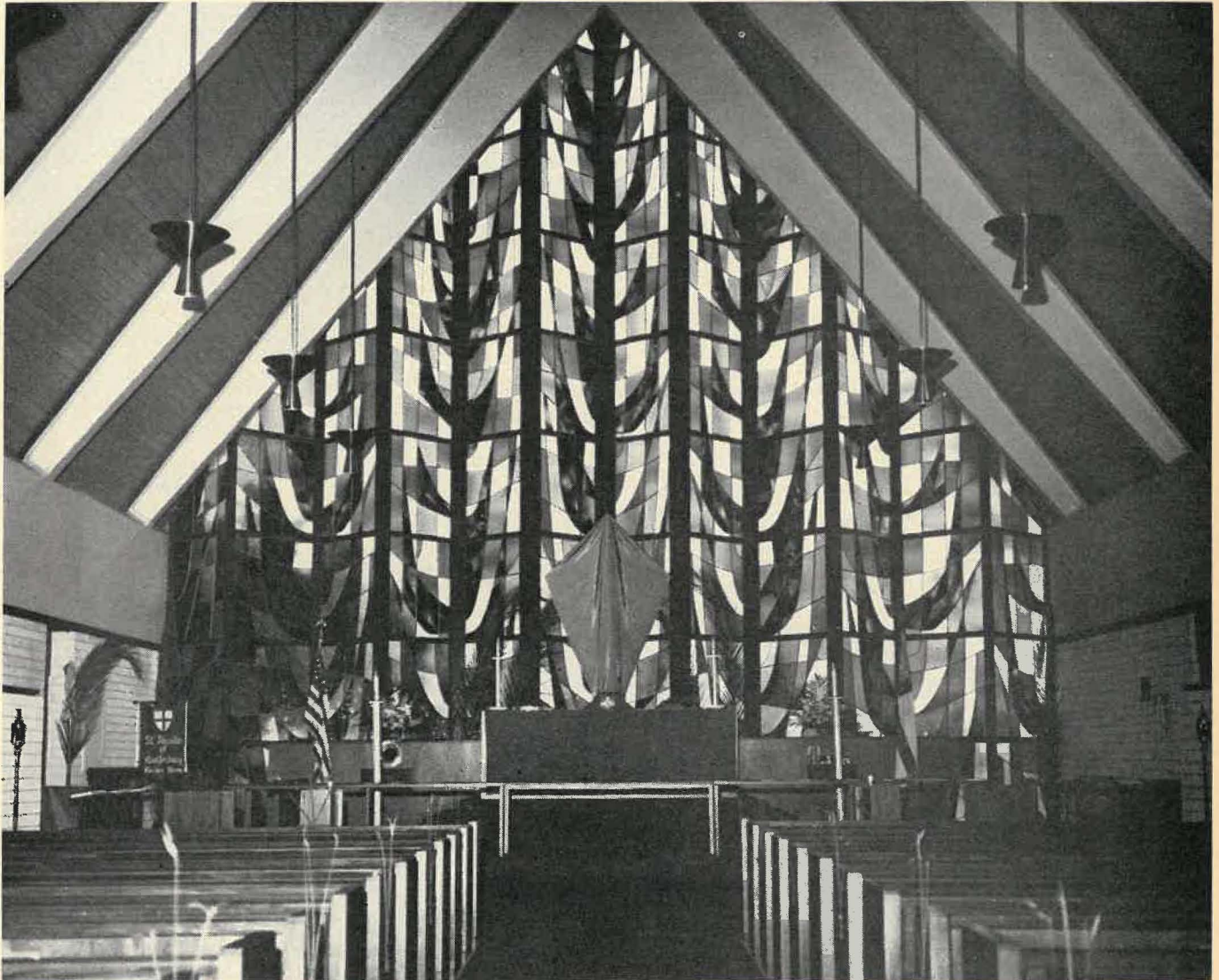


The Living CHURCH



St. Anselm of Canterbury Parish, Garden Grove, Calif. [p. 6].

I Remember the Galilean [P. 9]

AROUND & ABOUT

— With the Editor —

The career of Jesus as it culminated in his rejection and crucifixion "might be viewed as one vast failure in communication," suggests Ronald Goetz in *The Christian Century* (March 5). He is right.

There probably never was a generation more enamored of the science, art, and tricks of "communication" than we are today. As we see it, any failure in communication is a major catastrophe. Also as we see it, the would-be communicator is at fault; if there is failure in communication it is because he didn't do his job well. If we thus reason and if we are also Christians we are bound by the logic of our premise to blame Jesus for that failure in communication.

I venture that almost always we overlook something quite essential when we think about communication, and that is the elementary truth that it is with communicating as it is with tangoing—it takes two to do it, a communicator and a communicatee. Oscar Wilde understood this. On the morning after the opening night of one of his plays a friend asked him: "How did the play go, Oscar?" "Oh, the play was a great success," he replied. "But the audience was a failure." No doubt it was. The failure in communication was theirs, not Oscar's or the actors'.

Jesus did not convince his audience. His sell didn't work, and he tried both the hard and the soft. As he rode into Jerusalem, knowing it was for the last time, did he reflect upon that failure in communication? Did he blame himself for it? Reading the accounts of Matthew, Mark, and Luke one may get the impression that he did (though it is not spelled out). Reading the fourth Gospel one may get the impression that he did not. I find this Johannine impression the more plausible.

Jesus took a longer view of success and failure in communication than do we: "I, if I be lifted up, will draw all men unto me" (St. John 12:32). He knew that the cross would not be the end of his communicating, only the end of its beginning. Did he foresee that a few years later a man would die as his first blood-witness, praying to him "Lord, lay not this sin to their charge"? If so, he knew that there had been no failure in communication on his part. Only, his first audience was a failure.

There is too much pretentious claptrap and buzz-saw busyness about "communication" by present-day Christians, who, because they are Christians, should realize that "communication" and "communion"

are virtual synonyms when intelligently understood. There is no communication until there is communion in which heart speaks to heart. The people who rejected Jesus were at the moment incapable of communion with him, hence of being successful communicatees. He would make some of them capable of it through his death. There is an intrinsic cruciformity in all communion. Without shedding of blood there is no remission of sins; without something akin to blood there is no breaking down those barriers to communion, hence communication.

For a perfect example of communication you are referred to two scriptures: St. Luke 23:34, Jesus praying for his murderers, and Acts 7:60, Stephen praying to Jesus, now exalted as Lord over all, for his murderers. That is communication. It was possible because the audience was no longer a failure.

NOTE TO M.M.:

I like to think, with you, that humor is a fit companion, if not expression, of humility and I believe that it is. The proud person can be witty, only the humble person can be humorous, because the very essence of humor is the ability to laugh at oneself. But I'm afraid you err etymologically when you link "humor" with *humus* whence cometh "humility." "Humor" comes from *umor*, meaning "moisture," "fluid." Somehow in the process of getting Englished as "humor" it became associated with that emotional "fluid" which wells up in the laughter we associate with humor (laughter *with*), as distinct from the laughter of satire or ridicule (laughter *at*). Our ancestors thought of the different qualities of personality and temperament as determined by the fluids (humors) of their body, the chief ones being blood, phlegm, choler, and melancholy or black choler (hence phlegmatic, choleric, etc.). What we call humor is one of these: a kind of happy juice, a laughing liquid. It gives fragrance and charm to the humble soul who possesses it, but his having humility by no means guarantees that he will have humor, which does not derive from humility any more than the word derives from *humus*. Alas, some of the humblest saints have no sense of humor. Yet you are right: no humility, no humor. If that juice flows in the soul of the proud, it is poisoned by the pride and it becomes ridicule, wit turned malicious.

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DEPARTMENTS

Around and About	2	Letters	4
Books	5	News	6
Editorials	12	Our Readers Ask	13

ARTICLES

I Remember the Galilean	Lawrence Mills	9
Just Outside Jerusalem	Bernice Elizabeth Young	10

THE KALENDAR

March

- Sunday Next Before Easter (Palm Sunday)/The Sunday of the Passion (Palm Sunday)
- Monday before Easter/Monday in Holy Week
- Tuesday before Easter/Tuesday in Holy Week
- Wednesday before Easter/Wednesday in Holy Week

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.

