

The Living CHURCH



"Godly Admonitions"?

News • page 5

Editorial • page 12

In Defense of Muckraking

Lester Kinsolving • page 8

What an Anglican Can Say to a Unitarian

R. F. Palmer • page 11

AROUND & ABOUT

— With the Editor —

Jon Radtke is nine years of age, and a member of Trinity Church, Melrose, Mass. His parish has a hunger committee and Jon wrote for it this meditation on the Great Commandment which needs to be pondered by us all:

America is overweight.
The world is underweight.
Thou shalt love thy neighbor as thyself.

From time to time, when we misquote in our columns what somebody has said, the only thing we can do is to publish a correction, and that we are always glad to do. I now do something a bit different, but I hope equally right—I correct a false report of something that I said. The offending misreporter is the Associated Press, no less. I want to set the record straight so that if any readers of TLC saw the story in their local newspaper, as no doubt some did, they won't think I have taken total leave of what I (partially no doubt) like to refer to as my senses.

On April 12 I participated in a public seminar on the ordination of women, sponsored by the Diocese of Minnesota and intended to be an educational device for Episcopalians of that diocese. Several speakers were chosen to present the cases *pro* and *con*, I being one of the *con* speakers. I said that American Christians must beware of confusing their national and religious moral systems (I used the terms "Christian ethic" and "American" or "secular ethic"). I contended that from our American ethic come such key categories as "equality" and "rights," whereas among the key categories of our religion are love, subjection one to another, and "membership" as contrasted with "citizenship." I contended that some advocates of the ordination of women are applying categories imported from the secular ethic to a specifically Christian issue.

What the Associated Press writer did was to substitute the word "Episcopalian" for the word "Christian" wherever I used it. He thus attributed to me that utterly fatuous idea that there is such a thing as an "Episcopalian ethic" as distinct from an American or a Christian ethic.

I feel outraged and am asking Associated Press to issue a corrective statement. I mention it here, not to ventilate my outrage but because I can't endure the thought that any of the readers of this

magazine might suppose for a moment that I ever spoke such nonsense.

Don't believe everything you read in the papers—even if it's an AP release.

NOTE TO MS. J.P.:

I know when I'm being shafted, so when you ask me of which sex is my guardian angel I know I'm being rebuked for my sexism, not asked a question about angelology. However, I will heap coals of fire upon your head by answering soberly. Our Lord teaches us that in heaven people do not marry but are as the angels. This may mean not that the angels are sexless but that they're so busy looking after us they have no time to marry. My guardian angel seems female to me because she's always fussing at me to keep me out of trouble and then, when I get banged up, she's the beautiful consoler and bandager that only a female can be. And she never, well, almost never, says "Didn't I tell you . . .?"

My belief, however, is really just a feeling, a sentimental surmise. Rainer Maria Rilke said something much more certain: *Jeder Engel ist schrecklich*—"Every angel



is terrible." The angel's business is always to do something that God wants done with us and about which we may be less than enthusiastic. That is normally the case with us. It's usually a making-over of us that feels like a working-over. We are painfully sentient clay, and the angels do the chipping and chiseling. They are never coddlers, even when they comfort and console. I owe a lot to angels supra-human and human, of all orders and ranks—and of both sexes, even though at the time they were chipping they seemed hideously *schrecklich*. I'm glad that each of them had his or her sex. It seems to me that if any angel is to do you the maximum of good, he or she must be either he or she. There is no marriage in heaven. I believe there's no unisex either. Want to bet about that?

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DEPARTMENTS

Around and About	2	Letters	3
Editorials	12	News	5
People and Places	15		

ARTICLES

In Defense of Muckraking	Lester Kinsolving	8
What an Anglican Can Say to a Unitarian	R. F. Palmer	11
The ACC Secretary Reports	John Howe	13

THE KALENDAR

May

- 25. Trinity Sunday/First Sunday After Pentecost
- 26. Augustine of Canterbury, B.

June

- 1. Trinity 1/Pentecost 2
- 2. Martyrs of Lyons
- 3. Martyrs of Uganda
- 5. Boniface, B.M.

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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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.

And Now This!

After careful study of your published works, I can detect no trace of either Apollinarianism or Monophysitism [TLC, Apr. 13].

There are, unfortunately, certain leanings in the direction of sub-lapsarianism, which are in basic conflict with the decrees of the Synod of Dort.

I would recommend consistent meditation on number 17 of the Articles of Religion.

(The Rev.) SHELDON M. SMITH
Washington Memorial Chapel

Valley Forge, Pa.

Pro TLC

Inspired by Hilaire Belloc's famous lines:

"Who is this addelepted don
That dares abuse my Chesterton?"

I have tried my hand at the following:

"Who is this idiotic prof
That dares to tell my Simcox off?"

Or possibly:

"Upon this churlish dean a pox
That dares impugn the good Simcox."

Anyway, just wanted you to know that I stand with you vs. the Rev. Albert T. Mollegen, whose remarks [TLC, Apr. 13] I consider completely uncalled for. Also to thank you for continuing to expound Christian doctrine in a way that proves one does not have to abandon the holy faith in order to be modern, interesting, or even "relevant" if you will excuse the word.

DOUGLAS L. FORSYTH

Esmont, Va.

About Language

Another point about language. TLC's statement that the Rev. George Regas and the Rev. Pat Park were named "co-chairmen" of the National Coalition for Women's Ordination is inaccurate reportage.

Regas was given the title "Chairperson," and though it is a lapse of logic (and patently sexist), the Rev. Ms. Park was named "Co-chairperson."

This was accurately reported in the DPS release written by the Rev. Erwin Soukup and in *de liberation*. While I commend efforts to improve upon the language one finds in the releases which come across a busy editor's desk, I think one must be constantly on the alert that the facts are not shifted in the process.

While I would hope that the Coalition may choose to deal with its in-house sexism, correcting it in advance is a disservice to them and to readers who deserve the "raw" data.

You make your editorial position clear and you present a commendable amount of material which disagrees with your position. I would challenge you to be on the lookout as to how your editorial bias colors your presentation of "straight news" subjects.

Finally, although Janice Duncan has chosen for some time to use her Christian name instead of that of her husband to identify herself; she is, like me, married and deserving of either the title Mrs. or Ms. when being listed with other persons with titles. If you were unhappy with the Ms. listed for her in the press release, you had the obligation to discover whether Mrs. or Miss was the other choice rather than selecting the latter arbitrarily.

(Ms.) ANN KNIGHT

Iowa City, Iowa

God helping us, there will never be any "chairpersons" in the columns of this magazine. Ed.

R. W. writes [TLC, Apr. 13] protesting the use of "Reverend" without "Mr." or "Fr." between Reverend and the priest's name. There is another side to this usage. Such use fills a need. The two largest Protestant churches (Methodists and Baptists) use it. Without this word they would have to use "Mr." Lutherans are fortunate, for they use "Pastor."

Funk & Wagnalls gives such usage without any qualification; the latest Webster's calls it "colloquial usage," Webster's being a bit more conservative than Funk & Wagnalls.

(The Rev.) PAUL HARTZELL

Lewisburg, Pa.

But what's wrong with calling any clergyman just plain Mr.? Hagar the Horrible ought to be above "Reverend" as a noun or a title, and probably is, unless corrupted by Funk & Wagnalls. Ed.

You remarked in "Around and About" [TLC, Feb. 9] that the word "spirit" in "and with thy spirit" does not refer to the Holy Spirit given to a man in ordination.

True, but I am almost certain, based on a number of passages in the scriptures and in the fathers, that the word "spirit" here refers to a "gift of the Spirit," in this case ordination.

