

The Living CHURCH

The Deans' Conference at Rome

William S. Lea • page 8

Who Rules PECUSA — —

Money? *Guest Editorial • page 12*

The State? *As Others See It • page 13*

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AROUND & ABOUT

— With the Editor —

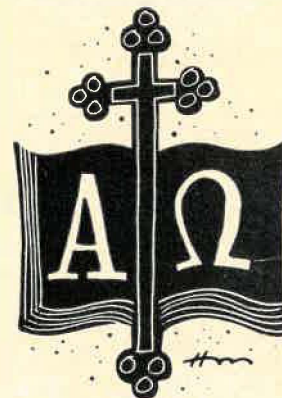
Viewers of the CBS Sunday afternoon news show *Sixty Minutes* on June 1st were given an excellent close-up of the Cuban refugee community in Dade County, Florida. Among those interviewed was a sparkling Cuban-American lady who remarked that the American melting pot no longer melts, but she was not complaining, for, she noted, the melting pot has become more of a salad in which each ingredient remains itself and that's what makes a good salad. She has something there, hasn't she? In recent weeks some Americans have been wondering how all these Vietnamese refugees to our shores can be "assimilated." Maybe we need to quit asking that question about anybody coming here to live with us, and to ask rather if the newcomer may live up the national salad by adding something new and special and nice. What if we are just coming into our "salad days" as a nation? If so, perhaps the best is yet to be.

And perhaps too we need more of that vision of a magnificent salad in our dream of the coming great church. In ecumenical thinking and striving thus far there has been a strong element of the melting-pot premise, even if largely unexpressed. What we are taught in the scriptures about the church as God forms it and wills it to be is really more supportive of the salad simile than of the melt-and-meld simile. Jesus speaks of the branches of a vine, St. Paul speaks of the members and organs of a body. The picture is one of diversity in unity, not of unity by identity. There is no evidence in his letters that Paul was a gourmet. If he had been, he might have used the salad simile; at any rate it accords with his thinking.

To J. K.:

I'm delighted that we can agree about something for a change — that as Christians we must learn to disagree more agreeably. Henceforth, then, we shake hands before we come out fighting! But you break the happy spell right off by saying, "What a dull world this would be if we all thought alike!" Ever since I can remember I've heard that said, and have listened in sullen silence, inwardly rejecting and even detesting the amiable fatuity. It is not only banal nonsense but hypocritical coming from some people (not you) who can't mean it at all, who obviously

would love to have everybody think alike — their way. If we all thought absolutely right about any given matter we should all think exactly alike. If for one solid hour we could do that, it would be one of the most wonderful hours since the Creation — especially in sheer excitement. This world is dull not because we think alike but because we don't think very well, and often we don't think at all. The less we think, the more un-alike we think. When you get to heaven I hope you won't be too disappointed to find that God, the angels and archangels, and all the company of heaven think exactly alike. I predict you will find the experience so



exciting that you will never want to sleep a wink lest you miss some of it. (Could that be why "they rest not, day or night"?)

Meanwhile, I offer this suggestion to you and to all who may be interested: Why don't we forget about whether we are thinking alike or un-alike and just concentrate on thinking itself? If we do that we may find the consequences interesting, possibly dangerous, but hardly dull.

Another consideration: If A, B, and C all think hard and well about a given subject, say, the Holy Trinity or the eucharistic sacrifice or IBM's business in South Africa, will not the very excellence of their thinking move them toward "thinking alike" since they will be drawing closer to the truth they seek? Doesn't it stand to reason that the closer to any truth we are the more alike we think about it? And isn't it more exciting to be closer to truth rather than farther from it?

The Living Church

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- 24. St. John Baptist/Nativity of St. John the Baptist
- 28. Irenaeus, B.
- 29. St. Peter the Apostle/Pentecost 6
- 30. St. Peter and St. Paul, Apostles, transferred

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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June 22, 1975

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.