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A CONFERENCE ON ISSUES RELATED TO VOCATION, MINISTRY, AND THE ROLES OF MEN AND WOMEN IN THE CHURCH

DATES: Tuesday, April 1 — Thursday, April 3
(from Tuesday lunch — Thursday lunch)

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SPEAKERS AND SUBJECTS. The Rt. Rev. **Arthur Vogel**, Diocese of West Missouri, and Fr. **James Steele**, St. Thomas', Morris, Ill.: "Theological and Ecumenical Considerations; Pro and Contra." The Rev. Dr. **Howard Rhys**, Sewanee, and the Rev. Dr. **Reginald Fuller**, V.T.S.: "Biblical Perspectives on Ordination." Dr. **Eleanor McLaughlin**, church historian, Radcliffe Institute: "Feminine Imagery in Medical Theology." Dr. **Ruth Barnhouse**, psychiatrist and spiritual director: "Women Priests and Eucharistic Symbolism." The Rev. **Edwin Sunderland**, lecturer, canon law, G.T.S.: "Canons and Constitution; Ordinations and Discipline." The Rev. Dr. **Thomas Edmunds**, executive director, Institute for Christian Living: "Psychological and Sexuality Implications of Women's Ordination." Fr. **Thomas Ray**, the Rev. **Phyllis Edwards**, deacon, the Rev. **John Burton**, deacon, and Ms. **Jean Jorjorian**: "Priests, Deacons, Laity: A Panel on Ministries." The Rev. **Tom** and the Rev. **Sharon Emswiler**, campus ministers, authors: "'Women and Worship': The Problem of Sexism." AND OTHERS.

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Week after week *The Living Church* carries the listing of services of Episcopal churches—all of whom are concerned enough for your spiritual welfare to pay to have you informed as to their location and schedule of services.

When on vacation check the listings on pages 15 and 16 and attend church wherever you are to be. Every Churchman profits by sharing the act of worship outside his home parish.

If the service hours at your church are not included in the Directory, write to the advertising manager for the nominal rates.

THE LIVING CHURCH

407 E. Michigan Street
Milwaukee, Wis. 53202

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.

The Nature of the Church

That the Philadelphia ordination ceremony wrecked the already crumbling Episcopal Church seems to me to be beyond question. I greatly respect the participating bishops and most of the clergy and laity. I also am, and have been *long before* I ever saw it so publicized, for the complete equality of women, including ordination to the priesthood.

The issue at Philadelphia was *not* ordination of women, but the nature of the holy catholic apostolic church. I am a "low-churchman," not caught up in legalisms, not bound (consciously) by male chauvinism with regard to the ordained clergy. But if a group of people, bishops, priests and laity can do what they want in one instance, why not let all of us do what we want in *any* instance. This is *the* issue. Philadelphia said, in effect, that General Convention, all diocesan conventions, all canon laws, all parish by-laws, all prerogatives of senior clergy (rectors and the like, even bishops) are irrelevant. If the authority of the "wish of the Holy Spirit" is cited, then any one of us can use it to suit our own ends. Be assured that we will! I am not altogether opposed to that, to be frank. But, I am also going to call it for what it is. If Philadelphia is upheld

(and I am not really too concerned about that) then all bishops, rectors, conventions, etc., are really a futile waste of time.

I really do wish to make this point, which is the only point, since I am completely in favor of the ordination of women. But I am at a loss as to why the proponents of this "irregular" ordination do not see what they have set in motion. It is not the equality of women but the transformation of the Protestant Episcopal Church in the United States of America into just another sect!

(The Rev.) W. GILBERT DENT
Christ Church

Cambridge, Mass.

Clerical Unbelief

I never cease to be shocked and saddened when one of the church's priests denies Christ before men [TLC, Feb. 16].

The condescending, uninformed defense of John Spong by someone as trusted and highly placed as Archdeacon LeRoy is just as astounding! Would this man call C. S. Lewis or E. L. Mascall fundamentalists? Would he call Langmead Casserley or Dorothy Sayers or William Temple biblical literalists? Fantastic!

One wonders if these men have ever read the Passion Sunday Gospel (BCP) just for a short introduction to biblical Christology.

They assert that the central statement of the catholic faith, written precisely to answer the very heresy they enunciate, is not factual. The whole purpose of Nicea was to determine the facts of the person and nature of Jesus Christ under the Holy Spirit's guidance and then to state those facts as plainly and

A Statement from the Rev. Carter Heyward

Some readers of this magazine over the past several months have asked if we could verify for them the report that a priest physically and verbally abused the Rev. Carter Heyward as she was administering holy communion. The report itself was confused as to the time and place of the alleged incident.

To clarify the matter the editor of TLC wrote to Ms. Heyward to ask for a statement. She replied in the following letter.

Thanks for writing regarding the matter of the priest who scratched my hand and cursed me. The facts, as you have heard them, are accurate; the occasion and date are not.

This took place last January 31 (1974), prior to my ordination to the priesthood. The occasion was Trinity Institute's East Coast Symposium on "The Holy Spirit." The place was Riverside Church in New York City. The celebrant was the Rt. Rev. Paul Moore, Jr. The preacher was the Rt. Rev. John Allin, as I recall. The Rev.

Carol Anderson and I were both deaconing in the service.

A young clergyman stepped up to receive the chalice from me, and did. Instead of letting go, he clawed into my hand — perhaps struggling momentarily with me for the chalice — and proceeded to tell me, in a quiet way, to "burn in hell." During the same service, the Rev. Carol Anderson was told by two different communicants to "go to hell."

Much has been made of this story by people who hear it, perhaps because it is profoundly suggestive of the depth of the fear, hostility, and hatred which the presence of women in the sanctuary calls forth in a number of people. I am enough of a theologian with social and psychological sensitivity to be able to make some educated guesses as to what this is all about. And thanks be to God, I am enough of a person with faith to believe that, even in these small and large moments of darkness, God is with us. We are both in the Promised Land, and moving toward it!

(The Rev.) CARTER HEYWARD

precisely as possible. "God of God, Light of Light, True God from True God," is clearly the factual truth determined so carefully by the council.

Unbelieving priests retain their positions of trust by destroying the language. They should say what they, personally, believe, straight out and plainly, and do it to their bishops' faces before they lay hands on them. Vestries need this kind of information ahead of time, too.

(The Rev.) HUGH C. EDSALL
Rector, Church of the Redeemer
Asheville, N.C.

"Reflections on a Bullfight"

A long, loud, cheer for the article "Reflections on a Bullfight" by Marion Hammond (TLC, Feb. 16). The beautiful writing, the vivid insights into the nature of man—and into the purposes of life!

The eucharist to me is the center of my religious life, the spring of all my action. I treasure, as the result of the teachings I have received, its assurance of forgiveness, of acceptance, of the love of God. But I have not heard (and that may be my fault, it may have been said) anyone say "the chalice demands that you carry what you believe needs to be done through to the very death"—physical or social.

Of course I don't actually believe that. I'm over 72 years old and in excellent health with loads of friends, so that is obvious.

How noble life can be if we look at what lies behind the rituals!

MRS. C. L. COTTERELL
Ithaca, N.Y.

I certainly enjoyed the Rev. Marion Hammond's thought-provoking article.

I would, respectfully, like to point out one mistake my husband and I spotted, in reference to the stabbing of the bull by the picadores. They are supposed to stab the bull in the neck, not to increase blood-loss but to *weaken the powerful neck muscles, thereby lessening the danger to the matador of being gored, as he goes in over the horns of the bull, in his "Paso de la Muerte" for the hopefully clean kill.* If Fr. Hammond is in any way an aficionado of "la corrida de toros" (which we are not, really) I thought he might find his enjoyment increased by understanding what is really going on (or should be) during this aspect of a "fight."

Sometimes the picadores can, and do, get unduly sadistic with their lances. But then, the whole affair can be one of the most sadistic, depraved kind of spectacle going—a veritable massacre—if all the elements don't interact, and succeed, perfectly, as theoretically they are intended to do.

As for the nobility of the *human* personality—this may be indeed acknowledged, in a way, by a bullfight. But to me, the eucharist (which I presume Fr. Hammond is referring to in his last paragraph) is not to be compared to a bullfight as a vehicle for illustrating this "nobility." "La Corrida," with its stark, cruel kind of beauty, may exalt the personality of man—the eucharist can only claim beauty, I think, in its proclamation and exaltation, of the personality of God.

Keep your good news coming!
CAROLINE ROBERTS

Austin, Texas

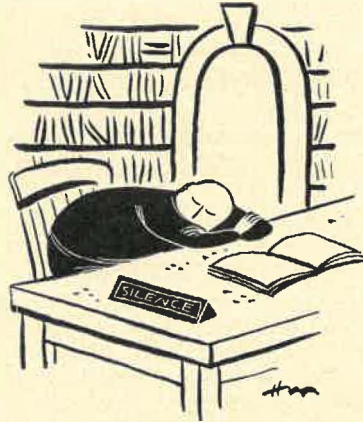
March 23, 1975

Books

GENESIS: A MODERN COMMENTARY. By **Gunther Plaut.** Union of American Hebrew Congregations. Pp. 34/585. \$12.50.