There is a rubric in the *Monastic Diurnal* (page 9 in the translation of Canon Douglas) which also occurs in the *Anglican Breviary* (page A 7) which limits the use of "The Lord be with you . . . and with thy spirit" to officiants who are in holy orders. Possibly this stems from the notion that the greeting itself is a form of blessing. But I rather suspect that the rubric is rooted in the fact that a non-ordained officiant does not have "the spirit of ordination" and therefore he cannot properly be addressed as "thy spirit" (much as one would say "your honor" or "your majesty").

All through the scriptures and the fathers the word "spirit" is often used as a synonym

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for "gift of the Holy Spirit." Elisha requests of Elijah "a double share of your spirit" (II Kings 2:9). See also the "test the spirits" passage in I John 4:1-3. I have also come across a reference to someone's "not having the spirit of ordination" in a collection of ancient canons. This just scratches the surface of such references.

But this is enough to make me suspect that "spirit" in this context is not equivalent to "soul" and that therefore "and also with you" as a translation of *kai to pneumati sou* bypasses significant theological content.

(The Rev.) STERLING RAYBURN
Holy Cross Church

Winter Haven, Fla.

The Peace "on Cue"

In your column "Our Readers Ask" of April 13, there was an exchange about the peace being given "on cue."

I should like to point out that the original cue was given by our Lord Jesus Christ in Matt. 5:23-24, when he told us that we should first be reconciled to our brother, and then come and offer our gift. This is the justification for its position *before* the offertory, and not postponed to a time when we may *feel* more like it. It is not a case of babbling and bubbling merrily, to use your own phrase, but a solemn ritual expression of rightness with our fellow man before presuming to commune with God. Many people tend to forget that our Lord told us in Matt. 25 that we should be judged on the way we had treated our fellow man, and although there may be hypocrisy at this moment, as indeed there may be at the altar rail (even our Lord's own celebration was not free from that, when Judas gave the peace rather too late in the proceedings)—it is still good to be obliged to think of our relationship to each other, and to approach God as a community. If the hard, cold, bitter looks which I have seen on some faces at the peace are any indication, they need not assert that they are all right with their fellow men and do not need it. They of all people, *do!*

But as for doing things *on cue* . . . If you are going to delete cues, this will mean a Prayer Book revision such as we haven't seen since it first went into English (which I understand caused some misgivings at the time). We are cued in to confess our sins with "Let us humbly confess our sins unto Almighty God" (BCP, p. 6) or more wordily on p. 5 with "Dearly beloved brethren, the Scripture moveth us, etc." Not only so, but there are stage directions! The priest is to stand while the people remain kneeling for the absolution, then he is also to kneel for the Lord's Prayer. In offices where the bishop is concerned, there are many directions for his down-sittings and up-risings, including a direction to turn his face towards the people. In baptism, the god-parents are given a cue, "Name this child." Conceivably the godfather (excuse me, in this generation the godmother) could open the service with a little speech announcing the child's name and the reason for choosing it, but the BCP expects them to respond to a cue! I must admit that I don't always feel like confessing or giving thanks on cue, but would you have me refuse to join in until I feel like it?

There really isn't any way to have common worship without *some* directions. Life is full of ritual acts which don't please all of the people all of the time; I like to shake

hands, but I hate to have my hand kissed. If people feel strongly about the kiss of peace (and it needn't include embracing), we could do away with it entirely; but don't let's do it in a hateful way while it is still in practice. It really does predispose people to good will, if they just don't harden their hearts against it beforehand. And, no, I don't think we have the time for it confused; too many people have already dropped out, slipped into alcoholism or committed suicide in despair while waiting for that loving spontaneity to develop among the pillars of the church. Even at the coffee hour, who gets the greetings except our favorite people? There is more here than meets the eye, but I am not prepared to deal with all of it just now: only plead that there is nothing very bad going to happen to you if you turn to your neighbor before the offertory and say, "The peace of the Lord be always with you."

During his earthly life, our Lord endured the touching of many people, from the impersonal jostling of the crowds to the more purposeful touching of those who needed healing, but he didn't say "Touch me not" until after the resurrection. So let's save that line for its proper cue.

The peace of the Lord be always with you, whoever you are who must deal with this column!

ESTHER MARGARET, SSM
Roxbury, Mass.



Layman's Protest

In your editorial, "Honesty in the Sanctuary" [TLC, Feb. 16], you ask: "Do the church's pastors mean what they say when they lead the faithful in reciting the church's creed?" and you finish with the thought provoking final sentence, "The issue here is not semantics but simple honesty. . . ." Two weeks later you editorialize "We Protest Some Church Politics" [TLC, Mar. 9], and I wonder if your protest will serve any good purpose.

You see, I too have asked for simple honesty. I too have protested the watering down of the theology; the liturgical innovations and the introduction of strange and curious practice such as the "passing of the peace," rock mass, dance forms, etc.

I object to Sunday morning pulpit appearances of labor leaders and representatives of management, each stating his position on controversial labor problems. I cannot sanction a Sunday dialogue in which a Jewish rabbi and a priest share the pulpit of an Episcopal church. The news report quoted the rector as having said that Jesus was a

very good rabbi, but no mention of whether or not the rector claimed that Jesus was the Son of God.

An awful truth is contained in "As Others See It" [TLC, Mar. 16]. The Rev. W. C. Seitz, Jr., writes, "Whenever there is a confrontation between an angry and militant minority and a peace-loving majority, the angry militants have the advantage."

I am almost tempted to say that it is high time for the peace-loving majority to become angry and militant.

SAMUEL D. MILBURN
Santa Maria, Calif.

The Threat of Schism

Thank you for printing the letter of the Bishop of Southeast Florida [TLC, Apr. 13]. Except for the one unfortunate reference to the "liberal establishment" which is not productive, it is the best piece of pastoral diagnosis and advice that I have heard in the church in a long, long time.

We have a real identity problem which is magnified by symptoms such as our current controversies over liturgy and women's ordination. Our congregationalist-catholic order struggle is made all the more clear by the threat of schism that hangs over us all.

Schism within a catholic theology is a horrifying word. To the congregationalist it is but the severing of a no longer convenient relationship. It is interesting to note that some who are engaged in the present controversies speak of schism almost glibly. Catholic order and authority have indeed become matters of occasioned convenience for some and schism is all too possible.

How sad for us and our church.

(The Rev.) ERNEST W. JOHNS
Christ Church of Ramapo
Suffern, N.Y.

The following is written because of my deep concern for the future of the church which I, along with you, love and cherish. This proposal is offered as a suggestion with the conviction that only sustained and intense prayer can turn this church of ours around and reverse what is a most dangerous course of action.

During the 1973 General Convention, I made it a point, every hour on the hour, to recite the prayer for General Convention. I have told some of my blind counseles about this, and some of them have indicated equal concern for our church, and also expressed interest in joining me in a covenant to do the same during 1976 convention, with the hope that a reversal of the current tragic trend may result, in and through the guidance of Almighty God.

Would there be any merit in asking your readers and associates to covenant to recite this prayer for General Convention thrice daily (or more often if they find it possible)?

I am deeply disturbed about the situation of our church and make the above proposal as something concrete in which all members of this church can participate. I sincerely believe God *does* answer prayer and if we are really serious about our concern for the future of the Episcopal Church, God will hear our prayer. I offer this idea for what it is worth. It is offered humbly and with the hope that, with possible refinements it could prove of merit.

(The Rev.) HARRY J. SUTCLIFFE
Episcopal Guild for the Blind
Brooklyn, N.Y.

The Living Church

May 25, 1975
Trinity Sunday / First Sunday after Pentecost

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WASHINGTON

Bishops at Trial Can't Define "Godly Admonition"

As the trial of the Rev. William Wendt, rector of the Church of St. Stephen and the Incarnation, Washington, D.C., opened, the question of whether he had disobeyed a "godly admonition" issued by his bishop, the Rt. Rev. William Creighton, received major attention.

Fr. Wendt was charged with having disobeyed a "godly admonition" of Bishop Creighton in permitting the Rev. Alison Cheek, one of the Philadelphia 11, to celebrate the eucharist in his parish.