Birthday Greetings

Praise be, you're only sixty-three!
 That's ten more years of TLC;
 Of editorials erudite;
 "Around About" with wit bedight.
 (The Rev.) GEORGE GOODERHAM
 Folsom, Calif.

Wants Constructiveness

I found the articles by Charles U. Harris and H. Boone Porter [TLC, May 4] useful, clear, instructive, and constructive. I find your editorializing on Prayer Book revision and ordination of women tedious and productive of less light than heat. Might you offer more of that which discloses the healing and power of our Lord and less of that which rankles and wearies?
 (The Rev.) EDWARD COBDEN, JR.
 Holy Trinity Church
 Southbridge, Mass.

Prayer Book Idolatry

Bravo! You did it. You have printed something so patently sensible and constructive regarding Prayer Book revision that I am amazed—and so gratified.

Anyone who could do those clever columns called "Around and About" certainly knows that most of the stuff you've run on liturgy has been a sort of idolatry. We accuse some of the brethren of bibliolatry. Our idol is—you know what—alas, the Prayer Book.

Peter E. Van Zanten in "As Others See It" [TLC, May 11] says, "Maybe the Prayer Book has actually kept the sleeping giant asleep in this country. Just maybe, now that we might actually do away with the rigidity of the BCP we could create a climate in which the giant may wake up." It's a big "maybe," but I'm an optimist, so thanks for running Van Zanten's words.

But, oh man, you'll catch it now!
 (The Rev.) MARSHALL J. ELLIS
 St. Catherine's Church
 Enumclaw, Wash.

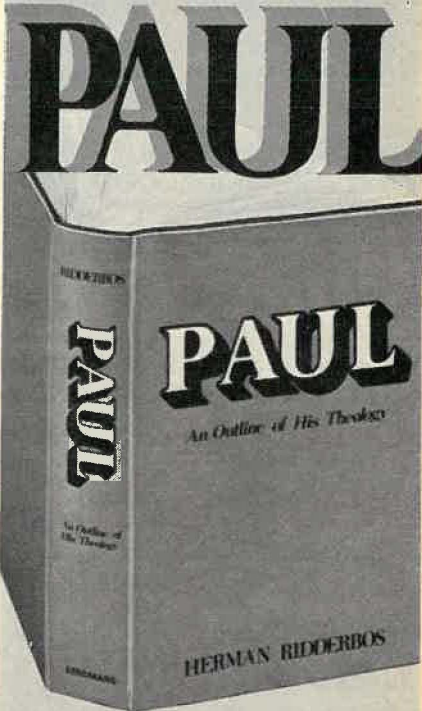
Shucks—we get whopped every day. Ed.

Clerical Celibacy

Norman A. Hulme, in his letter [TLC, May 4], equates the admission of women to the presbyterate and episcopate with the Church of England's permitting the clergy to marry as a part of its reformation. I would protest this equation.

This argument is wholly immaterial and irrelevant for the simple reason that married clergy have served the church long before enforced celibacy became the rage of the West. As a matter of fact, the celibacy of the clergy was a medieval invention, entirely

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devoid of scriptural support. Peter, for instance, is specifically mentioned as being married (Matt. 8:14, Mark 1:30, Luke 4:30) and the epistle to Timothy enjoins that deacons and bishops, and by extension priests, be the "husband of one wife" (I Tim. 3:1,8). As Article 32 states: "Bishops, priests, and deacons are not commanded by God's law, either to vow the estate of single life, or to abstain from marriage; therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness." Indeed, back in the third century of our era, a bishop in northern Italy refused to ordain any man who was not married, on the ground that he could not be chaste.

The Western church instituted a celibate clergy, not for theological reasons (these were thought up later, and not deduced from scripture or other Christian sources), but for the very practical purpose of keeping the estates of the church from falling into the hands of private families, as could have easily occurred under the feudal system. The Church of England at the Reformation merely went back to the original scriptural practice of having a married clergy.