This is the first volume of a commentary on the Torah (or Pentateuch) under the auspices of Reform Jews. The production is lavish and includes the Hebrew text as well as the English translation known as *The Torah*, which came out in 1967 (second edition) under the auspices of the Jewish Publication Society. The commentary is often brief, but helpful. It offers a variety of interpretations as well as "Gleanings"—a collection of texts after each section drawn from Jewish, Christian, or other traditions which help the reader to understand the section under consideration.

While rejecting an Orthodox Jewish and fundamentalist Christian understanding of the Hebrew Scriptures as "the word of



God," Rabbi Plaut believes that the Torah is a "book about man's understanding of and experience with God." This might seem to place him on a highly critical plane. Actually it doesn't. He offers very little by way of source identity, dealing rather with Genesis as one book. The commentary loses something by not dealing with the various and varying traditions within Genesis, but compensates by the richness of the comments offered. An introductory essay on "Genesis and Ancient Near Eastern Literature," by William W. Hallo, has considerable value.

Here is how the first section of Part III is arranged. The section is entitled "The Call of Abraham" and covers Genesis 11:27 to 12:9. Three full pages introduce the section. The commentary proper offers a large letter Hebrew text, the English translation, comments presented as footnotes, with references to technical sources at the end of the volume. There follows a theological commentary, and Gleanings. In this latter category there are statements, sometimes brief and some-

times lengthy, from Abraham Klein, the Midrash, Martin Buber, Edna St. Vincent Millay, Samuel R. Hirsch, Philo, Yehezkel Kaufmann, and Thomas Mann.

In his theological commentary, Rabbi Plaut states: "Few biblical dicta have been more clearly reflected in history than the statement that those who bless Israel will be blessed and those who curse it will be cursed, or that those who are blessed bless Israel and those who are cursed curse Israel. The decline of a nation can often be clearly related to the way it has treated the Jew, and its prosperity stands in direct proportion to its sense of equity and human dignity. . . ." This statement is misleading in that it might make the reader believe that Rabbi Plaut is an intransigently Jewish writer. He is not. He displays an admirable outlook towards Gentiles, and his readers are in for a great deal of solid sharing and instruction.

May the rest of the projected five volumes be as well done as this one!

(The Rev.) JOSEPH I. HUNT
Nashotah House Seminary
Nashotah, Wis.

THERE'S NO BUSINESS LIKE GOD'S BUSINESS. By **Chuck Murphy.** Abingdon. Pp. 128. \$2.95 paper.

Charles H. "Chuck" Murphy is rector of St. Bartholomew's Episcopal Church in Nashville, but he is happily at home in any church as a teaching missionary. The 18 short chapters in this little book come out of his wide experience in conducting teaching missions. His personal background in "show business" has had an abiding, and evidently wholesome effect upon his style as a preacher and teacher of the Good News. He has a real talent for entertaining, and he uses it without mis- or overusing it.

The subject of the book is the basics of Christianity, and it would be a good one to put into the hands of an inquirer about the church—or for that matter somebody who is already "in" but is not sure he knows what it is all about.

Children's Books

LOTS OF FUN TO PAINT. By **Colette Lamarque.** Collins World. Pp. not numbered. \$2.95. Publisher suggests grade 3 and up. Ideas would excite almost anyone to try painting. Full color illustrations.

LOTS OF FUN TO COOK. By **Lisa Marin.** Collins World. Pp. not numbered. \$2.95. Full color illustrations help the neophyte cook in creating fancy foods. Suggested for boys and girls in grade 3 and up.

The Living Church

March 23, 1975
Palm Sunday

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ROCHESTER

Bishops' Ruling Disregarded

The Rev. Merrill Bittner, one of the Philadelphia 11 whose ordinations were declared invalid by the House of Bishops, took the part of a priest at a service of holy communion held in Calvary-St. Andrew's Church, Rochester, N.Y. The parish council had extended the invitation to her.

The parish itself is a merger of Calvary Presbyterian Church and St. Andrew's Episcopal Church. The Rev. George Stiegler, rector, was in Mexico on sabbatical, but his associate, the Rev. Judy Hay, a Presbyterian, was present and opened the service with a "Hi!" to the congregation. The service was carried over ABC.

Also assisting at the service but not as concelebrants were two Episcopal priests: the Rev. John Soler, rector of St. Luke's Church, Brockport, and the Rev. Joseph A. Pelham, dean of students for Bexley Hall, Rochester Colgate Divinity School, who preached. Mrs. Marilyle Sweet-Page, a seminarian, assisted with distributing the elements of communion.

The offering taken at the service was for the benefit of the Merrill Bittner Defense Fund to pay her lawyer's fees. It was reported that she retained a lawyer

last summer shortly after the Philadelphia service.

Miss Bittner, who had been a deacon at Good Shepherd Church, Webster, N.Y., since 1973, has resigned from the staff.

Theological Commission: Bittner Orders Valid

Members of a theological commission appointed last December by the Rt. Rev. Robert Spears, Bishop of Rochester, to study Miss Bittner's orders, informed him early in 1975 they agreed unanimously that her orders were valid as conferred in Philadelphia.

The standing committee then voted 7-1 to accept the commission's report and agree with its conclusion. They also voted 6-2 to recommend to the bishop a speedy correction of the irregularity of Miss Bittner's orders.

Bishop Spears reported to diocesan clergy the findings of the standing committee and said he would take no action of his own "until I have had time for reflection and prayer."

The bishop, who believes Miss Bittner's ordination to be valid, said General Convention must state its position on the ordination of women before he can allow her to function as a priest.

Miss Bittner said she saw her action not as defiance of the bishop's order but as an "act of obedience . . . affirmation of being called to be a priest after being duly ordained."

A spokesman for the area Committee for the Apostolic Ministry (CAM) indicated to a reporter that there probably would be a presentment made against Miss Bittner.

CAM is a nationwide group which opposes the ordination of women.

EPISCOPAL CHURCH

Dioceses Respond to Development Program

The first response to the Income Development Program (IDP) which was adopted at the December meeting of the Executive Council has come from the Diocese of New Hampshire. The Rt. Rev. Philip A. Smith said his diocese will give \$5,000 in addition to its pledge of \$62,478 to the national church.

The bishop designated the \$5,000 for the Province of Tanzania, thus releasing that sum from the \$13.9 million national church budget for use in non-budgeted items of the church's total program.

Bishop Smith said he hopes that the money released from the budget can be used for support of the three predominantly black colleges in the church.

Two other bishops have indicated that their dioceses would take part in the IDP—the Rt. Rev. George M. Murray of the Central Gulf Coast and the Rt. Rev. John Krumm of Southern Ohio—but neither mentioned specific projects they desired to support.

EVANGELISM

Third World Missionaries Work Abroad

There are about 3,500 Christian missionaries from the underdeveloped Third World now working in other areas of the world—and the time may come when they will be working in so-called developed countries, in Europe and North America where Christianity is now receding, according to a forecast made in London.

Making the prediction was a report published in *Network*, journal of the United Society for the Propagation of the Gospel, one of the oldest missionary societies in the Anglican Communion.

It said most of the 3,500 come from nearly 50 countries and are scattered among 86 others but "the new missionaries (who would go to the western world) could come from Latin America, Africa,



RNS

The Rev. Merrill Bittner
"An act of affirmation."

THE COVER

Pictured on this week's cover is St. Anselm of Canterbury Parish, Garden Grove, Calif., located in the Diocese of Los Angeles. The church, which began as a mission in 1952, applied for and was granted parish status in 1959, and was consecrated by the Rt. Rev. Robert Rusack, Bishop of Los Angeles, on September 29, 1974. Its rector is the Rev. Samir J. Habiby. Service hours at St. Anselm's may be found on our Church Directory page.

and parts of Asia where Christianity is alive and going forward."

The article mentioned that there are now about 1,000 Asian missionaries engaged in what is called "cross cultural evangelism," most of them working in the Third World. Many work among Chinese Christians outside China.

"None of this is entirely new," the article said. "There has been cross cultural evangelism from the earliest days of Christianity, but it is new to this generation in Britain, as we have grown up to think of mission as something 'we' do to 'them,' not 'they' to 'us.'"

"It is well to be reminded that Ethiopia, for example, was officially Christian long before Britain, and the Good News was being spread in the Pacific Islands before European missionaries got there."