Defense attorney William Stringfellow had said he would bring the issue of Mrs. Cheek's ordination into the trial but prosecutor E. Tillman Stirling contended that the validity of Mrs. Cheek's ordination was not at issue and that the matter actually in dispute at the trial was whether Fr. Wendt had disobeyed a "godly admonition" of his bishop.

Accordingly, Mr. Stringfellow turned to the question of what constituted a "godly admonition." When asked that question, Bishop Creighton said he was not sure of the definition.

Then the lawyer suggested that a "godly admonition" might be "like a general's order to his troops." In response, the bishop said, "I can't believe it would. The military analogy doesn't fit the life of the church. I'm always hopeful we can live by grace and not by law."

The Rt. Rev. John E. Hines, former Presiding Bishop, testified that the term "godly admonition" is "very difficult to define precisely." He focused more on the validity of Mrs. Cheek's ordination than on the issue of Fr. Wendt's alleged disobedience.

According to Bishop Hines, a bishop could validly ordain a 10-year-old boy "if he fulfilled the expectations which applied for being qualified and the intention of the bishop was equivalent to that of a church" regarding ordination.

He declared that the ordination of Mrs. Cheek and 10 other women deacons [the Philadelphia 11] was "valid but irregular" and that the service "conferred the stamp of the Holy Spirit on those who received it."

Once this "gift has been conferred," he said, it cannot be taken away.

The retired Bishop of Pennsylvania,

the Rt. Rev. Robert L. DeWitt, one of the three ordaining bishops of the Philadelphia 11, was asked by the court whether he had ever given a "godly admonition" as a bishop.

"There's a certain strong presumption involved in that," he said, "because it's so hard to know what is godly. I've given lots of advice quite free, but I don't think that I've ever designated such advice or counsel or admonitions as 'godly.' In terms of the role this plays in the discipline of the church, I agree with Bishops Creighton's and Hines' recognition of the ambiguities."

The Rev. H. Albion Ferrell, one of the five members of the diocesan court, asked Bishop DeWitt whether it bothered him that the term "godly admonition" is so hard to define.

"No," the bishop said, "because I think I understand what the mind of the church is in reference to that; namely, that a bishop has a pastoral responsibility and overseeing responsibility for his clergy, and what this stipulation is indicating is that the clergy should listen carefully to what the bishop says on some particular."

The bishop noted that in the ordination service and examination, the ordinand is asked, "Will you obey the godly admonition of the bishop?" and the appropriate response is, "I will, God being my helper."

Bishop DeWitt remarked that the phrase, "God being my helper" is a "hedge," and said he approved of it.

Asked by Fr. Ferrell whether a priest can determine what is a "godly admonition," the bishop responded affirmatively. He explained that this is "not necessarily unfair or not proper," because he felt that "for any Christian, regardless of his status or station, conscience is ruling. This is one's access to the will of God, which takes precedence even over bishops."

At the same time, Bishop DeWitt acknowledged that such a person is responsible for any penalties that the exercise of conscience may involve.

After establishing that Bishop DeWitt had been head of the Pennsylvania diocese for 10 years, prosecutor Stirling asked, "Did the Spirit move you during any of those years to ordain women?"

"No," the bishop replied.

"When did the Spirit first move you?"
"July 29, 1974."

"The Spirit didn't actually move you until the day of the 29th?"

"The Spirit had been moving, and I did not move until July 29th."

On the second day of the trial, Mrs. Cheek said, "I don't think I've ever disobeyed a godly admonition. My bishop [Robert B. Hall of Virginia] has given me some admonitions which in no way can I interpret as godly, believe me. There is nothing godly in treating women as systemic, inferiorizing women, squelching their vocations."

The Rev. Charles S. Martin, a member of the court, asked how she determines what is a "godly admonition" and what is not.

"I have been born and bred in the church, so obviously I've been informed about what the church taught," she said. "I think the church has taught me something it hasn't wanted me to hear. The God of our Lord Jesus Christ I've learned to know as a god of love, and not one who creates inferior persons."

Asked how she determines what canon law to obey or disobey, Mrs. Cheek said, "I am not aware of any canon law I disobeyed, before July, 1974. I really believe the bishop and standing committee disobeyed canon law."

She expressed the belief that there is nothing in canon law prohibiting a woman from being ordained through "the regular channels" of the diocese.

When asked by prosecutor Stirling how he regarded the bishop's order, Fr. Wendt said he considered it as "both direction and a request."

Asked how he responded to the admonition, Fr. Wendt said, "As a priest for 24 years, having read and reread the ordination vows and knowing their import, and also having a high regard for the status of bishops, these actions were not taken flippantly, but with a great amount of prayer."

He said when he decided to invite Mrs. Cheek despite the bishop's official disapproval "in my heart and soul, I wept for Bishop Creighton."

[Bishop Creighton's approval of the principle of ordaining women to the priesthood is well known.]

Assistant defense attorney Edward C. Bou asked Fr. Wendt whether there was a conflict between the bishop's discipline and the priest's own views of scripture and his ordination vows.

"There are laws of man for man and of God for man," the priest said. "It's always my prayer to recognize the difference. I would give conscience the highest authority in the life of a priest in his whole ministry."

In making up his mind about whether

to invite Mrs. Cheek, Fr. Wendt said "my conscience was informed through scripture." He said, "Jesus spoke against the legalists of his time. He also spoke out for women, which was a revolutionary stance for those times."

It was expected that the court would not reach a decision for two to three weeks.

EPISCOPATE

Protest Made on Board of Inquiry Actions

The Bishop of Southeast Florida, in a letter to the Presiding Bishop, has requested "guidance and direction" concerning means by which the action of the Board of Inquiry [TLC, Apr. 20] can be subjected to review immediately, rather than being forced to wait for the next House of Bishops meeting.

The Board of Inquiry was called to deal with charges made against the four bishops who took part in the Philadelphia 11 service held last year.

"My protection and that of the people of the Diocese of Southeast Florida under the constitution and canons of the Episcopal Church has been abrogated by the illegal action of the board," the Rt. Rev. James L. Duncan wrote. "Their action is a 'cop-out' and is clearly illegal and irresponsible."

Bishop Duncan said, "First, the board did not carry out its canonical authority. It refused to deal with the charges as founded in fact and law, as presented.

"Secondly," he continued, "the Board of Inquiry exceeded its authority and usurped the function of the Trial Court. To illustrate: Title IV, Section 5, paragraph 2.

"The Board of Inquiry shall investigate such charges, or the said rumors or reports, as the case may be. In conducting the investigation, the board shall hear the accusations and such proof as the accusers may produce, and shall determine whether, upon matters of law and of fact, as presented to them, there is sufficient ground to put the accused bishop on his trial."

The board, Bishop Duncan wrote, had no authority to hear anything more than the accusations and such proof as the accusers might produce, and then to determine if there are grounds for trial.

"In this action," the bishop said, "the board invited the accused bishops and reached its decision by determining that their defense is doctrinal, and therefore the case must be tried on the basis of doctrine. Sir, I submit to you that the board unlawfully brought before it the accused. It usurped the court's jurisdiction by its decision, which thereby rules out a trial for the specific charges as filed. It introduced new charges which were not before them."

The bishop continues in his letter: "Do you have authority to request the

board to review their actions? Would a request from bishops move the committee to reconsider? Is there any other recourse open to those who feel procedures are important? Or is the best recourse to ask the civil courts to require the church to fulfill its own canons?"

The letter concludes: "Please, sir, advise me as to what course of action is possible or to what authority I can appeal this decision."

LONG ISLAND

Coadjutor Opposes Women Priests, Abortion, COCU

The new coadjutor of Long Island is opposed to women priests, abortion, and the Consultation on Church Union (COCU).

