in fun sex without damaging personal consequences?' And the movie's answer is 'no.'"

This is not a book to read about. It is a book to read.

(The Rev. Canon) ROBERT L. CLAYTON
Manchester Center, Vt.

An Unattractive Man

JAMES I. By Otto J. Scott. Mason/Charter. Pp. 472, illustrated. \$12.50.

The publisher is right in calling this biography of King James I of England "the story of an era and of a man unprepared to deal with it." The first third of the book is devoted very largely to the life and fate of James's mother, Mary Stuart, and this seems a rather disproportionate treatment of James's personal background, especially since Mary had so little to do with her son's upbringing.

The subject of the book was not an attractive man in any way whatever. His redeeming qualities were few, and even these can hardly be asserted without much qualification. James is sometimes referred to as a learned man. Actually, he was more a pedant than a scholar, and to call him intelligent would be charity at the expense of truth.

Anglicanism owes little to him. The first of England's Stuart kings was strictly a "political Protestant" whom genuine protestants could never trust because of his incessant conniving for secret deals with Spain.

If it is strange that Scott should devote so much attention to Mary Stuart in this biography of James, it seems even stranger that the one thing for which James is renowned—his association with the translation of the greatest of all versions of the Bible—is given less than a page of treatment. True, it wasn't James's work; but it did take place in his reign and at his command, and it is a story well worth recalling—especially since there is so little else about James that isn't best forgotten.

C.E.S.

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BLUEPRINT

Continued from page 10

law. Each member must be amenable to laws or regulations of one sort or another imposed by accepted authority. By associating with any organization, a member makes such submission. Since the church is, in effect, a voluntary association, no one is compelled to adhere to it or submit to its laws. Then there is also the fact that as the body of Christ the church must function as an integral body rather than as a chaotic and disorganized group of individuals. Some of St. Paul's analogies and illustrations are illuminating in this regard. Even the church's precursor, Israel of old, could not continue in a situation such as that described in the book of Judges, where there was no accepted authority and every man did what was right in his own eyes.

Of course in any case one who cannot square the church's canons or other regulations with the claims of his own conscience must make a choice. He can either obey the canons, stultifying his conscience, or follow his conscience and submit to the consequences. Since Catholic theologians are practically unanimous in asserting that conscience must always be the supreme authority, its dictates must be followed by all who profess and call themselves Christians. But there is, and always has been a price to following conscience. The 16th century Protestant reformers, for instance, were willing to be excluded from the Catholic Church for conscience' sake. Those who are not willing to abide by the church's laws today must be willing to accept similar martyrdom. The church forces no one's conscience because no one is required to be a church member. But one can't eat his cake and have it too — he can't defy the church's laws and remain within its structure. Neither can one by following his own conscience force the consciences of others. This would be the result of imposing female priests and bishops on those who cannot, in clear conscience, accept the ministrations of such. The claim of conscience, like the requirement of absolute unanimity, is a two edged sword, cutting both ways, and if members were allowed to remain within the church while defying its laws for conscience' sake a virtual impasse in ecclesiastical functioning would result.

That the church is in effect allowing almost complete freedom of conscience in defiance of her formularies is asserted by Fr. Hio, who says that "For some time heresy trials have been passé." True, the current tendency is to avoid disturbing the peace of the church and also avoid sensational publicity in the secular press by failing to bring heretics

to trial. But it is also true that within the lifetime of a generation now living one member of the episcopate (Bishop William Montgomery Brown of Arkansas) was presented, tried, convicted and deposed for heresy. And it is true also that only a decade ago a heresy charge against Bishop Pike of California was avoided only because of ecclesiastical politics and collective episcopal indecisiveness.


It must be admitted that the so-called Bayne Report accepted at the 1967 General Convention seems to brand heresy as an outmoded concept, but even so the canonical provision making the holding and teaching of any doctrine contrary to that of this church (Canon IV 1 Sec. 1 (2)) was not repealed and is still in force. All that convention did about this canon was to set up a double standard, making the presentment of a bishop thereunder more difficult than the presentment of a presbyter or deacon.