ROMAN CATHOLICS

A Move Toward Penance Cited by OSV

Our Sunday Visitor, a national Roman Catholic newspaper, has reported "signs of a revival" in attention to the sacrament of penance, following a coast-to-coast telephone survey with parish priests.

Dale Francis, editor of the news edition of OSV, wrote that there are indications that the new rite of penance is playing a role in the increase of confessions. "But what is happening seems not directly related to the new rite so much as the realization" by a large number of people "that they need the sacrament of penance," he added.

Mr. Francis quoted the Paulist editor, the Rev. John B. Sheerin, as saying that "it seems to me that it is in the confessional that the priest has the best opportunity to show his personal concern for his people and to bear their burdens."

The editor observed that Fr. Sheerin may have given an explanation for the apparent increase in confessions when he spoke of lifting people's burdens. "This is especially true of the present time with all the gloom and doom pressing down on people because of their fear of the future. . . ."

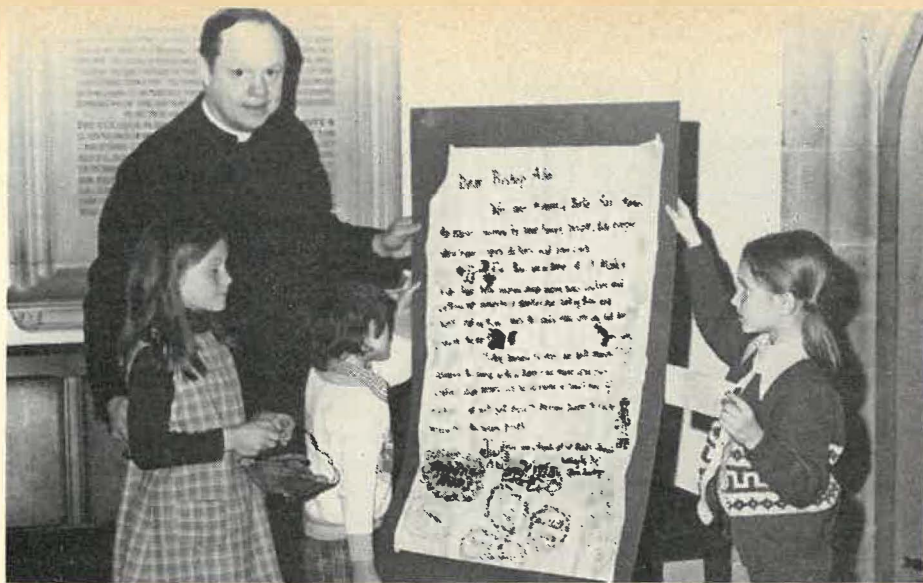
He added that "perhaps it may be that in this period of trial" Roman Catholics are beginning to "recognize . . . that they really do need the sacrament of penance."

SPECIAL MINISTRIES

Deaconess-Missionary Dies

Deaconess Lillian Crow, 91, long-time missionary in the Dallas area, died Feb. 16.

Mrs. Crow, who moved to Dallas in 1901, entered the New York Training School for Deaconesses in 1929 after the death of her husband, Daniel. She returned to Dallas to direct St. Matthew's Home for Children. During the depres-



Several children of St. Mark's Parish, Washington, D.C., held a cookie sale (cooks each ate only one) "to raise money for poor hungry people like people who have zero dollars and zero cents." The cookies were sold "to hungry people to raise money for other hungry people." Shown here with Presiding Bishop John M. Allin are three of the cooks who shared their recipes with him. Proceeds — \$47.82 — were sent to the P.B.'s Fund for World Relief.

sion years she was a United Thank Offering missionary in Nevada. Again, she returned to Dallas, where she founded St. Paul's Mission in 1939.

As a young woman she fought for the annexation of Oak Cliff to Dallas with the understanding that Oak Cliff would retain its wells and that saloons would be barred.

For years, Deaconess Crow ministered to the forgotten in hospitals, jails, and other institutions. The Episcopal Community Service in Dallas is an outgrowth of her work with unwed mothers. Her final years of service were given through Christ Church, Dallas.

The deaconess is survived by two children, two grandchildren, two great grandchildren, and one brother.

WORLD HUNGER

Lent Began with Fast that Aided CROP

The 50 residents of Bellwood, Pa., who began their observance of Lent with a 30 hour fast and prayer vigil, ranged in age from 12 (the youngest allowed to participate) to 60. The majority were teenagers.

Other people, unable to join the group at the Logan Valley Baptist Church, fasted at home or at work.

The money saved from the meals not eaten was donated to CROP, the world hunger appeal program of Church World Service.

Last year CROP aided people in 30 countries by sending food, seeds, tools, and other self-help materials in addition to 2.5 million pounds of clothing and blankets.

CROP also helps in relief work follow-

ing national disasters such as Hurricane Fifi that leveled much of Honduras last year. Within 24 hours CROP was able to send high protein food and chocolate milk drink to that country, with a representative to oversee the distribution to victims of the storm.

The Rev. Ronald E. Stenning, an Episcopal priest, is national director of CROP.

WASHINGTON

Presenters Approve Ecclesiastical Trial for Rector

The board of presenters of the Diocese of Washington announced to the Rt. Rev. William F. Creighton, diocesan, their unanimous approval of the bringing to ecclesiastical trial the Rev. William A. Wendt, rector of the Church of St. Stephen and the Incarnation. Last Nov. 10, Fr. Wendt permitted the Rev. Alison Cheek, a deacon in the Diocese of Virginia and one of the Philadelphia 11, to take the part of a priest at a eucharist in his parish in defiance of his bishop and of Mrs. Cheek's bishop, the Rt. Rev. Robert B. Hall.

The board's recommendation for trial was based on Title IV, Canon 1, Section 1, of the Constitution and Canons of General Convention, citing sub-sections 4 and 6 respectively: (4) the violation of the Constitution and Canons of General Convention, and (6) the violation of ordination vows.

Diocesan canon law was also invoked: (1) Title 3, Canon 20, Section I-A, which states that the control of the worship and the jurisdiction of the parish is vested in the rector, subject to the rubrics of the Book of Common Prayer, the canons of

the church, and the godly counsel of the bishop; and (2) the violation of ordination vows.

The board's conclusions were presented to Bishop Creighton by the Rev. Herbert W. Lamb, chairman; G. Bowdoin Craig-hill, Jr., chancellor; and in the presence of the Rev. Charles A. Perry, diocesan administrator.

A Lawyer Speaks

William Stringfellow, Fr. Wendt's lawyer, told the *Washington Post* that the House of Bishops' ruling against the Philadelphia ordinations is "at most, an interesting expression of opinion of some of the bishops but it has no effect on the canonical status of women."

If the Philadelphia ordinations can be shown to be valid, Mr. Stringfellow said, then the burden on Fr. Wendt's conscience in allowing Mrs. Cheek to celebrate communion is greater than the "godly counsel of the bishop."

Bishop Creighton said last year that Fr. Wendt performed "an act of conscience" in disobeying the request that Mrs. Cheek not be permitted to celebrate the sacrament.

Although Fr. Wendt acted against the request of Bishop Creighton in allowing Mrs. Cheek to officiate at a eucharist, the bishop did not seek a trial. In fact, he specifically declined to discipline the priest. "I do not believe any such action would make a positive contribution to the solution of our present dilemma," the bishop said.

CHURCH OF ENGLAND

Evangelical: Allow "Godly Laymen" to Officiate at Holy Communion

A call for the Church of England to allow "godly laymen" to celebrate holy communion was made by Prebendary Peter Johnston in his presidential address to the 141st Islington Conference at Church House, Westminster.

"There is obviously a place for auxiliary parochial ministry (APM)," he said. "If the chief reason for man being ordained under the APM scheme is in order that he may help out with communion services in a certain situation, then I think that it is a pity.

"The answer lies surely in authorizing godly laymen to do this. In many parishes there must be a man who is recognized as a consistent, practicing Christian and whose ministry would be acceptable to the congregation. Without going through a long course of training he could be authorized by the bishop to conduct the service of holy communion in the absence of the priest."

In his address, the vicar of Islington said he had been "surprised" to find that

a number of friends "who, in churchmanship, differ widely from myself, can see no objection in principle to lay celebration."

Bishops to "Circulate" Main Decisions of the House

The veil of secrecy that has surrounded meetings of the House of Bishops is being lifted.

In making the announcement, the Most Rev. Donald Coggan, Archbishop of Canterbury, said the bishops decided that in the future they would "circulate, for the information of the General Synod, the main decisions of the House."

Diocesan bishops meet several times a year. Their private meetings often produce decisions which surprise the church when they are made public.

There is a move afoot by both laity and clergy to push for information on times and places of the meetings as well as agenda and voting records.