In an interview for the *New York Times*, the Rt. Rev. Robert C. Witcher, 48, said, with regard to women priests, "The scriptures bequeathed to the church a male priesthood, and I hope the 1976 General Convention upholds that view. I believe in the ministry of women but not as priests and bishops."

He expressed opposition to abortion "as a convenience," explaining that he feels the unborn fetus has the right to life. But he added that "medical authorities are certainly within their moral rights in making decisions for a therapeutic abortion."

Bishop Witcher criticized COCU for what he called its "top-level, hierarchical approach that leaves out the grass roots." He said he prefers "a cooperative, informal, ecumenical approach comparable to the military chaplaincy which ministers to all faiths without compromising the traditions of any."

NCC

Pastoral Issued on Vietnam

In a rare pastoral letter to the American people, the officers of the National Council of Churches urged the nation to face the hard realities of Vietnam without despair, "disjointed actions," or "superficial analysis."

"What God demands of us is the deepest compassion, not sentimentality; the best of our reasoning, not blame-fixing and partisan politics," the officers said.

The letter called upon Orthodox and Protestant churches in the U.S. to support reconciliation and reconstruction in Indochina through a World Council of Churches fund.

Relief work in Vietnam, the paper held, should be coordinated by the United Nations.

Signers of the document were the Rev. W. Sterling Cary, the Rev. John S. Groenfeldt, the Rev. Eunice Santana Velez, Mrs. Victor L. Baltzell, Dr. Carl W. Tiller, Claire Randall, Dr. Cynthia Wedel,

and Archbishop Torkom Manoogian. Dr. Wedel is past president of the NCC.

The letter calls upon all Americans to work for "our rehabilitation as a people, for the Vietnam war has cut deeply into our soul, and divided us as a nation. May God cleanse us not only of arrogance of might, but also the arrogance of righteousness. Acknowledging the sacrifices of many Americans who died or were wounded in Vietnam and others who in conscience were led to another decision, let us nevertheless seek to heal our divisions without belittling our diversities.

"Finally, may we go about all of our work with the knowledge that we must go beyond policies and good deeds, and find our unity in the peace and grace for which we can strive but only Almighty God can grant."

BICENTENNIAL

"The American Dream Not Dead"

Lanterns hung in the belfry of Christ Church, Boston—Old North—and church bells ringing in nearly every nearby community signaled the opening in Boston of U.S. Bicentennial observances which included an address by President Gerald Ford.

Speaking from the pulpit of Old North, the president called for people of all faiths to work for the revitalization of "the American spirit."

In his 20-minute address, he included a recounting of events surrounding the Revolutionary War of 1776 and other military engagements of the past 200 years.

"The American dream is not dead," the president declared. "It simply has yet



President Ford and Fr. Gollidge hang a lantern in Old North Church to start Bicentennial.

to be fulfilled. . . . To do this, America needs new ideas, and new efforts from our people. Each of us—of every color, creed, or part of the country—must be willing to build not only a new and better nation, but new and greater understanding and unity among our people.”

The Bishop of Massachusetts, the Rt. Rev. John M. Burgess, presided at the colorful ceremony with the vicar, the Rev. Roger W. Golledge, officiating.

U.S. Senator Edward Brooke of Massachusetts read from the Book of Daniel.

A congregation of some 600 included Gov. Michael Dukakis and former U.S. House Speaker John W. McCormick.

At the service, two lanterns, replicas of those seen by Paul Revere on the 18th of April in 1775, were lighted. A third lantern, also lighted, was described by Fr. Golledge as “a new signal that will call us to a new spirit and a new hope in our third century.”

ALABAMA

Black Students Turned Away from a Baptist Church

A group of black students from the University of Alabama was turned away from the Alberta Baptist Church in Tuscaloosa, after attempting to observe a worship service for a religion course.

The Rev. Dorsey Blake, the professor who teaches the class, and 27 students with him, were refused admittance to the church.

According to Mr. Blake, who is a clergyman of a National Baptist Church in Boligee, Ala., a white man at the church door told the group, “We don’t seat colored here.”

While a discussion took place, someone called the police. Several arrived, formed a cordon, and moved the group to the sidewalk. There were no violent or abusive exchanges.

Mr. Blake related that a church deacon told the students they could not come in because they were there to disrupt services and to try to integrate the church.

“I told him we were there only to observe worship of a white congregation, not to disrupt. I told him we had attended black churches with some white students along, but had never had a negative experience,” Mr. Blake said.

The Alberta Baptist Church had advertised a revival for that weekend and had invited the public to attend.

Although members of the church offered to have Mr. Blake and one or two students meet with their pastor, the Rev. Joe Bob Mizell, after the service, the offer was refused because the entire group was not invited.

Mr. Mizell declined to discuss the incident with the press.

Baptist Press reported that “Mizell is an Alabama National Guard chaplain who preaches regularly to integrated

groups and Mrs. Mizzell teaches in an integrated school,” and quoted from an unidentified source that Mr. Mizell “is open in the area of race relations and wants to keep this thing low key and try to bring about healing.”

THE VATICAN

The Pope: Jesus Made No Provision for Women Priests

Pope Paul VI said that even though Jesus had made no provision for ordained women priests in his church, he did invite women to participate in the church’s mission.

“Jesus,” the pontiff said, “did not call women to the ministry founded on the sacred order, since, as we know, all the apostles were men. Nevertheless, he invited women to close apostolic collaboration.”

“We cannot change the Lord’s decision in this matter,” he went on, “but we must recognize and promote the role of women in the mission of evangelization and in the life of the Christian community.”

Speaking on the role of women in the church at an audience with members of the committee for the U.N. sponsored International Women’s Year, he told the group that promotion of women’s rights demanded a “progressive approach, conducted with wisdom and without haste, because the problems involved are delicate ones.

“To speak of equality of rights,” the pope said, “will not resolve the question, which is a very deep one. One might, rather, work towards effective complementarity, so that both men and women will contribute their respective riches and their unique dynamisms to the construction of a world which will not be standardized and uniform, but harmonious and in keeping with the design of the Creator.”

CHURCH OF ENGLAND

Parish Petitions for Deaconess’ Ordination

Parishioners of the Church of the Ascension in the Blackheath District of southwest London have petitioned their bishop to ordain to the priesthood a deaconess who has been on the church staff for many years.

Deaconess Elsie Baker, who has been working at Ascension for 33 years, said at a press conference that she was a feminist in the sense that she felt women priests could bring into the church the femininity it had lacked over the centuries. She had felt a calling to the priesthood for a number of years but said she was not one to go around parading with placards on the issue.

Her rector, the Rev. Paul Oestreicher, told the press that in every practical sense he was Deaconess Baker’s pastoral assist-

ant. She conducts services, baptizes, buries the dead, and has a full pastoral ministry, he said.

The petition was sent to the Rt. Rev. Mervyn Stockwood, Bishop of Woolwich, who has been known as a progressive for a long time.

However, as the bishop is on sabbatical, the petition was received by the Rt. Rev. David Sheppard, one of the two suffragans in the diocese.

Fr. Oestreicher told newsmen that the parishioners recognize that Bishop Stockwood very likely will not be free to accede to the petition until the entire Church of England agrees to the ordination of women.

He also said, “It is not intended to provoke a situation analogous to that in the United States where a group of Anglican bishops recently ordained a number of women to the priesthood without the prior constitutional agreement.”

An unnamed “Anglican authority” was quoted by London newspapers as saying that 41 of 43 diocesan synods of the Church of England had declared their belief that there are no fundamental objections to women’s ordination.

ANGLICAN COMMUNION

Bishop vs. Government Ban

Recently the Rt. Rev. Richard Wood, who lives in Windhoek, Namibia, found a way to visit many of his flock in spite of a government curb on his travels.

The Suffragan Bishop of Damaraland went into southern Angola and there met many of the Ovambos, including 200 candidates for confirmation. They had crossed a border fence from their homeland in northern Namibia into Angola.