It is clearly evident that this church's action at the time of the Reformation in permitting a married clergy in no wise is comparable to the present push for women's ordinations. To muddy the waters of debate with irrelevant and inaccurate details does a disservice to both sides of the question.

(The Very Rev.) C. LEIGHTON ERB
Church of St. John the Evangelist
Essington, Pa.

Fr. Kinsolving Replies

With regard to the two rebuttals [TLC, May 11] to my news feature "A Look at ECSA" [TLC, Mar. 30], I note initially that the president of Episcopal Churchmen for South Africa cites the United Nations as a "lawful authority." Ever since the UN's honoring of a massive murderer of women and children such as Yasir Arafat, I am inclined to agree with the *Washington Post* which described the UN as a "moral slag heap."

I note with considerable amusement Mr. Johnston's mental gymnastics when confronted with the fact that none of the political prisoners which he reported to be in Pretoria Central Prison are in this prison. Instead of any concession (or confession) of inaccurate reporting, he writes that it is I, not he, who is at fault. For according to him, I had a "pastoral obligation" to "try to ascertain their whereabouts."

The ECSA pamphlet asking for our prayers for these men did not mention that they "are reported to be" in Pretoria Prison, or that they "may be in Pretoria Prison." The ECSA stated without qualification that these men are in Pretoria Central Prison—which they are not.

I am unable to suspect that the South African prison authorities were not telling the truth about the non-existence of any of these alleged prisoners, because they readily identified the names of prisoners on Robben Island, including top terrorist Nelson Mandela.

They understandably do not wish to dramatize Mr. Mandella by providing him with regular press conferences. Hence my repeated requests to visit Robben were turned down.

Yet the regular visits of the International Red Cross as well as clergy whom I interviewed assure me that this is a modern and humane prison.

As for Judge William Booth, I have no desire whatever to follow in the footsteps of this gentleman who, I recall, invested \$25,000 of our church's funds in an organization called "Impact Studies"—the phoniest organization I have investigated in almost ten years as a professional journalist.

Then there is the recommendation of ECSA treasurer Ann O'Brien that I read Mandella's 1964 Rivonia trial speech. Miss O'Brien has apparently slipped in revealing that the allegedly monstrous South Africans actually conduct trials and allow "political prisoners" to make public speeches. This is simply not done in several African countries with which any genuine organization of Christian social concern should certainly concern itself. But Miss O'Brien suggests that ECSA's remarkable lack of concern for such absolute horrors as Uganda or Burundi is to be compared with doctors engaged in cancer research who should not be condemned "because heart disease kills more people."

In considering this interesting analogy, I suggest that more apropos would be a group of doctors who refuse to interrupt research on infected hangnails while Kitty Genovese is murdered and screaming for help outside the laboratory. If Miss O'Brien were able to doff those moral horseblinders and look elsewhere in southern Africa, she would realize the sufferings which Christians, especially the Roman Catholic clergy, have had at the hands of Mobutu.

Miss O'Brien's comparison of Jawaharlal Nehru and Jomo Kenyatta seems no less an absurdity than a comparison of Mohandas Gandhi with Genghis Khan.

It was the son of one of the Mahatma's former neighbors in Durban, who is now an attorney and leader of the nation's Indian community, who assured me that if the South African government were ever to afford national (rather than local) voting rights to all the nation's blacks, "they would immediately put us out like they have done to Indians in Kenya and Uganda."

Finally, I will leave to the good judgment of TLC readers the suggestion that I am in any way serving as "a tool of the South African Department of Information," or whether this kind of smear is not really the evidence of ECSA's organizational desperation.

(The Rev.) LESTER KINSOLVING
Berkeley, Calif.

Letters of Transfer

Please do a favor to me and the many clergy who receive requests for letters of transfer. Remind the clerks or clergy who request transfers to give the date of birth, baptism, and confirmation — maybe even marriage, too. Otherwise the priest on the receiving end must look through parish registers dating back to the flood, trying to find the given person.