Dr. Coggan said he was sure the bishops would be willing to consider these requests.

1% of Wages Needed for Christian Aid

Members of the Church of England are being asked to give 1% of their take home pay to Christian Aid, the relief arm of the British Council of Churches, and the World Development Movement, a London-based unit, as "one expression of their practical concern and Christian commitment."

The appeal was approved by the synod.

EAST CAROLINA

Convention Scheduled for Draft Prayer Book Study

The Diocese of East Carolina has tentatively scheduled a special diocesan convention for June, 1976, to deliberate over the Draft Proposed Book of Common Prayer.

Other issues on the agenda at the Minnesota General Convention will also be permitted, but the primary emphasis is to be on the Draft Book.

It is planned that all delegates will receive copies of the Draft Book in

THINGS TO COME

April

18-21: National Council of Daughters of the King, Radisson Hotel, Minneapolis.

22-24: Interreligious Coalition for Housing, Washington, D.C., with the Rt. Rev. Paul Moore, keynote speaker.

22-30: Annual conference of cathedral deans will be held in Rome and Assisi.

March, 1976. They will use the book, debate it, discuss it, and inform their bishop, the Rt. Rev. Hunley A. Elebash, and deputies to General Convention of their views.

The idea in back of this special meeting is to let all people in the diocese, through the convention assembly, have a voice in the critical decision on Prayer Book revision that will be made at the Minnesota convention.

[It is generally understood from the Standing Liturgical Commission that the Draft Prayer Book will be ready by March 1976 (Easter 1976 is too late for the six months deadline) and that advance sales of the book are to be permitted.]

A number of East Carolina churchmen have expressed the wish that the Draft Book be authorized for use before the Minnesota Convention.

LITURGICS

Parish Excises "Sexist Language"

A parish in the Diocese of Washington has re-written the trial liturgy to excise all "sexist" language.

At St. Columba's Church, "God the Father" becomes "God the Creator"; "I love the Lord because he has heard . . ." is changed to "I love the Lord, who has heard . . ."

In several places "sons" is replaced by "children."

One rationale is that "the proposition that everyone knows that 'he' can also mean 'she' has to be dealt with."

The parish contends that "if the Prayer Book is being revised now, now is the time to do something about women's place in the liturgy."

St. Columba's announced, in an article in the diocesan paper, that the revision was submitted to the Rev. Leo Malania, coordinator of Prayer Book revision, who pronounced it "monumental," and forwarded it to the chairman of the style committee of the Standing Liturgical Commission who deals with "the whole range of insensitivities."

St. Columba's claims to be the only church group in the nation working on this facet of liturgical revision.

CHURCH AND THE WORLD

Prelate: Go Beyond Own "Weekend Jerusalem"

The new Bishop of Winchester and fifth ranking prelate in the Church of England, the Rt. Rev. John Taylor, has called on his people to become more active in the affairs of the world outside their parishes.

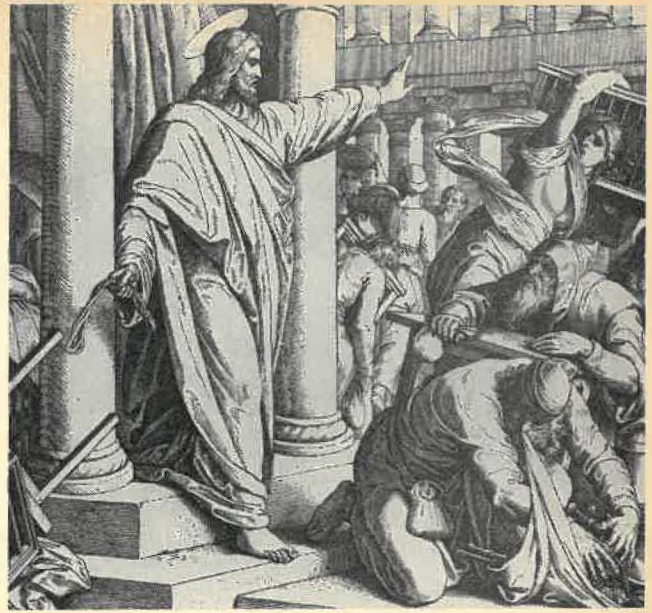
He declared: "The church as a whole still prefers to meet Jesus Christ behind the closed doors of its own weekend

Continued on page 14

An account

of what happened

one Passover season



RNS

Christ Cleans the Temple: He told them what his "house" was for.

I Remember The Galilean

BY LAWRENCE MILLS

Never mind my name. It may be best that you don't know it; I think it's best that I don't tell it.

You ask what happened in the temple 10 years ago when the Galilean walked in? I'm willing to tell you. I was nothing but a child, as you may guess. I'm not so old now.

Others were with me. We were a little tribe of boys. We'd go to the temple every year around Passover, just to see the sights. The 13th tribe of Israel we liked to call ourselves.

It was something, and it *is* something, the temple is. Each year my people come to it at Passover time from all over the world. There's no place they don't come from. They arrive from Britain, where they tell me they've walked the roads along fields and marshes, selling things. There are merchants from Gaul, Africa, and places I don't even know the names of, further east than you'd ever guess. You name the places; they come from them all. Every Passover season they appear with their

The Rev. Lawrence Mills, a priest of the Diocese of Pennsylvania, makes his home in Baltimore, Md.

strange coins to be changed over into temple money.

How did I know when the Galilean walked in? It wasn't what you saw, but what you *felt*. Everything moved! Right next to me a storm of doves shot into the air with a clapping noise like thunder. The money changer at my left seemed to shrink back, and his hand on the table suddenly shook.

I turned, and there was this man, the Galilean. "My house!" he roared out, right beside me. He told the money changers and the sellers of doves what the temple was *for*, and what they'd been making of it. My friends and I knew what he meant. And we knew that the high priests knew.

Suddenly we all shouted. We gave him the greeting we'd heard not long before, the one so many had saved for him: "Hosanna to the Son of David!"

Then, in an instant, everything was still. People, all kinds of people, began to come up to him to be healed. A blind woman was in the crowd. So was a crippled beggar, reaching out toward him, crying. . . .

You may be interested in hearing something else I remember. It happened in a moment, only four or five days later. As I was standing in the street with my

friends, the quick flash of a man's eyes caught my attention. I recognized the man. He was Simon Zelotes, one of the band I'd heard was associated with the Galilean. The Galilean, at this moment, was just up ahead, walking on his way to be crucified.

Simon was looking at another man who had been coming close to the Roman soldier near the slowly bobbing cross. I recognized this man as one of the Sicarii, the dagger men, a special group of Zealots who had personally pledged to strike down the Roman oppression or die. He was a small, wispy sort of man, but he moved well, all of a piece, so that you didn't really see him moving, if you know what I mean.

Don't ask me how I knew, but Simon had just caught a glance from the Galilean going to be crucified, and somehow he was passing on an order to this member of the Sicarii. He was passing it on with just a look, shaking his head slightly, his eyes filling with tears.

The man of the Sicarii had caught the sign. He faded back into the crowd, his right hand slipping slowly from his hip where I knew his dagger was hidden. I looked again. Simon, too, had disappeared.

That's all I have to tell you.

JUST OUTSIDE JERUSALEM

By BERNICE ELIZABETH YOUNG

This play takes place on the outskirts of Jerusalem on the eve of what, later, will be called Palm Sunday. Jesus and his disciples are encamped for the night. It is late. By now, everyone is asleep except for four of the disciples who are squatting around the dying fire. Each man is totally engaged in his own thoughts. The silence is complete, until one of the men suddenly speaks to his companions.

First Disciple: Well, it looks like this is it.

Second Disciple: What do you mean?

First Disciple: It looks like this time the Master *really* means business . . .

Third Disciple: I think you're right.

Second Disciple: But, I wish I knew what "business" is going to mean. He's been saying some strange things lately. Things that . . .

First Disciple: Well, I *know* what it means. I know what's going to happen and it's about time!

Bernice Elizabeth Young is a communicant of St. Thomas Church, New York City.

Second Disciple: (Amused) You do? Then tell us. What is going to happen?

First Disciple: It's simple. The Master is going to use the Passover Feast to start a revolution.

Fourth Disciple: (Taken aback) Why do you say *that*?

First Disciple: (Indignant) Well, I think it's pretty obvious and I must say I'm surprised that you don't see it. We're discriminated against. We don't get equality under the law. (Gathering steam) We have no individual rights . . . in fact, we're treated like dogs. (In a rage) I'm sick and tired of it and I know the Master is. That's why he's going to wipe them out. He's going to make them pay. Blood will flow in the streets of Jerusalem, you mark my words.