South Africa governs Namibia in defiance of United Nations’ declarations and refuses to allow Bishop Wood to go into Ovamboland where 95% of his people live.

[The Bishop of Damaraland, the Rt. Rev. Colin Winter, was expelled by South Africa several years and now lives in England.]

Bishop Wood reported of his trip to Angola: “The countryside is glorious with magnificent trees, and at Onamunama we held confirmation and the eucharist under a massive wild fig tree. It took four and a half hours to complete the service.”

Crossing and recrossing the border is considered hazardous for the Ovambos.

Canadian Clergy: Uphold Abortion Laws

Thirteen Protestant and Anglican clergy signed an open letter to the editors of newspapers, in which they expressed support for Canadian Justice Minister Otto Lang’s efforts to uphold the abortion laws.

Canadians, regardless of religious per-

Continued on page 14

IN DEFENSE OF MUCKRAKING



Thoughts on Religious Journalism

By LESTER KINSOLVING

Theodore Roosevelt: "Mr. Steffens, you're nothing but a muckraker!"

Lincoln Steffens: "With all due respect, Mr. President, I'd rather be a muckraker than a muckmaker."

The beautiful young publisher of one of Singapore's daily newspapers showed dismay at the content of one of my syndicated religion columns.

She was the daughter of a Presbyterian missionary. And my column included several quotes from one of the least impressive press conferences Billy Graham has ever had. (It took place in Texas, at the annual Southern Baptist Convention, where Billy made statements even sillier than his "All-rapists-should-be-castrated" suggestion, for which he later apologized.)

The Rev. Lester Kinsolving is a religion columnist for the National Newspaper Syndicate. This article is reprinted with permission from The Christian Herald.

Graham's goofs made for lively copy, but they obviously distressed the lovely young Chinese publisher.

"This would give fuel to our opposition!" she lamented. "We Christians are a minority on this island."

I replied that I could understand her reaction, "but you may remember Pope John XXIII's statement about St. Paul: 'If Paul were alive today he would be a Christian journalist.'"

Happily indeed, the publisher was among the overwhelming majority of the world's population who revere the memory of Pope John. And while she was not familiar with his identification of St. Paul and journalism, she was by no means displeased by it.

"Paul, as you no doubt know from Galatians" — (Well, I didn't know, actually, but I felt fairly safe in presuming) — "not only engaged in a bitter public denunciation of Cephas (St. Peter) but he reported it, in the epistle."

Then I added: "When I hear clergy complain about how frequently sex-and-crime are emphasized in various newspapers, I recall the detailing of sex and

crime in such biblical accounts as David and Bathsheba — and wonder if they expect the press to be holier than the Bible."

Five minutes later, she signed a contract for my column. But five months later, her newspaper fell as one of several victims of Singapore's virtual dictatorship — one of a growing number of nations where freedom of the press has been effectively throttled.

My weekly religion column "Inside Religion," which is published by more than 200 secular newspapers in 45 states, is far more often critical or negative than it is ever positive or cheerleading.

A reason for this was once stated with admirable perception by the brilliant Cynthia Wedel, when she discussed press coverage of the National Council of Churches, which she served as president.

"I so wish the press could focus on the many activities of the Council which are positive and non-controversial," she mentioned during a press conference in California. "But I realize that this would not be particularly newsworthy — because the public *expects* the churches to be engaged in good works."

Both the happy and the routine aspects of religious news are almost invariably well trumpeted in parish, regional and national house organs — who avoid like leprosy the bad news.

This policy insults the intelligence of thinking laymen, who feel themselves sufficiently mature not to need protection like sheep or little children.

The nation's secular press has a variety of standards as to what constitutes religious news. Among the most interesting was that of the daily newspaper where I began as a columnist and reporter in 1966.

The *San Francisco Chronicle* is regarded by many as the wildest newspaper west (or east) of the Mississippi — and by one critical editor in Portland, Oregon, as "The Sodom Gazette."

There are innumerable actualities and legends of almost indescribable magnitude about this periodical and its classic editor, Scott Newhall (now retired), whose grandfather, a Presbyterian minister, founded a theological seminary and was nearly lynched by his assorted critics.

The vivid experiences I recall during my five-year novitiate at this inimitable newspaper are beyond the scope of this article. But there is one recollection which is most pertinent: the definition of what was to constitute religious news, as illustrated by one *Chronicle* editor. "Tell me, Rev, if the Pope elopes — provided it's a good-looking nun!"

While never quite approximating a papal elopement, San Francisco is unconventional enough to afford a steady diet of avant garde religion, while Los Angeles has traditionally been the national magnet for religious extremists.

But even in the more religiously placid areas of the nation, newspapers are currently cutting back on space afforded to the church page—or even eliminating this section altogether. The wild 60s, where most religious conventions were at some point in the agenda automatically riotous, are over. And the skyrocketing price of newsprint has caused a rapid tightening up and cutting of religious news space.

This is a considerable contrast to the opening decade of this century when such dailies as *The Brooklyn Eagle* and *The*



The happy aspects of religious news are trumpeted in house organs — who avoid, like leprosy, the bad news.

New York Times devoted entire pages of their Monday editions to the reprinting of sermons in the leading pulpits of the city.

Both sports and political columns are, for the most part, published at least three if not five or six days per week. But religion columns are almost invariably restricted to one per week.

Perhaps if I had more than one column per week I might be able to fit in more positive copy. But under the circumstances, I must write about what seems to me of greatest general interest—without duplicating what may be flooding the wire services, networks and newsmagazines.

Even though most of my columns are critical, they are always intended to try to benefit someone, whether it is a clergyman being tyrannized by his bishop (or, a bishop suffering the inanities of clergy jesters)—or even as a warning to the public in general, in the form of an exposé.

Often I am asked—particularly by outraged fellow Episcopalians, since I know this interesting denomination best (and refuse to show my own denomination any favoritism):

"How can you, especially as a priest, wash your church's dirty linen in public?"
Has dirty linen ever gotten any cleaner

while concealed? Or isn't concealment often what makes it dirty in the first place?

A slim majority of those Founding Fathers who signed the Declaration of Independence were Episcopalians. Certainly they do not seem to have expected that their church should be regarded as any more sacrosanct from the scrutiny of a free press than should the government.

Many of these Episcopalians also signed the Constitution, whose very First Amendment in the Bill of Rights stipulated freedom of the press right along with freedom of religion.

This would appear to be no accidental juxtaposition. Freedom of the press as a vital necessity to religious freedom certainly antedates Gutenberg. It extends at least to the written parchments of such ancient columnists as Isaiah and Jeremiah.

If it is painful to compare the prophet Jeremiah to any of today's newspaper columnists, consider that his fiery pronouncements caused him to be dropped into a dungeon.

Consider also that the tradition of ordained muckrakers includes one clergyman who, in writing for a London journal called *The Examiner*, decisively exposed and severely lampooned the powerful Archbishop of York.

This was dangerous. It was shocking to many readers. But fortunately for the writer, it was approved by Queen Anne, who appointed the reporter Dean of St. Patrick's Cathedral in Dublin.

Today it is hardly remembered that the Very Rev. Jonathan Swift, author of *Gulliver's Travels*, was both an Anglican priest and a newspaper reporter—as well as a diligent muckraker.

Another ordained clergyman who was a full-time journalist was the Rev. Elijah Pierce Lovejoy, a Presbyterian minister who was a vehement anti-slavery editor.

When the Rev. Mr. Lovejoy exposed a St. Louis lynch mob who burned a black

CHURCH NEWS vs. SPORTS NEWS

Currently, the Religious Newswriters Association is attempting to formulate some effective means of trying to persuade the nation's editors and publishers that religion should be afforded more space.