Also, you might say that, strictly speaking, requests must emanate from the person seeking the transfer, not from the rector or clerk.

(The Rev.) GLENDON E. HEATH
The Parish of St. James' Church
North Providence, R.I.

The Living Church

June 22, 1975
Trinity 4 / Pentecost 5

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Willard Stewart
Bishop Clark

The bishop's vestments and symbols of office were gifts from groups and organizations in Delaware and Massachusetts. The cross and crozier were carved from Delaware woods by Dr. J. Elton Cole, senior warden of St. Anne's Church, Middletown, and a former member of the diocesan council.

MASSACHUSETTS

Eight Ballots Needed for Episcopal Election

A convention called for the purpose of naming a successor to the Rt. Rev. John M. Burgess of Massachusetts was held at Trinity Church, Boston, May 30-31. Bishop Burgess plans to retire next year.

Election came on the eighth ballot when the Rev. John B. Coburn, rector of St. James Church, New York, and president of the House of Deputies, received 137 clerical votes and 163 lay votes. The election required one-half plus one of the votes cast in both orders on any ballot.

Seven of the eight candidates were proposed by a committee on the election of a bishop and the eighth was named by others in the diocese. All were formally nominated from the floor at convention.

The slate included several diocesan clergy: the Rt. Rev. Morris F. Arnold, Suffragan Bishop; the Rev. Donald E. Bitsberger, rector of the Church of the Redeemer, Chestnut Hills; the Rev. G. Harris Collingwood, rector of the Church of the Advent, Boston; and the Rev. James M. Dyer, missionary to clergy of the diocese.

Also on the slate were the Very Rev. Harvey H. Guthrie, dean of the Episcopal Divinity School, Cambridge; the Rev. Robert P. Patterson, rector of the Church of the Redeemer, Baltimore, Md.; and the Very Rev. John C. Sanders, dean of the Cathedral of St. John, Wilmington, Del.

Fr. Collingwood withdrew after the third ballot and Dean Sanders withdrew after the sixth ballot.

Bishop Arnold led in the voting by both orders through the fourth ballot. Fr. Dyer was second in the clerical order through the third ballot and again on the fifth ballot. He was runner-up to Dr. Coburn through the last three ballots from both orders.

Dr. Coburn will assume administrative duties of the Bishop of Massachusetts but he will not be consecrated until after the Minnesota General Convention.

COLORADO

Former R.C. Nuns Renew Vows Before Bishop Frey

Two former Roman Catholic nuns of the order of Sisters of Charity recently renewed their vows before the Rt. Rev. William C. Frey of Colorado.

Sister Cecilia Elsaesser and Sister Barbara Pritchard left the order two years ago but continue to observe their vows of poverty, chastity, and obedience.

They renewed their vows before Bishop Frey because they now work as parish assistants at the Church of the Holy Spirit, Colorado Springs.

The women have never left the Roman Catholic Church, although they worship at the Episcopal Church.

The Rev. Eugene K. Fenninger, Jr., rector of Holy Spirit, said some of the parishioners "don't quite know what's going on. But then I suppose some of the people at the Roman Catholic churches don't know either. What we certainly do know is that these two women are clearly following the direction of our Lord as he is acting in their lives and we are delighted he has sent them to us."

The two nuns have been at Holy Spirit since August, 1974.

CHURCH AND STATE

Tax Change Worries Orders

Changes in federal income tax exemptions for religious institutions, scheduled to take effect next year, could jeopardize religious orders which rely on farming and food production for self-support.

A spokesman for the Order of Cistercians of the Strict Observance, more popularly known as the Trappist Order, said his order feared that the Internal Revenue Service may classify farming and baking as unrelated to the religious nature of monasteries.

The Trappists plan to ask IRS to issue an official interpretation of the Tax Reform Act of 1969 which requires religious institutions to begin paying income taxes on revenue "unrelated" to their religious status after Jan. 1, 1976.