Second Disciple: (Calmly) Somehow, I don't see the Master involved in bloodshed. He cares for people too much.

Third Disciple: (Eagerly) You're right. The way I see it, he's more likely to go after the synagogue and the old rabbis in it who . . .

Second Disciple: (Surprised) The *synagogue*? Why in the name of heaven would he do that?



Third Disciple: (Smugly) Oh, come on! You know as well as I do that the synagogue is a dying institution. I mean, look at all the problems that face every one of us in modern Jerusalem. What does the synagogue have to say to *any* of our problems? People today don't even understand the language they use in the services. No one talks that way any more. All those archaic words that somebody wrote centuries ago—what do they mean to me? . . . to anybody?

Second Disciple: Well, now, which words are archaic?

Third Disciple: Aw, you know what I mean. Our young people are getting impatient. They aren't going to sit still much longer. They see that the ways of the older generation have only led them into slavery. They want something better. And, if the Master is smart, he'll do something. He'll have a revolution, alright. But, it will be a revolution in the synagogue. Because *that* will bring all the young people into the synagogue and put new life in it. That's the *only* way to save the synagogue.

For a time, the men squat in silence. Each seems to concentrate on the embers of the fire which are dying, one by one. Then . . .

Fourth Disciple: I've been listening to what you all have had to say, but, I'm just not satisfied. Yes, I'm convinced that something is about to break, too. After all, I've been listening to the Master, too. But (speaking to the First Disciple) maybe I've been listening more carefully than *some* of us.

First Disciple: (Offended) What have you heard that we didn't?

Fourth Disciple: From what I've heard him say, it sounds like there's going to be a battle fought—yes, a revolution. It's going to be fought and we're going to win and we won't have to lift a finger!

Second Disciple: (Amazed) In the name of heaven, *how*?

Fourth Disciple: (Serenely) How many times have you seen him do miracles? All he has to do is call on heaven and anything can happen . . .

First Disciple: That's true . . .

Fourth Disciple: So, suppose he called on heaven to . . .

First Disciple: Yes, suppose he called on heaven to do something about the way we are treated, and . . .

Third Disciple: And to make the old timers in the synagogue *see* that our people really *do* want change. That would be perfect!! And, you're right! He *could* do it!!

First Disciple: He certainly could. He could make us free and equal just like (Snaps his fingers) that!

Third Disciple: I think that's *it!* (Growing more excited) I really think that's *it!*

First Disciple: (More excited) So do I!!

Second Disciple: (Hesitantly) We - e - ll . . . I'm not sure (His three companions look at him and register disgust. Ignoring this, he continues) No, I'm just not sure. Remember, our Master said that he is the Master of the "little ones." They . . . we . . . are the ones he cares for.

First Disciple: (Sarcastic) Well, wouldn't a revolution help your "little ones?"

Second Disciple: (Sadly) No, all they get out of your revolution is grief added to their afflictions . . .

Third Disciple: What about an updating of the synagogue? Won't that mean something?

Second Disciple: Of course it will . . . to the ones who go. They will either continue to go or stop going.

Third Disciple: (Impatient) Alright, but don't you agree it will attract new blood . . . you know . . . bring in the young people . . .

Second Disciple: How can they know you've changed when they neither knew nor cared what you were doing in the first place?

Fourth Disciple: (Triumphant) Well, you can't argue with what *I* say. I am *positive* that the Master is going to call on the power of heaven to do a miracle for us. By that miracle, we will all be made kings. And, we won't have to do a *thing!* Do you understand what this will *mean!*!?

Second Disciple: Do you?

[CURTAIN]

The Day Between

Yesterday, I knelt in darkened church.
The shrouded cross was flimsy black.
I heard the driving of the nails
. . . the call, "I thirst."
I walked into a darkened world
where even now the nails are driven
. . . and all men thirst.

Today, I sow the seeds of flowers and grass
. . . and wait.
I watch the white of blossoms against the sky
. . . and wait.
I listen to the songs of sea
. . . and wait.

Tomorrow, I'll kneel before a hopeful cross
and hear the trumpets sing with joy.
But now I wait . . . this day between.

Jean Farnsworth

EDITORIALS

Evangelism's Missing Language

The Episcopal Church is at last getting around to facing the fact that it has been sinfully negligent of evangelism. It claims to be a portion of the one, holy, catholic, and apostolic church of which Jesus Christ is the head and all baptized people are the members. It proclaims its commitment to the divine commission to preach the Gospel to every living creature. A church that is obeying the Lord's mandate is one whose every member is an evangelist in his every thought, word, and deed.

By that definition of the divine commission—surely a reasonable one to anybody reading the New Testament—no church among the churches is entirely obedient; but our own beloved church is among the least obedient.

It is beginning to recognize this and to give very serious thought to its calling and duty of evangelism. Wherever the effort to evangelize is being made, good Episcopalians are finding themselves grappling with a strange seeming impotence. Its victim may say something like "I find it terribly hard to talk about my religion." "I've lived all my life with the idea that it's bad form to concern myself with other people's religion, or lack thereof. So I've cultivated a courteous and discreet reticence on the subject. Now I find that I'm tongue-tied when I try to tell other people what the Lord has done for me."

At least three factors contribute to this Anglican characteristic. First, the Anglo-Saxon tradition of reserve, in life as a whole and therefore in religion. (There was the Englishman who wanted to express his condolences to a bereaved friend, but felt the typical English awkwardness about expressing such feelings. He approached the mourner in the club reading room and said, "I see by the papers that you buried your wife yesterday." "Had to, old chap," replied the mourner. "She was dead, y'know!") Anglicanism is historically and therefore culturally the religion of typical Englishmen.

Secondly, Anglicanism has always had its troubles with Puritans, who commonly tend to ultra-pious talk. Hence soul-palaver has become associated with Puritanism in Anglican eyes, and the good Anglican has tried so earnestly to avoid being associated with the canting Pecksniffians and Tartuffians that he has flopped over into the opposite extreme of religious inarticulateness.

Thirdly, Anglicans have their beloved Prayer Book, and whether it's in an old edition or a new one makes no difference here: We pray by the book, swear by the book, and find that we either have to talk by the book or not at all.

There can be no effective evangelism except where ordinary Christians, lay as well as clerical, can and do tell other people, in their own words and not out of any book, what the Lord has done for their souls.

Yes, *souls*. Well did Chesterton say: "One can hardly think too little of one's self. One can hardly think too much of one's soul." Nor can one speak too much of what God is doing for one's soul, if he speaks in the accents of grateful and joyous witness.

But how acquire that language, that idiom of good

evangelism? And how teach it to others? This language of witness belongs in the catechesis of every member of the church. Every Episcopalian must be trained in evangelism: it's as simple as that, and as hard as that seems to be—at least thus far. Perhaps as we strive to pick up the task we have so long neglected, the good Lord will show us how to pick up its right language.

He will even have to show us the language, for we don't know it yet. Buttonholing people to badger them about their souls is not the way; that we know. But what *is* the way? Does anybody know how an Episcopalian, grateful to God for all his mercies and wanting to spread the word, is to go about doing this—just as he is, just where he is?

This is something that we need, as a church, to try to work out at this stage of the renewal (or birth?) of church-wide evangelism: a language, an accent, a way of witnessing that others can truly hear, understand, and be drawn by to the Lord of our salvation and of theirs.

Will programs, policies, budgetary provisions for, and official concern with evangelism accomplish anything at all, unless and until we have learned this missing language?

Deterrence is Necessary Too

Many people of liberal and humane mind do not believe that society's treatment of offenders should ever concern itself with anything other than the rehabilitation of the wrongdoer. Such people are not likely to be admirers of, or sympathizers with the convicted defendants in the Watergate case.

They must be in something of a dilemma about the stiff sentences imposed upon Mitchell, Haldeman, Ehrlichman and Mardian. They have no taste for these men, what they stand for and how they operated, but on their penal principle they must oppose sending the offenders to prison, since nobody supposes that they will be rehabilitated by that experience or that they must be incarcerated for the protection of society.

We would urge all who share that liberal limited concept of the purpose of correction to consider what Judge John J. Sirica said in his sentencing statement, when he referred to "the deterrent effect that the sentence might have on others who may be tempted to commit the same types of crimes for which these defendants now stand convicted."

The verdict and the sentence help to establish something that sorely needs to be established for all the world to see: that not always, under American law, do the big fish escape the nets of justice. The deterrent effect may well be wide-reaching and long-lasting, unless, of course, it is voided in the process of appeal and review.