George Cornell, the skilled and widely beloved religion editor for Associated Press, undertook research eight years ago in which he compared attendance and financial income figures for religion, as compared to sports.

"I seem to recall that we discovered 64 times as much income for religion as for professional football and basketball combined," said Cornell during a telephone interview. "There was 18 times as much income annually for religion as for all sports combined—and the annual attendance in churches was 80 times that of professional football.

"That survey was eight years ago. Last year's total receipts for religion amounted to \$14 billion—which is still far more than sports."



**The bishop's devotion to
freedom of expression
did not extend
to the newsroom.**

man to death, the mob drove him from the city and threw his presses into the Mississippi.

After he moved up the river to Alton, Illinois, his presses were twice more thrown into the river. Finally a mob set fire to his newspaper office and when he tried to escape the burning building, they shot him dead. (But elsewhere in Illinois a young attorney named Lincoln spoke of him as a martyr.)

Reporters willing to expose the evil side of organized religion are criticized quite as furiously by ecclesiastical hierarchs. One of the most eloquent defenses of the ideal of freedom of the pulpit came from the Rt. Rev. Frederick Warnecke, now retired Bishop of the Episcopal Diocese of Bethlehem, Pennsylvania, who stated:

"I have never heard of anyone objecting to politics in the pulpit—provided they were *his* politics!"

This is an acknowledgement of the church's moral obligation to be concerned about politics—or else to be considered amoral. For it is difficult, or even impossible, to cite a single moral issue which has not been the subject of legislative or political action.

Bishop Warnecke didn't imply that churches must organize political parties—although the organization of the anti-Communist Christian Democrats in Germany and Italy evoked little alarm in the U.S.

He did not contend that clergy should

endorse regular slates of political candidates, or particular bills.

At the same time this statement in no way suggests the intention of many critics of church political concern: that somehow ordination should require the abdication of citizenship, including the right to campaign and hold public office.

Finally, Bishop Warnecke was not apparently susceptible to the widespread myth that all a clergyman has to do is hint his approval or disapproval of a bill or candidate, and his devoted flock will leap up, click their heels and march obediently by squads to the polling place, to vote in the manner directed by the pulpit. (Perhaps this myth persists in the idyllic concept of the pastor as the good shepherd—which often leads to the distinct folly of regarding contemporary 20th century congregations as sheep.)

Bishop Warnecke was contending for freedom of the pulpit, in order that preachers be unencumbered vehicles of God's communication to his people. This sacrament of preaching is impossible if the clergy are muzzled in regard to the subjects about which the people have the greatest concern, subjects called "controversial," or "political."

But I was to discover that Bishop Warnecke's concept of clerical freedom has one very definite qualification. In 1972, when I was covering both the Democratic and Republican National Conventions in Miami Beach (and seeing

a striking contrast between a near riot and a computerized beach party-coronation), I met several of the editors and publishers who publish my column. (I never see them at religion conventions!)

One of these was Ed Miller, the publisher of the *Allentown Call*, the largest daily in Bishop Warnecke's diocese. This congenial young publisher told me that two days after he began running my column, this very same freedom-of-the-pulpit-loving Bishop Warnecke had come into his office and politely requested that he throw my column out of the paper! (This also happened in Wilmington, Delaware,

Freedom of the press



**... a vital necessity
to religious freedom.**

where retired Bishop Arthur McKinstry tried the same thing—also unsuccessfully.)

The publisher gave me permission to write Bishop Warnecke, whom I informed that I was saddened indeed to learn that his commendable devotion to freedom of expression did not extend from the pulpit to the newsroom—if the news happened to be critical of our Episcopal Church.

I added that while I was initially somewhat resentful of his attempt to censor me and to deprive me of a part of my livelihood, I felt that his nefarious effort had failed so spectacularly that he had been appropriately rewarded—and I rejoiced that my publisher was so much more devoted to the concept of free expression than my colleague of the cloth. (Another of my editors within Bishop Warnecke's former diocese wrote: "If he had come into my office with such a proposal, I would have kicked his episcopal derriere down the stairs!")

I subsequently learned from one of the clergy in Allentown that when publisher Miller visited the local ministerial association, several of the clergy bitterly complained about *The Call* running my column. But as he had with Bishop Warnecke, Miller explained that *The Call* would be glad to publish letters to the editor, particularly if any such letters could cite any factual errors. He felt sure that no clergy would want him to suppress the freedom of the press for what he termed an entertaining writer, simply because of a dislike of style.

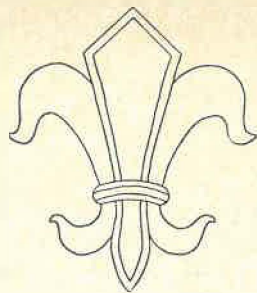
Perhaps this might be described as a "rhetorical feeling." But if all clergy received from their bishops and congregations the same loyalty under fire that I have been afforded by the editors and publishers who continue running my column, the church would be inestimably strengthened.

The loyalty of so many editors and publishers like Ed Miller of Allentown is in keeping with the highest traditions of a free press, which is essential to the survival of a free nation as well as freedom of religion. I in turn try to reciprocate by being as accurate as humanly possible—with only one case in which I have had to retract in the past eight years—while at the same time providing reportorial commentary which is of interest not only to churchmen, but to the unchurched millions.

The importance of moral leadership in the press as a whole was never more evident than during the titanic struggle for civil rights, where the example of two of the most courageous of the nation's editors so often sustained me, when the opposition got heavy.

Both of these men were Southern editors, and therefore on the front line. Both of them were prophetic in the best sense of the term, and in an example which should certainly be appropriate to all religion writers, considering the prophetic influence upon Judaism and Christianity.

May 25, 1975



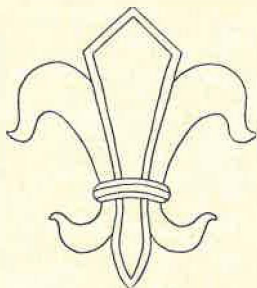
What an Anglican Can Say to a Unitarian

By the Rev. Canon R. F. PALMER, S.S.J.E.

I share with you your belief that all truth is one, so that scientific truth and religious truth cannot be at odds. Like you I have great respect for science, but I notice that as the knowledge of science increases its expression of the truth changes. It not only supplements its older expressions, but sometimes contradicts them. I cannot accept scientific statements as the final word. I am sure that man needs and has a more certain faith to support him than the passing statements of science or philosophy. It is a faith capable of proof by experiment. As the chemist makes an act of faith when he puts two chemicals together believing that he will get a certain reaction, so a Christian speaks with God in prayer and finds that he is in touch with a real friend.

I share with you your belief that the unity of God is the basic fact on which all science and religion depends. You will agree with me that personality is the highest form of existence which we know. God must be at least personal or he will be lower than we, his creatures. Personality demands others with whom to associate. Personality in an isolation is inconceivable. With whom did God associate

before he created men? In that ageless eternity which preceded creation did he lack personality? Was he a blind force, unthinking? If so whence this amazing universe? Within the Godhead there must have been the makings of personality. The doctrine of the Trinity helps us to see how this could be. From all eternity the Father, the Word, and the Spirit, associate together enjoying perfect fellowship and love. God is love. But there cannot be love without an object of love. Whom did God love before he made the world? In the unity, Father, Son, and Holy Spirit had perfect love together from all eternity. This is made clear to us when in Jesus we see the Word taking our human nature and so revealing God to us in a way we can understand, and giving us the experience of his Spirit. I cannot give up belief in the Trinity. To do so would mean in the end giving up belief that God is personal and that God is love, and that he is knowable. In the Anglican Communion there is great freedom and respect for science, philosophy, and learning. At the same time Anglicans are well anchored in the truth of the personality of God made known in the Trinity and Incarnation of Christ.