We still have a heresy canon on the books. It has been successfully invoked within the memory of a generation now living, and serious consideration was given to invoking it again only a decade ago. It can hardly be said, then, that for some time heresy trials have been passé. Before such a generalization could be legitimately made the heresy canon would either have to be repealed or abrogated by desuetude, and the latter could hardly be considered as having taken place in such a short time span.

Backtracking from his previous generalization that punitive canons must be abandoned, Fr. Hio admits the possibility (or even the necessity) of retaining "a limited area of punitive canons to protect the ministry of this church from the acts of immoral or deranged people." But given the requirement, already announced, that absolute unanimity of its members be required before the church arrives at a quiet mind on any subject, by whom and by what standards is immorality to be defined? There are those within the church, and they would insist that they are both rational and praying, who would not condemn sodomy, adultery, or fornication, for example, as immoral acts. Between gay liberation and situational ethics, both of which have adherents within the church, it would be virtually impossible to apply and enforce such a punitive canon under the requirement of absolute unanimity.

Fr. Hio's ideal of a church without law must be regarded as a dream which cannot be fulfilled in this life. Perhaps we shall attain to that ideal in the life of the world to come. But as long as the church is composed of mortals and as long as it is functioning in this world, the rule of law is absolutely essential to its very life and existence.

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PEOPLE and Places

Deaths

Don Bolles, 47, brother of the Rev. Richard Bolles and investigative reporter for *The Arizona Republic*, Phoenix, died June 13, apparently of lung failure after being critically injured when his car was bombed June 2.

Frances Hewitt Davis Chambers, 71, wife of the Rt. Rev. Albert A. Chambers, retired Bishop of Springfield, died June 4, after a long illness. Their home is in Dennis, Mass. Memorials are suggested for the Diocese of Springfield or St. Mary's Church, Barnstable, Mass.

The Rev. William A. Gilbert, 72, rector of St. Paul's, Ventura, Cal. from 1950-69, died April 30 after a lengthy illness.

Elaine Hultgren, wife of the Rev. Canon Harold G. Hultgren, rector of Trinity, Alhambra, Cal., died May 10.

The Rev. Willard I. Kile, 65, in charge of St. John's Center, Moriches, N.Y. from 1950-68, died May 15.

The Rev. Curtis Benton Luck, 75, formerly a deacon on staff of Grace-St. Luke's, Memphis, Tenn., died April 19.

The Rev. John W. Norris, 82, rector of St. Michael's, Brattleboro, Vt. from 1948-62, died recently.

The Rev. Canon Channing F. Savage, 78, rector emeritus of Christ Church, Moline, Ill., died April 22.

The Rev. Canon Frederick James Stevens, 81, canon of the Cathedral Church of St. Paul, San Diego, died May 26 in LaJolla, Cal.

The Rev. Max Hanson Rohn, 55, former priest in charge of St. Christopher's, Lyford Cay, and St. James', Adelaide, New Providence Island, Bahamas, died June 10, following a coronary attack. A former priest of the Diocese of Albany, he transferred to the Province of the West Indies in 1964. He and Mrs. Rohn have been living in Rockledge, Fla.

Positions Accepted

The Rev. John Rodney Croes, is rector of Grace Church, Linden, N.J. Address: 240 Robbinwood Terrace (07036).

The Rev. Alexander S. Daley is rector of St. Paul's, Andover, Mass.

The Rev. B. Whitman Dennison is rector of St. John's, Williamstown, Mass.

The Rev. John T. Docker, Jr. is canon to the Bishop of Bethlehem, with responsibility for diocesan programming. Address: Diocese of Bethlehem, 826 Delaware Ave., Bethlehem, Pa. 18015.

The Rev. D. Edward Emenheiser is rector of Holy Trinity Church, 5333 Clyde Ave. S.W., Wyoming, Mich. 49509.

The Rev. Lloyd E. Johnston is rector of St. James', Union City, Tenn.

The Rev. Herbert L. Linley is vicar of St. Andrew's, Highlands, N.J. 07732.

The Rev. John Patterson is vicar of St. James', Eatontown, N.J. 07724.