This is no time for civilized people to rejoice in what has come to these once high-and-mighty men. It is a time to recognize that the deterrence of others is a proper and necessary object of criminal justice, and to hope that in this case it may have that effect.

Our Readers Ask

Questions should be addressed to "Our Readers Ask," THE LIVING CHURCH, 407 E. Michigan St., Milwaukee, Wis. 53202. We may shorten them, or several questions on the same subject may be suitably rephrased. We cannot promise to answer every question submitted.

I am a churchwoman of some means and in the past I have always made a special contribution for the support of our rector's seminary at the time of the annual theological education offering. This year I have declined to do so because that seminary has on its faculty one or more men who teach that women can be priests. I regard this teaching as heretical and unchristian. If I support this seminary am I not supporting this false doctrine? What do you counsel? Mrs. L.B.W.

I advise you to address a letter to the dean and trustees of that seminary informing them of your stand. Since you believe that what is being taught there is false doctrine you cannot in good conscience help to maintain it. But let the seminary officials know why you are withholding your support; they are entitled to that.

?

Have you ever thought what would happen if it should turn out in the end that these things that you and some others get so steamed up about amount to nothing in the eyes of the Lord? I mean things like apostolic succession, creeds, sacraments, ritual, all that blessed fol-de-rol. I hope my question doesn't offend you. W.R.Y.

It doesn't. And yes, I often wonder about this. You ask what will happen if it turns out that these things we get so steamed up about turn out to be trivial, or worse, in the Lord's sight. What will happen is some red faces. If mine is among them, I'm afraid I'll be querulous and argumentative about it and ask the Lord why he let me get so fouled up in the wrong things, to which he may well reply

that if I had paid more attention to the Gospel and other means of enlightenment along the way I should have avoided these mare's-nests. Yes, it may turn out that way, for any of us, even for all of us, whatever our persuasions and obsessions. But what's the alternative—to do nothing, to care for nothing?

I'm sure it is good for us to wonder and to sweat apprehensively about the Lord's judgment upon our present priorities, especially if it drives us to prayer for guidance about them.

?

A Jewish friend recently expressed resentment over the fact that many Christians profess brotherly love toward Jews but do not support the nation of Israel. He's saying to us (isn't he?): "Love me, love my politics." I know that many

Christian clergy and leaders agree with him. This troubles and confuses me. I want to be a good Christian and a good friend and brother to my Jewish neighbors, but I just can't see it that way. On what basis, biblical or other, can it be argued that it is our Christian duty to support the nation of Israel?

L.C.C.

I am not aware of any such duty, "biblical or other." Your friend, and others like him, are using the charge of anti-Semitism as an ugly smear, to intimidate the rest of us into an uncritical support of the political state of Israel against its Arab and Palestinian antagonists. There is no theological issue here except in the sense that every issue is theological because it poses to us the question: What is God's will in this matter and what does he want us to do about it? The Jews are our brothers, but so are the Arabs, and we have no call as Christians, or right, to be brotherly to one brother at the expense of another brother. You have to use your reason as best you can, about this or any other issue; then let your reason instruct your conscience; then follow your conscience, without letting anybody crowd you into a corner—his corner.

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PUBLICATIONS

EPISCOPALIANS outside the Episcopal Church? For news and views subscribe to ECCLESIA, 205 W. Paris Road, Greenville, S.C. 29605.

SUMMER SUPPLY

PRIEST wishes to supply four Sundays of July in exchange for use of rectory: Colorado, Wyoming, South Dakota, Montana, or Idaho. Reply Box H-184.*

RECTOR of parish, Diocese of San Diego, would like to exchange rectories for month of August. 30 minutes from ocean or mountains. Reply Box T-185.*

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

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THE LIVING CHURCH
407 E. Michigan Street Milwaukee, Wis. 53202

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THE LIVING CHURCH

NEWS

Continued from page 8

Jerusalem, and does not want to find him alive in the Galilee of the job of politics and of international affairs."

"For us," he said, "Jerusalem is the traditional center of our religious observance—the village churches scattered about the diocese, this great cathedral, the eucharist shared Sunday after Sunday by many or the few, the Christmas carols, the Easter flowers, the confirmation class, the wedding bells, new names on the baptismal roll, old names on the war memorial, the parochial church council, and the vicarage fete—everything, in fact, that most of us mean by 'the church.'"

"It has to do with home, and coming home. It all takes place on home ground. When we talk about 'our church' we don't mean the one we can see from the office window."

"Galilee is the other end of the line," Bishop Taylor said. "Unless we find Jesus there, our Christianity must be a very partial affair because we limit it to a convenient sector of our lives. That is why our Christianity is so unconvincing to anyone outside the traditional 'Jerusalem.'"

In a pamphlet published on the eve of his consecration in January, Dr. Taylor wrote that the church must strive for simplicity and mobility and be prepared to scrap its old institutions where they are a burden on church life [TLC, Jan. 19].

EASTON

Second Session Fails to Elect a Bishop

The convention called to elect a Bishop of Easton was adjourned *sine die* on Feb. 22. The first session on Jan. 18 had ended in a stalemate between the Rt. Rev. John Baden, Suffragan Bishop of Virginia, and the Very Rev. Allen Spicer, dean of Trinity Cathedral, Easton, Md.

The stalemate continued through 12 additional ballots at the second session.

After the 26th ballot a caucus of the clergy agreed to move for adjournment, which would put an end to the specially called convention.

The caucus also agreed to recommend that the standing committee authorize the election of four people (two clerical and two lay) from each of the three convocations in the diocese. These 12 would work with the standing committee on plans for a new convention. It was suggested that these 12 might also function as a nominating committee if such were deemed necessary by the standing committee.

The recommendation was put in the form of a motion and was adopted.

The motion to adjourn was then passed and the special convention to elect a successor to the Rt. Rev. George A. Taylor came to an end.

BRIEFLY...

■ *The Canadian Churchman*, national publication of the Anglican Church of Canada, will mark its 100th year of publishing in June with a centennial issue. Flashback articles will appear during the year. Because of the absorption of various other papers, the present *Churchman* has "the ink of about nine or ten previous Anglican publications flowing in its veins," according to the Rev. T. R. Millman, a church archivist. Hugh McCullum is editor of the monthly publication.

■ The New Zealand Council of Churches has resettled 20 families from Chile. These Chileans are among those driven out of their country by the military government that overthrew the Allende regime. They now have independent housing and suitable jobs in their new homeland. Plans are being made by the council to resettle another 20 families from Chile.

■ The Rev. Charles E. Allen III, 47, vicar of Good Shepherd, Fort Hall, and St. Paul's, Blackfoot, Ida., died Jan. 2, at Brooke Army Medical Center, San Antonio, from burns Nov. 22, in a fire at the Blackfoot rectory. Survivors include his widow, Joan, and four children. Memorials may be sent to the Charles E. Allen Fund, c/o the Diocese of Idaho, Box 936, Boise, Idaho.

■ Christ Church Cathedral, St. Louis, was filled for the service in which Dr. John H. Tietjen was installed as president of Concordia Seminary in Exile (Seminex). The former president of Concordia Seminary, also in St. Louis, was ousted last year by the board of control of the Lutheran Church-Missouri Synod school and charged with heresy and administrative malfeasance. Dr. Tietjen became a focal point for the doctrinal controversy in the church. His first act as president of Seminex was to conduct a ceremony certifying this year's Seminex graduates for the ordained ministry.

■ A painting and sculpture competition for the first annual Aubrey Cartwright Prize for Religious Art has been announced by Dean James P. Morton of the Cathedral of St. John the Divine, New York City. The contest, which requires that entries indicate the artist's religious concerns, carries a first prize of \$5,000 and a second prize of \$1,000. Artists may enter the competition by submitting slides or photos of their work before June 30, together with a \$5 entry fee. Further information may be received from Fr. Richard Mann, c/o the cathedral.

■ At Maloneck, Sask., Canada, a combined Anglican, Lutheran, and United Church has observed its 25th anniversary of sharing property.

LENT 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.

DENVER, COLO.

ST. MARY'S Iliff & S. Clayton—near Denver Univ.
Sun Masses 7:30, 9, 11:30 & 6; Daily 7, also 9:30
Mon, Wed, Fri & Sat. Stations Fri 7:30

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun HC 7:30; Service & Ser 9 & 11 (HC 1S, 3S,
11); Daily 10

ST. PAUL'S

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

COCONUT GROVE, MIAMI, FLA.

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

LANTANA, FLA.

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

MIAMI, FLA.

INCARNATION 1835 N.W. 54th St.
The Rev. J. Kenneth Major, r
Sun HC & Ser 8, 11 & 5; Wed & Fri 7

NAPLES, FLA.