According to an IRS representative in Washington, D.C., there are no clear guidelines, at present, on whether monastic farming or other activities constitute taxable businesses. Generally speaking, the spokesman noted, IRS will "follow the

DELAWARE

Bishop Consecrated

In a festive service held in Christ the King Roman Catholic Church, Wilmington, the Rev. William Hawley Clark was consecrated Bishop of Delaware. He is eighth in the diocesan line of succession.

The Rt. Rev. John M. Allin, Presiding Bishop, was chief consecrator. Co-consecrators were the Rt. Rev. John M. Burgess and the Rt. Rev. William Davidson. Some 20 other bishops took part.

Bishop Clark was executive director of the Worcester County Ecumenical Council in Massachusetts at the time of his election to the episcopate. Earlier he had served as an associate secretary of the World Council of Churches in Geneva.

NEWS FLASH!

At press time, it was learned that the ecclesiastical court of the Diocese of Washington declared, in a verdict of 3-2, the Rev. William Wendt guilty of disobeying his bishop (the Rt. Rev. William F. Creighton of Washington) and violating the vows made at his ordination to the priesthood. Details will appear in TLC, June 29.

guidelines that apply to any non-profit organization engaged in unrelated activity," in which case such activity would presumably not be tax-exempt.

He also said the question is "under active consideration."

High Court Hits Aid Laws

An Ohio law providing auxiliary services and materials to non-public schools was struck down by the U.S. Supreme Court.

The court set aside a district court's ruling upholding the 1967 law, which allowed funds to be used only for supplementary materials and services. The program gave each of the state's 390,000 non-public school children \$25 a year in materials.

Shortly after the \$15 million aid program was passed, nine taxpayers and Americans United for Separation of Church and State challenged the statute.

Last fall, the high court upheld the U.S. District Court in Ohio in denying an injunction against enforcement of the law until its constitutionality was determined.

The court remanded the case back to the Ohio court for further consideration in light of its ruling a week earlier in a case involving Pennsylvania statutes. In that ruling, the high court ruled that the provision of auxiliary services and materials to non-public schools is unconstitutional, but providing textbooks is not.

The U.S. Supreme Court also struck down a Minnesota law providing income tax credits for parents of children in non-public schools, by declining to review the state supreme court's ruling.

The state court ruled last November that a 1971 law providing the credits or refunds was unconstitutional.

By declining to review that decision, the high court let it stand.

Another high court ruling was criticized by Rabbi Morris Sherer, executive president of Agudath Israel of America.

He was particularly critical of the court's ruling against a Pennsylvania school aid law, in which health benefits were denied to non-public school children. He labeled the denial "a cruel act of discrimination against children."

Within the Jewish community, much of which has staunchly opposed government aid to non-public schools, Rabbi Sherer was a pioneer in the campaign of many Orthodox Jews in favor of aid.

NEWARK

Clergy Polled on Women's Ordination, BCP Revision

A recent survey of priests in the Diocese of Newark has shown that 50% are in favor of the ordination of women to the priesthood and episcopate, with 40% against such ordination and 10% undecided.

NEWARK SURVEY

Ordination of Women

	For	Against	Undecided
Diocesan clergy	64	42	16
Extra-diocesan clergy	5	4	0
Non-stipendiary clergy	27	9	2
Retired clergy	8	29	3
Total	104	84	21

Prayer Book Change

	Substantial change	Modest change	Little or no change
Diocesan clergy	55	47	20
Extra-diocesan clergy	6	2	1
Non-stipendiary clergy	20	14	4
Retired clergy	5	17	17
Total	86	80	42

The straw vote, which also sought opinions on Prayer Book change, was arranged by a group of clergy who wanted especially to sound out 100 or more priests who are eligible to vote at diocesan conventions, but who find it difficult to be present. Eighty per cent of the total number sent in their ballots, including 122 at work in the diocese, nine who serve the church outside the diocese, 38 who work outside the church, and 41 who are retired. [See box for balloting results.]