The Rev. William McD. Tully is associate rector of St. Francis, Potomac, Md.

The Rev. James E. Wynn is rector of St. Augustine's, Broadway and Royden St., Camden, N.J. 08103.

curate, St. Paul's, Kankakee; Joseph Alan Hagerberg, curate, St. Simon's Arlington Heights; Mark Leslie Middleton, curate, St. John the Evangelist, Flossmoor; Richardson Whitfield Schell, curate, Holy Spirit, Lake Forest; Donald Robert Seay, vicar, St. Ann's, Morrison, and assistant, Grace Church, Sterling; Richard Charles Wayne, curate, St. David's, Glenview (Ill.).

Northern Indiana — Jack Clark Bliven, on staff, Trinity Parish, Ft. Wayne, Ind.

Pittsburgh — Jonathan Briggs Appleyard, assistant, Church of the Redeemer, 5700 Forbes Ave., Pittsburgh, and chaplain, Carnegie-Mellon Univ.; Robert Kirk Gildersleeve, teaching assistant, Nashotah House, Nashotah, Wis. 53058; William D. Henning, Jr., assistant, St. Stephen's, Frederick Ave., Sewickley, Pa. 15143; Robert D. Nix, Jr., vicar, Christ Church, 1217 3rd Ave., New Brighton, Pa. 15066; Martin K. O'Rourke, diocesan youth advisor, 325 Oliver Ave., Pittsburgh 15222; Thomas H. Phillips, Jr., assistant, Emmanuel, 54 Penn Circle West, Pittsburgh 15206; and Randy John Younkin, director, North Hills Ministry, Northway Mall, Pittsburgh 15237.

Restoration

The Bishop of Chicago, acting under the provisions of Title IV, Canon 13, Section 5, and having secured the consent of the standing committee and the consents of the Bishops of Iowa, Milwaukee, Northern Indiana, Quincy, and Springfield, remitted and terminated the Sentence of Deposition pronounced on Kenneth Warren Hansen December 29, 1959, and restored him to the priesthood as of April 26, 1976.

Ordinations

Deacons

Chicago — Joslyn Lloyd Angus, vicar, Holy Cross, Chicago; Leslie David Combs, curate, St. Peter's, Chicago; James Henry Dolan, curate, Holy Family, Park Forest; Lee Wayne Gross,

CLASSIFIED

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ORGANIST-CHOIRMASTER: Full-time position in large Florida parish and day school. Men and boys choir (RSCM). Opportunity for private piano and organ pupils. Immediate opening. Reply Box J-264.*

SOUTHWEST Florida parish community interested in priest to act as assistant to rector and as organist-choirmaster. Applicant should be married and interested in full shared ministry with emphasis on teaching the Catholic Faith. Reply Box W-263.*

ORGANIST-CHOIRMASTER seeks full-time position with parish desiring high standards. Able service player, conductor and choir trainer. M.Mus. with additional study. Experienced. Write for complete details. Reply Box N-261.*

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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-265.*

PROFESSIONAL choirmaster/organist seeks full-time position in Anglo-Catholic church having traditional liturgy and music, unfettered by tyranny of the mediocre. Reply Box C-259.*

PUBLICATIONS

BOOKS about the ancient Episcopal Church in Maryland and Delaware. *Maryland's Established Church*, and *The Anglican Church* in Delaware by Dr. Nelson Waite Rightmyer, sometimes Professor of History in St. Mary's University, Baltimore, and of the Divinity School in Philadelphia, \$10 each copy, postpaid. Educational Research Associates, Fifteen Hoornkill, Lewes, Delaware 19958.

EPISCOPALIANS outside the Episcopal Church? For news and views subscribe to *EC-CLESIA*, 3110 Augusta St. Greenville, S.C. 29605.

SUMMER SUPPLY

SERVICES for three Sundays in August in return for free use of rectory in eastern Pennsylvania near Philadelphia, New York, and Jersey shore. Contact: Fr. Okie, Box, 412, Emmaus, Pa. 18049 (215) 967-1440.