EDITORIALS

"Godly Admonitions" and Plain English

At the time of this writing (May 5) the ecclesiastical trial of the Rev. William A. Wendt, rector of the Church of St. Stephen and the Incarnation in Washington, charged with disobeying a "godly admonition" of his bishop, is still in session, but already, in the course of it, some things have been said on which we feel free to comment.

The crux of the issue is what constitutes a "godly admonition." When a priest is ordained he promises that he will "reverently obey" his bishop and his other ecclesiastical superiors, "following with a glad mind and will their godly admonitions, and submitting . . . to their godly judgments."

Fr. Wendt's defense attorney, William Stringfellow, questioned several bishops about the meaning of "godly admonition." He asked the Bishop of Washington, the Rt. Rev. William F. Creighton, if a "godly admonition" might be "like a general's order to his troops." The bishop replied: "I can't believe it would. The military analogy doesn't fit the life of the church. I'm always hopeful that we can live by grace and not by law."

Asked for his explanation of "godly admonition" former Presiding Bishop John E. Hines said it is "very difficult to define precisely."

Retired Bishop of Pennsylvania, the Rt. Rev. Robert L. DeWitt, was asked whether he had ever given a

"godly admonition" as a bishop. He wasn't at all sure, "because it's so hard to know what is godly." This man is a successor of some apostles of Christ who didn't seem to have so much trouble determining what is godly. Undoubtedly there are some in the Episcopal Church who would consider this growth in semantic agnosticism progress. Others of us are not so sure.

But it is difficult for us to believe that these three bishops, all of them intelligent men, do not understand that statement in the Prayer Book rite for the ordination of priests. The candidate says that he will "reverently obey" his *bishop*. The bishop is not, to be sure, the direct object of the reverence; but according to this clear requirement of the church the bishop must be the direct object of the obedience.

We suspect that Bishops Creighton, Hines, and DeWitt don't believe that that is how it ought to be in the church; but it isn't what they say. They say that they don't understand the language.

When Christian men disbelieve in something in the doctrine or discipline of the church they can work to change it, or they can twist it to mean what they want it to mean (as some do with the Creed), or they can say "I'm not sure I know what it means."

We reject the claim of these three eminent bishops that they do not know what "godly admonition" means in the context of the ordinal of the Book of Common Prayer and the order of the Episcopal Church. They know perfectly well that when a diocesan bishop admonishes a priest not to have a stripper do her act in the sanctuary it is a godly admonition. They know, no less well, that when Bishop Creighton told Fr. Wendt that he was not to allow a woman to perform the acts of a priest in his parish, it was a godly admonition.

What Bishop Creighton says about grace and law in the church, taken all by itself, is very true. But we are sure that the Bishop of Washington, a truly gracious man, has more than once resorted to church law to maintain order and decency in the church, when his godly counsel has been disregarded. In so doing he was right. And if "the military analogy doesn't fit the life of the church" what are we to make of the New Testament counsels to "endure hardness, as a good soldier of Jesus Christ," and the soldier's oath (*sacramentum*) one makes at baptism to "continue Christ's faithful soldier and servant" unto his life's end?

The best of fathers, or mothers, in the best of families, give "godly admonitions" when necessary which have the force of law for those receiving them. If they don't, the best of families do not stay among the best for long.

The evasiveness and lack of Christian candor which the bishops reveal in their agonies of imprecision over "godly admonitions" can only contribute to the growing realization by more and more Episcopalians that among their most eminent leaders are men who *can* read the plain English of Prayer Book, Creed, Constitution, and Canons, but are afraid to do so lest they should see their duty.

Elevation

The Host
The Lamb
Proclaimed but unseen
Hid from longing eyes
by golden cope
haze of incense
quick candlelight
sun's slanting rays.

But kneel
Adore
Watch with eyes of faith
as you know you must
Impediments
blend in forming
sacred background.
Behold your King!

Candy Colborn

The ACC Secretary Reports

*John Howe

I am a privileged person. Anyone doing my job must be. As Anglican secretary-general I am owned equally by the Anglican dioceses in every continent of the world. Beyond that there are the considerable ecumenical commitments too.

I see the church in places where most people can only read about it. I am received as part of the church in communities half the church has never heard of, but which Christ knows very well, warts and all. Wherever I am, the frequent thought about every parish I know or have ever heard of must be—is—"I wish you were here." My privilege is that I am "here."

Obviously, my wish can never begin to be fulfilled. But I can't just "wish you were here." Among other jobs I have to try to do something about it. This is where that dreary word "communication" hints that we should look for its brighter side.

But let me first hurry to make it clear that if "you were here" with me (an African in North America, a Briton in

dedicated family man in that sort of society.

The thinking Briton in the turmoil and diversity of Asia will realize how deep differences of nationality (real or artificial) and tribe can go, but that Christ identifies with them all—and with him. All those frontiers he crosses and all the slow or fast histories of changing sovereignties are really neither here nor there ever since resurrection morning.

This is all a bit of a very ordinary Christian Asian experience, as philosophies prosper and kingdoms fall. What is to be done with this knowledge about Jesus?—and in all the other continents and communities we have not touched on? And all the other experience we have not even alluded to? And often it's the obvious that is most truly difficult to see at close range. So from wherever you are not, "I wish you were here."

Now I think a short digression is necessary. It is about "Partners in Mission": this is really a subject for a full treatment to itself on a later occasion. Partners in Mission is a world-wide operation whereby Anglican churches work out their own policies and programs, but are helped—as they may request—by sharing the resources *and the experience* of Christians from other parts of the world.

For example, it was not for some pedestrian "admin routine" that East African and American churchmen were recently in Canada, and Canadians and Japanese were in South East Asia. Partners in Mission was really begun by the churches at the Anglican Consultative Council meeting in 1973. Early days yet, perhaps, but vital things are happening and time is not for ever in this world. Christ rose about three years after he enlisted the disciples.

So much for the moment for that digression on Partners in Mission. We return to our Christian from where you will who has traveled abroad to wherever you like, who is participating in the church in some town or village, and who has not let his brain go to sleep. He remembers his fellow-Christians at home and mutters "Wish you were here."

What he wants for them is not angled history or missionary romances. He wants them to know Christ where he is—which for that matter includes just wherever you may happen to be when you read this article (assuming it is written in one of your languages); I believe it is syndicated far from Canada where it begins.

To know Christ here and wherever he is, and to know his Father likewise, this,



in our sense, is the essence of the word "communication." It is what you can do about "Wish you were here." Hence, too, through century after century till time runs out, the gospel is communication. It is Christ's communication about God. Also, unstoppably, it conveys God. This is the fullness of "wish you were here," and it is what makes essential Christian communication essential.

Probably of the relief of some and to the disappointment of others, I am not now going to pronounce upon the proper handling of Christian communication. There are two immediate reasons. The first is that already, to the best of my ability, I have made my main point: communication, truly assessed, is at one with the nature of the gospel itself. The second is, of course, that concerning true communication I know only in part, and that in any case an article this length cannot contain much more than I have said already.

What I will add is first that I believe (with gratefulness) that we are going to hear more and be helped more by communication in the church, not as "admin" but as gospel—universal and catholic. The signs are developing. Second, I offer a few, fairly diverse and arbitrarily chosen, sentences about this.

One must be sympathetic (though not satisfied) with views in a congregation that are much too limited, much more limited than the risen Christ. Many people connect their faith with a particular building and are sincerely fond of it.

Communication that is not wanted or cannot penetrate is a waste of time. The right thing must be found for the right place. Quantity is no more characteristic of the gospel than parochialism. A communication of peace and reconciliation is hot air until it is personal and with the sacrifices required by justice.

There are issues of other kinds too. In my travels I have seen top-ranking examples of all the great architectures of the world. Perhaps a little to my surprise



Asia, a South American in Australia) you would see more to make you stop and think deeply than you will ever see at home.