A summary by the Rev. Robert C. Harvey indicated that there was a marked correlation between clergy votes on the ordination of women and on change in the Prayer Book. The great majority of priests who were in favor of Prayer Book change were also in favor of ordaining women, and those against such change were equally against such ordination.

A correlation was also seen between socio-economic levels and preferences for change. It was discovered that more than 90% of those who voted for ordaining women came from well-to-do suburban parishes, while more than 80% of those who voted against such ordination came from relatively poor churches, whether urban, suburban or rural.

OHIO

Vestry Approves Use of Altar by Philadelphia 11

The vestry of Emmanuel Church, Cleveland, voted to extend the use of the altar to any of the Philadelphia 11 (there are now only 10 as Miss Marie Moorefield decided to join the United Methodist Church).

Joining the vestry in the invitation was the rector, the Rev. Dalton D. Downs.

A copy of their decision was sent to the Bishop of Ohio, the Rt. Rev. John H. Burt, and to the Presiding Bishop, the Rt. Rev. John M. Allin.

Mr. Dalton is a member of the diocesan standing committee and the only member

to vote against filing charges against the Rev. L. Peter Beebe, of Oberlin, for permitting women to celebrate the eucharist in the church.

LONDON

Controls Placed on Exorcism

The Bishop of London has banned all exorcism in the diocese unless clergy have specific permission.

Some clerical authorities welcomed the move but one warned that the ban would be ignored by many diocesan churchmen and that some London priests are now carrying out back street rituals.

The Rev. Canon John Pearce-Higgins, vice-chairman of the Fellowship for Psychic and Spiritual Studies, said that many clergymen performing exorcism ceremonies are doing more harm than good. He described the action taken by the Rt. Rev. Gerald Ellison as a wise one. It will stop some of the people but it will not stop all of them, he declared.

Bishop Ellison said in a letter to his clergy that exorcism is "a controversial and potentially dangerous area of Christian ministry."

He referred to the "spiritual and mental malaise of those to whom the clergy sometimes have to minister." This malaise, the bishop held, is so deep-seated and complex as to be beyond the capacity of a priest not having special insight and training.

"The clergy should, therefore, recognize their own need for training so as to be able to evaluate such cases and not to hesitate to commend them to others with the expertise necessary to deal with them," Bishop Ellison said.

Canon Pearce-Higgins, over the past four years, has dealt with 5,000 people claiming they were possessed by demon spirits. But, he said, "only 10% of these people were genuine, the rest were psychologically disturbed or hallucinating."

"I have come across people who have

been to other clergymen in London first, who have said there is a spirit present, and have only made the person's state of mind so much worse.

"There are many who tamper and do not know what harm they are doing."

CHURCH OF ENGLAND

Discrimination in Favor of Blacks Urged

Positive discrimination by employers and trade unions in favor of black people in Britain was urged by the Rt. Rev. David Sheppard, Suffragan of Woolwich, in delivering the 1975 Martin Luther King Memorial Lecture in London.

The waste of human ability and potential resulting from racial discrimination is a scandal, he said.

The memorial lectures were introduced in London after the assassination of the civil rights leader.

Bishop Sheppard is chairman of the Martin Luther King Fund, which maintains an employment exchange. The experience of the fund, he said, was that "blocks in the way of black people finding jobs which match their ability are greater and not less than we had expected."

Major Change in Marriage Rite

A bride will not have to say "obey" in the proposed marriage service in the Church of England — the first major change in the service since the Book of Common Prayer was issued in 1662.

The Ven. Ronald C. D. Jasper, chairman of the church's liturgical commission, said that while the word "obey" did not appear in the service, the bride could opt for it "on the clear understanding that she freely undertakes it, that it is her request," and that she is not being "bullied".