WINTER SUPPLY

RETIRED BISHOPS please note: Episcopal assistance needed for winter months in southern diocese. Reply Box C-262.*

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

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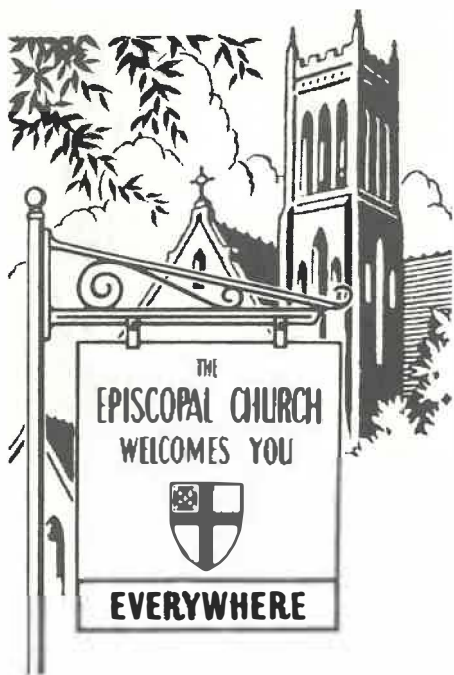
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THE LIVING CHURCH

The Living Church



SUMMER CHURCH SERVICES

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in **THE LIVING CHURCH**.

ANCHORAGE, ALASKA

ALL SAINTS' 8th and F Sts.
The Rev. Norman H. V. Elliott, r
Sun 8:30 HC, 9:30 SS, 10:30 HC (1S, 3S), MP (2S, 4S); Wed 9:30 & noon HC & Healing; 7 Healing

LITTLE ROCK, ARK.

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

CORTE MADERA, CALIF. (Marin Co.)

HOLY INNOCENTS' 2 Tamalpais Blvd.
Sun 7:30, 8, 9:30 & 11. Eve 7:30. Wed 11:30 & 8. Fri 7. Charismatic.

LA MESA, CALIF. (near San Diego)

ST. ANDREW'S Lemon Ave. and Glen St.
The Rev. C. Richmond, r; Chap P. Linaweaver, ass't
Sun 8 HC, 10 MP & Ser (HC 1S & 3S). Wed & Saints Days 10 HC

LOS ANGELES, CALIF. (Hollywood)

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

PLACENTIA, CALIF. (North Orange County)

BLESSED SACRAMENT Angelina Dr. & Morse Ave.
The Rev. Anthony F. Rasch, r
Sun Mass 7:30 & 9 (Sung); Wed Mass & HS 9;
(Mon thru Fri) EP 6; C 1st Sat 4-5:30

KEY—Light face type denotes AM, black face PM; add, address; 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.

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

DENVER, COLO.

ST. MARY'S S. Clayton & Iliff—near Denver Univ.
Fr. James Mate, SSC, r, Fr. T. Raynor Morton, SSC, senior c; Fr. David Wessell, v of the parochial mission
Sun Masses 7:30 (Low), 9 (Sol), 11:30 (Sung), 6 (Low); ES & B 8; Daily 7; Also 9:30 Mon, Wed, Fri & Sat. C Sat 4:30-5:30, 8-9 (and as desired)

DANBURY, CONN.

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 8, 12, Summer Ch S 10, Service & Ser 10; Daily 10, HC Wed, HD, 1S & 3S 10

ST. PAUL'S

2430 K St., N.W.
Sun Masses 7:45, 9, 11:15, Sol ev & B 8; Mass Daily 7; also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

ST. PAUL'S, ROCK CREEK PARISH
Rock Creek Church Rd. near National Shrine
Sun 8 & 10; Wed. as announced. Washington's
Oldest and only Colonial Church.

COCONUT GROVE, MIAMI, FLA.

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

WEST PALM BEACH, FLA.

HOLY SPIRIT 1003 Allendale Rd.
The Rev. Peter F. Watterson, S.T.M., r
Sun Masses 8, 9 (Sung), 11. An Anglo-Catholic Parish
Serving the Palm Beaches.

ATLANTA, GA.

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

CHICAGO, ILL.

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

DODGE CITY, KAN.

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

BOSTON, MASS.