ST. PAUL'S 3901 Davis Blvd.
The Rev. Lorry G. Smellie, r
Sun 8, 10; Tues 10; HD as anno

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.

CATHEDRAL OF ST. JAMES Wabash & Huron
The Very Rev. James E. Carroll, dean; the Rev.
David N. Harris, canon pastor
Sun Eu 8, 9:30 & 11; Daily Eu 12:10; Daily Offices
9 & 5

ASCENSION

1133 N. LaSalle St.
Sun Masses 8, 9 (Sung) & 11 (Sol), & 6, Ev & B 7.
Daily Mass 7; Daily MP 6:40; Daily EP 6; C Sat 5-6.

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

GOSHEN, IND.

ST. JAMES' 105 S. 6th St.
The Rev. R. J. Goode, r
Sun 7:30 Low Mass, 10 Sung Mass; Masses daily;
C Sat 4

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL Monument Circle
The Very Rev. Roger S. Gray, dean
Sun HC 8, 9:15, 12:30; 11 HC (1S & 3S), MP (2S
& 4S); HC Mon-Fri 7, Mon 12:05, Tues 5:15, Sat 8;
Organ Recital Fri 12:05; Lenten Guest Preacher,
Tues thru Fri 12:05

DAVENPORT, IOWA

TRINITY CATHEDRAL
12th St. between Brady & Main
Sun MP 7:30, HC 8 & 10, EP 5:30. Daily as anno



CHURCH OF ST. JOHN THE EVANGELIST
FLOSSMOOR, ILL.

THE
EPISCOPAL CHURCH
WELCOMES YOU



EVERYWHERE

BIRMINGHAM, ALA.

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

GARDEN GROVE, CALIF.

(Diocese of Los A—Orange County)
ST. ANSELM OF CANTERBURY 13091 Galway St.
The Rev. Samir J. Habiby, r; the Rev. David M. Bau-
mann, c
Sun 8 & 6:30 H Eu, 10 Family Ser & Ch S. Wed 6 &
9:30 H Eu; 7:30 Home Communion

LONG BEACH, CALIF.

ST. LUKE'S Atlantic at Seventh
The Rev. A. LeRoy Young, r
Sun H Eu 8, 9:15, 11 (MP 1S)

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

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; Stations
of the Cross & Meditation Fri 7 (during Lent); C
& Holy Hour Sat 4:30-5:30

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;
YFP, Young People's Fellowship.

LENT CHURCH SERVICES

(Continued from previous page)

BOSTON, MASS.

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

LOWELL, MASS.

ST. JOHN'S 260 Gorham St.
The Rev. K. Gordon White, O.S.L., r
10 Parish Eu, Ch S, Fellowship Hour

ST. LOUIS, MO.

ST. STEPHEN'S 14th and Park
The Rev. William Stickney, r
Sun 11 Folk Mass; Wed Eu & HS 7:30; HD & C as anno

OMAHA, NEB.

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

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Karl E. Spatz, r
Sun 8, 9:30, 11 H Eu & 6; Wed 10 & 6 H Eu; HD 6 H Eu

EDISON (Piscatawaytown), N.J.

ST. JAMES' 2136 Woodbridge Ave.
Sun Masses 8 & 9:30 (Ch S follows). Masses on All Holy Days, Wed in Lent 7:30

KEANSBURG, N.J.

ST. MARK'S Carr Ave. & Kennedy Way
The Rev. Wm. St. John Frederick, v
Sun Masses 8, 9:30 (Ch S), 11:30 (Sol). Wed & HD 9:30 & 8; Wed HS 8; C Sat 4-5

SCOTCH PLAINS, N.J.

ALL SAINTS' 559 Park Ave.
The Rev. John R. Neilson, r
Sun 8 & 10 H Eu. Wed 9 H Eu

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, N.Y.

ST. JAMES OF JERUSALEM West Penn & Magnolia
The Rev. Marlin L. Bowman, v; the Rev. Glenn A. Duffy, the Rev. G. Daniel Riley
Sun 10:30; Mon 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

ST. ANN'S FOR THE DEAF West End Ave. & 81st St.
The Rev. Richard W. McIlveen, v
Sun HC 11:30; EP 1st Sun 3:30

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

The Living Church

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

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

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

CHAPEL OF THE INTERCESSION (Trinity Parish)
Broadway at 155th Street
The Rev. Frederick B. Williams, v
Sun Masses 8, & 10:30 (Solemn), 1 (Spanish). Daily Masses: Mon, Wed & Fri 12 noon; Tues, Thurs & Sat 8:30; P by appt. Tel.: 283-6200

ST. MARY THE VIRGIN

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

RESURRECTION

115 East 74th St.
The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord Hitchcock, Jr.

Sun 8 & 12:15 H Eu, 9:45 Ch S, 10:30 Sol Eu & Ser; H Eu 7:30 Daily ex Sat; Wed & Sat H Eu 10; Thurs H Eu 6; C Sat 10:30-11 and by appt

ST. THOMAS

5th Avenue & 53rd Street
The Rev. John Andrew, r; the Rev. Canon Henry A. Zinser; the Rev. Thomas M. Greene, the Rev. J. Douglas Ousley

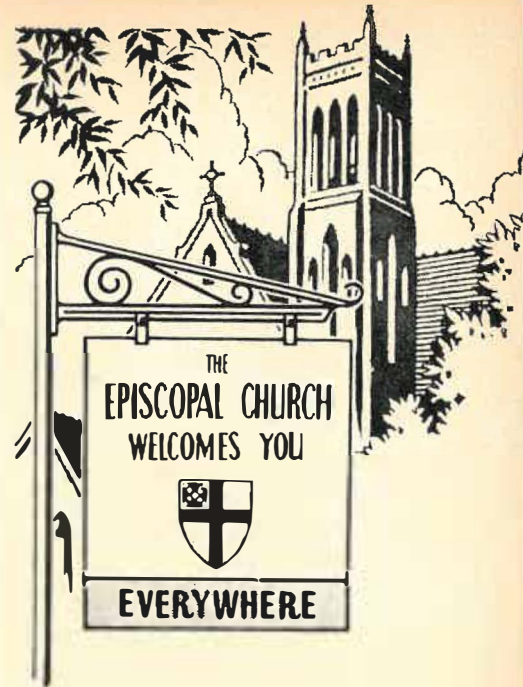
Sun HC 8, 9, 11 (1S) MP 11, Ev 4; Mon thru Fri MP 8, HC 8:15; Mon, Tues, Fri HC 12:10; Tues HS 12:40; Wed SM 12:10, HC 12:40, EP 5:15, HC 5:30; Thurs HC 12:40. Church open daily to 11:30.

QUEENS, N.Y.

RESURRECTION
Lefferts Blvd. & 85th Ave., Kew Gardens
The Rev. George Raymond Kemp, r
Sun HC 8, 10; Tues 10; Wed 10, 6:15



St. Luke's Church, Hot Springs, Va., was organized in 1897 and its building completed and consecrated in 1899. Visitors to the area, noted for its many vacation activities, swell congregations winter and summer. The parish itself is small but active in community and ecumenical affairs.



SOUTHERN PINES & PINEHURST, N.C.

EMMANUEL E. Massachusetts Ave.
The Rev. Martin Caldwell; the Rev. James E. Manion; the Rev. Fred C. Pace
Sun 8, 9:30, 11, 5:30; Tues 9:30; Wed 10; Thurs 9:30; Fri 6

PHILADELPHIA, PA.

ST. TIMOTHY'S, ROXBOROUGH
Ridge Ave. above Walnut Lane
Sun MP 7:40, HC 8, Sun Eu 10:30, Ev 4. Mon & Wed HC 9, Tues HC 7:30, Fri HC noon. HS Tues 7:30, Wed 9

CHARLESTON, S.C.

ST. PHILIP'S 142 Church St.
Sun HC 8:30, MP 10:30 (1S HC 10:30). Wed HC 10 & 5:30

MIDLAND, TEXAS

HOLY TRINITY 1412 W. Illinois
The Rev. Bob J. Currie, r; the Rev. C. J. Kraemer, c
Sun HC 8, MP 9:15, 11 MP (HC 1S & 3S)

SAN ANTONIO, TEXAS

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

HOT SPRINGS, VA.

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

WARRENTON, VA.

ST. JAMES' 73 Culpeper St.
The Rev. David J. Greer, r; the Rev. Stephen H. Jecko, asso
Sun HC 8, 11, Family Service 9:45. Prayer and Praise Service 7:30, Wed HC 10:30 & HD 12:05. MP daily 8:45. LOH 3rd Thurs 10:30

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.