The new service is one of the last services to be updated, although moves did begin in 1928 of emphasizing the complementary nature of marriage and away from the husband-dominated concept of the 1662 service.

General Synod will receive the service for study and authorization of its use.

Declared aim of the commission's work in the new service is to give liturgical expression to a view of Christian marriage and of the relationship between the sexes which incorporates specifically modern insights—notably the contemporary conviction that "the relationship of wife to husband is complementary rather than subordinate, and that symmetry and not subordination is the mark of a good marriage."

The vows are precisely parallel for both parties. In this context provision is also made for the exchange of rings, and instead of the man saying he will endow the bride with all his worldly goods, both man and woman will pledge to share all they have in common.

The most important thing about the service, Archdeacon Jasper said, is that "we now make it crystal clear that the couple marry each other—the vicar doesn't marry them; they are the contracting parties."

Canterbury: Support for Seminarians Must Be Increased

Considerable funds will be needed for the increase in the number of men now entering the ordained ministry of the Church of England, an increase the Archbishop of Canterbury expects will continue.

Speaking at a Sons of the Clergy festival service held in London's St. Paul's Cathedral, the Most Rev. Donald Coggan said there are those who take the view that because of the economic stringency, "we should refuse to accept for training a large number of those who are offering themselves."

These same people say that we shall not be able either to pay for their seminary training or to give them a decent wage once they are ordained, the archbishop said.

"I believe this to be a wrong, indeed a faithless, approach to the matter. If God is answering our prayers and the men are coming forward, who are we to block their way?" the primate asked.

He indicated Anglicans need not be "starry-eyed" about it, for the cost of training has grown annually, making the battle to keep clergy salaries adequate to meet the never-ending rise in the cost of living "exceedingly difficult."

It is, he said, a question of obedience on the part of everyone responsible for finding the means for seminarians' training and maintenance.

"Sometimes those who squeal loudest because their parish is amalgamated to

the one next door are those who give least to the maintenance of a vigorous ministry at home and overseas," Dr. Coggan said.

SEMINARIES

Bexley's Sesquicentennial Ends, Doctors of Ministry Granted

As the sesquicentennial year of Bexley Hall's founding in Gambier, Ohio, drew to a close, several leading authorities on higher education and on ecumenical cooperative ventures by seminaries met to share insights with the coordinators of the Rochester Center for Theological Studies composed of the Colgate Rochester, Bexley Hall, Crozer seminary cluster and St. Bernard's Roman Catholic Seminary.

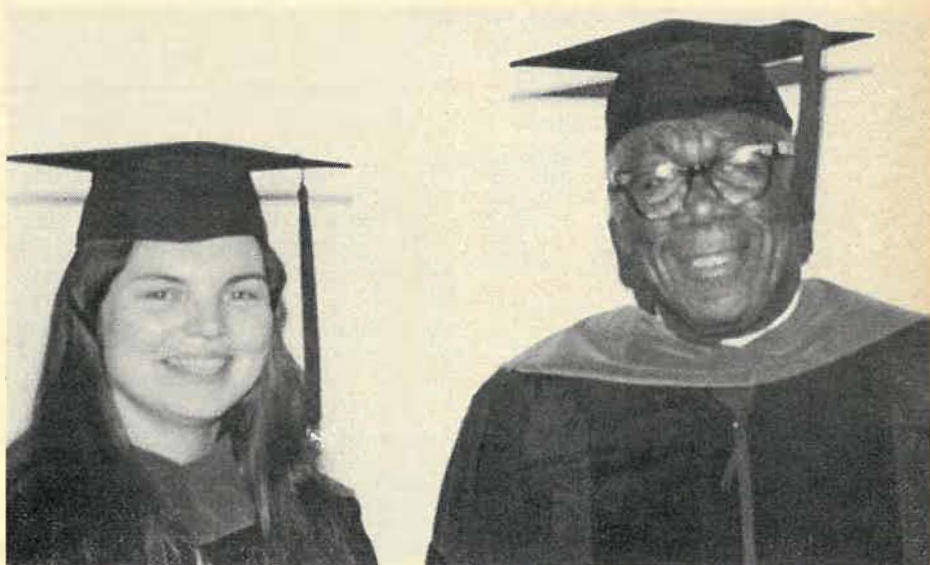
The meeting held on the Colgate-Bexley-Crozer campus in Rochester, N.Y., drew Dr. James Doi of the University of Rochester; Dr. Douglas Jay of the Toronto School of Theology, Canada; Sr. Mary Hennesy of the Boston Theological Institute; Prof. Joseph Kelly of St. Bernard's; and the Very Rev. Hays H. Rockwell of Bexley Hall.