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

FALLS CITY, NEB.

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

OMAHA, NEB.

ST. BARNABAS 40th & Dodge, 1 blk. N.
The Rev. Xavier C. Mauffray, r
Sun Masses 8, 10:45 (High)

LAS VEGAS, NEV.

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

CLAREMONT, N.H.

UNION CHURCH (Est. 1771) Old Church Rd.
The Rev. John H. Evans
Services 9, HC 1S & 3S

MIDDLETOWN, N.J.

CHRIST CHURCH The King's Highway
The Very Rev. James Simpson, the Rev. Geoffrey West
Eu, Daily 9; Sun 8 & 10

NEWARK, N. J.

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

WEST ORANGE, N.J.

HOLY INNOCENTS' 681 Prospect Ave.
The Rev. Trevor E. G. Thomas, r
Sun HC 9, 11 (1S & 3S), MP 11 (2S & 4S). Summer HC 10

ALBUQUERQUE, N.M.

ST. JOHN'S CATHEDRAL 4th & Silver, SW
Sun HC 8, 9:15, 11, 6. Mon, Wed, Fri, Sat 12:05, Tues & Thurs 10

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. JOHN'S 99th St. & Fort Hamilton Pkwy.
The Rev. George C. Hoeh
Sun HC 8 & 10; Wed 6:30, 7:10

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

CLAYTON (1000 ISLANDS), N.Y.

CHRIST CHURCH John & Hugunin Sts.
The Rev. Richmond Hutchins, r
Sun 7:45 HC; 11 HC 1S & 3S, MP 2S & 4S

(Continued on next page)

SUMMER CHURCH SERVICES

(Cont'd. from previous page)

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun 8 HC, 9:30 MP, 10HC (Spanish); 11 Lit & Ser; 4 Ev; 4:30
Concert (as anno). Wkdays 7:15 MP & HC; 5 EP (Sat 3:30 plus
Organ Recital). Wed 12:15 HC & Healing; 5:30 HC

ASCENSION 5th Ave. at 10th St.
The Rev. D. R. Goodness, r
Sun HC 8, 9, 6; Ecumenical Service 11; HC Tues, Wed, Fri 8;
Sat 9; Wed 6; Thurs 12 noon

ST. BARTHOLOMEW'S Park Ave. & 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

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

EPIPHANY 1393 York Ave. at E. 74th St.
Near New York and Memorial Hospitals
Ernest E. Hunt, III, r; Lee A. Belford, George Benson,
Hugh Hildesley, William Stemper
Sun 8 & 12:15 HC, 10:30 HC (1S & 3S), MP (2S & 4S); Wed
HC 6

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

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, r; the Rev. Thomas Greene;
the Rev. Douglas Ousley; the Rev. Leslie Lang
Sun HC 8, 9, 11, (1S) MP 11; Mon thru Fri MP 8, HC 8:15;
12:10; Tues HS 12:30. Wed EP 5:15. HC 5:30; Church open
daily to 9:30

TRINITY PARISH

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

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

ST. PAUL'S Broadway at Fulton
Sun HC 9; HS 5:30; Mon thru Fri HC 1:05

UTICA, N.Y.

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

WARRENSBURG, N.Y.

HOLY CROSS PARISH LAKE GEORGE
57 Main St.
The Rev. Robert D. Creech, r
Sun Masses 8, 10; wkdays as anno. Shrine of Our Lady of
Walsingham

HERSHEY, PA.

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

PHILADELPHIA, PA.

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

PITTSBURGH, PA.

GOOD SHEPHERD "An Historic Landmark"
Cor.: 2nd (Pa. Rt. BBS) & Johnston Aves., & Gertrude St.
— Hazelwood
Sun Mass 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

MYRTLE BEACH, S.C.