And let no one come as a spectator, far less as someone who knows it all. Always there is giving and receiving. The African in North America may see that he has a greater awareness of what the gospel has to say about the future, rather than defending the past, and that he has things to say about the gospel and community that the westerner can never learn on his own, try as he will. The African will also see the real problems an affluent society poses for a

The Rt. Rev. John Howe is secretary-general of the Anglican Consultative Council in London.

I have found the greatest functional beauty and delight in outstanding Gothic churches and cathedrals.

They alone almost make living worth while. Yet I know that if the whole lot fell flat, the universal gospel would not be altered one whit. God's communication would not be altered at all. The reverse is not true. I do not deny for a moment this leaves me pondering and puzzling.

Let us end right at home, wherever that is. New communication need not be new. It can be very much part of one's life and very familiar. Suddenly



it takes a new depth of meaning, a new "wish you were here." This happened to me at Easter with the so familiar words of St. Paul in the Easter antiphon: "Death has no more dominion over him."

Like me you may find a simple "communication-pleasure" in putting your finger on spot after spot on a map of the world, and thinking of Christ there, and of his identity with the people in that place, then ruminating how in that context "Death has no more dominion over him." You may find Christ's catholic church takes on a new life. Try it.

NEWS

Continued from page 7

suaion, must be concerned about the massive and accelerating increase in the number of abortions, said the group of ministers who denounced the "casual attitudes" of those who advocate changing the laws on abortion and those who violate the laws that exist.

Calling abortion a "threat to all of us," the signers of the letter said "it is the antithesis to our Christian belief that human life is of infinite value."

The Rev. D. Hunt, rector of the Anglican Church of the Messiah in Toronto, was one of the signers of the letter which also deplored "all attempts to intrude religious bigotry into the discussion of abortion in Canadian hospitals."

"It is a matter for the most serious discussion on the basis of the issues involved, not the personalities or religious affiliation of those who have a sworn duty to uphold the law.

"Appeals to religious and political bias on such a grave issue we find completely repugnant," they stated.

Since 1969 therapeutic abortion at the discretion of a three-doctor, local hospital committee has been permitted if the expectant mother's life or health is in danger. Mental, as well as physical, well-being has been included in interpreting "health."

Pro-life forces have been led by the

Catholic Women's League and Women's Liberationists have advocated liberalizing laws in the raging controversy over abortion.

Welsh: No Objection to Women Priests

The Governing Body of the Church in Wales decided that there are no fundamental objections to the ordination of women to the priesthood.

But it also decided that it would be "inexpedient for the Church in Wales to take unilateral action at the present time."

On the first motion the laity voted 120-4, the clergy 87-18, and the bishops 6-0—over-all, 213-22.

The over-all vote on the second motion was 143-18.

The motion on the "inexpediency" was presented by the Bishop of Monmouth, the Rt. Rev. Derrick G. Childs, who stressed the importance of consultation with other provinces through the Anglican Consultative Council, and with the Roman Catholic, Old Catholic, and Eastern Orthodox Churches, so that nothing should be done until the mind of the others was known.

The ballots followed individual voting in the church's six dioceses. Similar voting is taking place in the Church of England at present.

Jamaica Repeals a Marriage Canon

A measure passed at the 105th Synod of the Anglican Church in Jamaica, Province of the West Indies, repealed a canon forbidding marriage of divorcees in Anglican churches.

Clergymen may now perform marriage ceremonies for people who have been granted divorces by a decree in civil court, even if the husband or wife of the former marriage is still living.

However, the marriage cannot be solemnized without the written permission of the bishop of the diocese.

ATHEISTS

Awards Made at Convention

The operator of a small telephone company who ran a dial-an-atheist line in 1973 and 1974 won the "Atheist of the Year" award at the American Atheist convention held in Los Angeles.

Lloyd Thoren of Petersburg, Ind., was applauded by the 160 people at the convention—the largest gathering in its five-year history.

Delegates voted to give the "Religious Hypocrite of the Year" award to Charles W. Colson, a one-time aide to former President Nixon, who made headlines in late 1974 when he declared he had made a personal commitment to Christ.

A convention spokesman said, "When

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faced with the grim spectre of imprisonment, he [Colson] suddenly 'saw the light' and professed his new-found religious dedication." Mr. Colson served a seven-month jail term.

Two "pioneer" atheists were honored at the convention. Robert Scott, 87, of Saratoga, Calif., was praised for having created a controversy through an atheist radio program in 1946; and Karl Pauli, 85, of Erie, Mich., a former union organizer, was hailed for having openly proclaimed his atheistic views.

SEMINARIES

EDS Action Gains Support

The Bishop of the Rio Grande, the Rt. Rev. Richard M. Trelease, has expressed approval of adding two of the Philadelphia 11 to the faculty of the Episcopal Divinity School and giving them full priestly rights.

He told the deans of the seminary in Cambridge, Mass., "You have my support and my respect for your willingness to take this stand."

The bishop recognizes seminaries as independent institutions of the church and as having responsibility for leadership and prophecy.

"There is no possible way," the bishop said in a letter to the deans, "divinity schools could prophesy to the church without crossing some sacred boundaries and embarrassing some people within the church."

COURTS

U.S. Loses Appeal on AIM Leaders

The double jeopardy clause of the U.S. Constitution bars the government from appealing the dismissal of federal charges against two leaders of the Indian occupation at Wounded Knee, S.D., a federal panel ruled in St. Louis.

Three judges of the 8th U.S. Circuit Court of Appeals said that whether the dismissal of charges against Russell Means and Dennis Banks was correct "is not the question before this court."

Mr. Means and Mr. Banks were charged with 11 federal violations after the 71-day occupation in 1973 and went to trial in the U.S. District Court in St. Paul, in January, 1974. Jury deliberations began eight and one-half months later.

When one juror became ill, the government refused to continue with an 11-member jury. At that time, Judge Fred Nichol ruled in favor of earlier defense motions asking the dismissal of the indictments because of government misconduct during the trial.

In a unanimous opinion written by Chief Judge Floyd R. Gibson, the three judges said that after numerous charges and "a protracted eight and one-half month trial, no definitive result was achieved," despite "substantial expenditures of public funds and a consequent erosion of public confidence in the effective administration of justice."

PEOPLE and places

Deaths

The Rev. Sydney James Atkinson, OHC, 59, died from cancer March 15, in the 22d year of his Life Profession in the Order of the Holy Cross. He was curate at the Church of St. Mary the Virgin, New York. A former assistant superior, he had been prior of St. Athanasius Monastery, Bohannon, and of St. Michael's Monastery, St. Andrews, Tenn. Memorials to St. Andrew's School, St. Andrews, Tenn., are suggested.

The Rev. Tewfik David Harari, 87, who was in charge of the Church of the Ascension, Brooklyn, N.Y., from 1933-55, died Feb. 19, after a long illness. His home was in Lynbrook, N.Y.

The Rev. William H. Laird III, 73, rector of St. Peter's Church, Ladue, Mo., from 1947-68, died April 6, in St. Louis. He was a chaplain with the U.S. Army during WW II. His home was in University City, Mo.

The Rev. Robert Leven Luckett, 42, vicar of the Church of the Epiphany, Laurens, S.C., died March 2, of a heart attack.

Sarah T. Dickson Lutge, wife of the Rev. H. Karl Lutge, presently on the staff of the Church of the Crucifixion, Harlem, N.Y., died March 29, following a lengthy illness. She was at one time president of the Brooklyn branch of Episcopal Church Women and a member of the policy committee of the American Church Union.

The Very Rev. Eugene Glenn Malcolm, 55, dean of Grace and Holy Trinity Cathedral, Kansas City, Mo., since 1968, died April 10, from cancer. He served with the U.S. Navy during WW II. Memorials to the cathedral are suggested.

Dr. John G. Pierson, 67, member of The Living Church Foundation and former senior warden of St. Thomas Church, New York, died from cancer April 26, in New York.

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