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

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
Arps, Jr.; the Rev. Stephen R. Whitfield; the Rev. Lyle S.
Barnett; the Rev. Canon Donald G. Smith, D.D.
Sun Eu 7:30, 9:30 MP (Eu 3S), 11:15 MP (Eu 1S); Daily Eu
Tues, Thurs, Fri, Sat 7; Wed 10:30 & HU

FORT WORTH, TEXAS

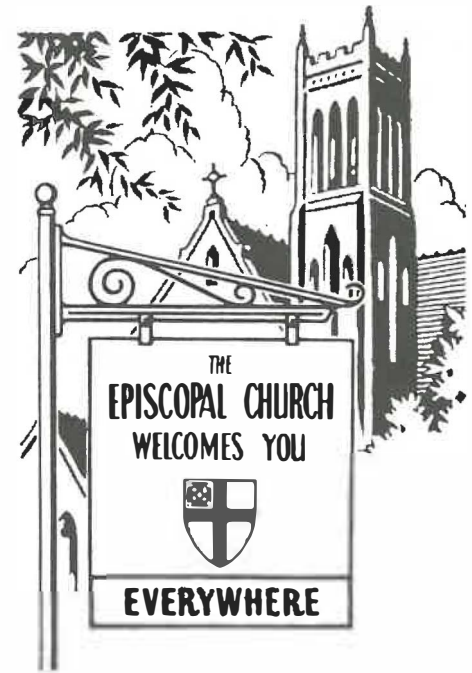
ALL SAINTS' 5001 Crestline Road
The Rev. James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5; Daily MP & Eu 6:45 ex Thurs 6:15;
Also Wed & HD 10; EP daily 6

ALEXANDRIA, VA.

ST. PAUL'S 22B S. Pitt St.
Sun HC 8 & 5; HC 10 (1S & 3S). Weekday—Thurs HC 10:30

HOT SPRINGS, VA.

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



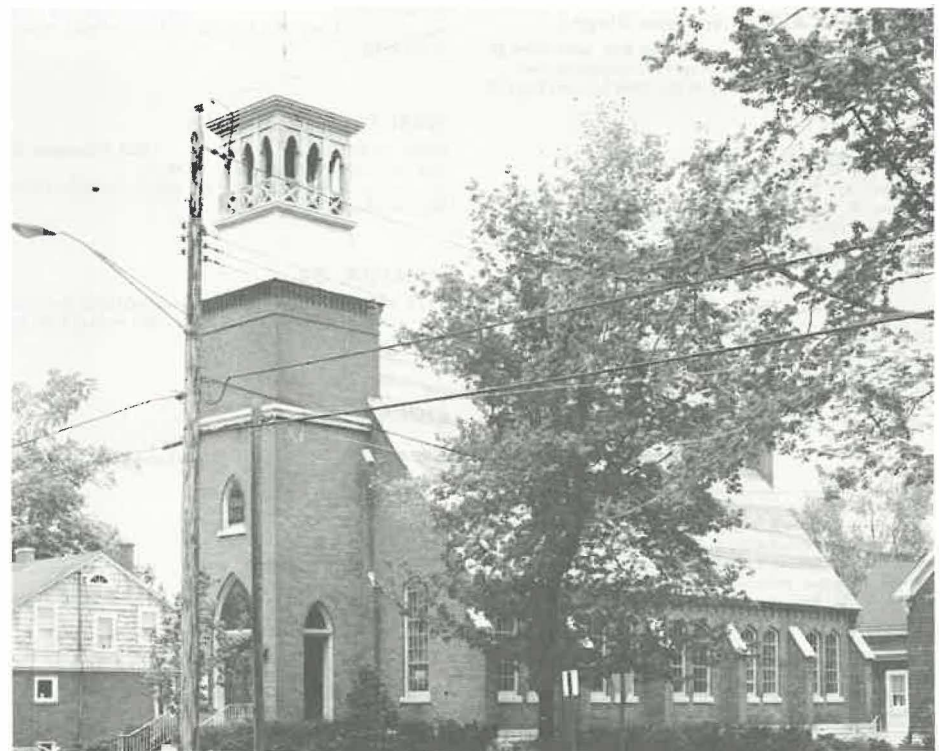
RICHMOND, VA.

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

ACAPULCO, GRO., MEXICO

HOLY CROSS (1 blk. east from the Marriott)
Tels. 2-26-39 and 4-14-94
Sun Lit & Ser 11; EP 6

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