(Dean Rockwell and Prof. Kelly are coordinators for the Rochester Center of Theological Studies.)

Another event that marked the end of the 150th Bexley observance was the awarding of the advanced professional degree of Doctor of Ministry to the Rev. Elizabeth Powell Rosenberg of Arlington, Va., and to the Rev. St. Julian A. Simpkins of Rochester.

Dr. Rosenberg earned her degree for a study of the influence of the sex of the counselor upon pastoral counseling.

Dr. Simpkins, rector of St. Simon's Church, Rochester, did his doctoral work on community organization as a strategy for Christian mission in the black church.



The Rev. Elizabeth Rosenberg and the Rev. St. Julian Simpkins received Doctor of Ministry degrees during celebration ceremonies for the 150th anniversary of Bexley Hall, Rochester, N.Y.



Fotografia Pontificia Giordani

The deans pose for a portrait in the shadow of St. Peter's. Nearby, they celebrated the first Anglican mass ever said in the Vatican, and received unofficial assurances that both "infallibility" and "non-recognition" positions are ready to be dismantled.

By WILLIAM S. LEA

A major step in the growing understanding between Anglicans and Roman Catholics was taken when 40 deans and 26 wives, representing Episcopal and Anglican cathedrals in the United States and Canada, journeyed to the Vatican for their annual conference in April. It had been nine years since Archbishop Michael Ramsey and Pope Paul VI signed a common declaration of "their determination to promote responsible contacts between their communions in all those spheres of church life where collaboration is likely to lead to a greater understanding and a deeper charity." Since then, official commissions of Anglicans and Roman Catholics have been in serious conversations and have produced two common statements: one on the doctrine of the eucharist and the other on the doctrine of the ministry.

The Conference of North American Deans is an entirely unofficial organization, but the deans represent the home-front thinking of the Episcopal Church in the United States and in Canada, and

The Rev. William S. Lea is rector of Christ Church, Winnetka, Ill. He was formerly dean of St. John's Cathedral in Denver and is an honorary member of the Deans' Conference.

as such they can speak for the parish clergy and the common man in the pew. We went to Rome as pilgrims and returned with the unanimous conviction that "Rome needs us and we need Rome."

The climax of the Deans' Conference was a eucharist concelebrated by the deans within the Vatican itself at the Church of San Stefano degli Abissini which is in the shadow of the Basilica of St. Peter and near the great apostle's tomb. Here, in the year 800, Charlemagne prayed on the night before he was crowned emperor of the Holy Roman Empire. This service, unprecedented in church history, was personally approved by the pope and broadcast on Vatican radio. In the eyes of many it was a de facto recognition that Anglican orders are not "absolutely null and utterly void," as another pope held them to be in 1896.

The conference began with a papal audience in which Pope Paul welcomed the Episcopal deans with these words: "Our cordial and special welcome to you, dear friends, in this holy year of reconciliation. We consider your presence with us here of great importance in our common efforts to proclaim before the world, to the glory of God the Father, that Jesus Christ is Lord."

The same positive theme was continued at the choral evensong which was held at the American Episcopal Church of St. Paul in Rome and attended by Cardinal Willebrands and Archbishop William

Baum of Washington. Archbishop Baum preached the sermon.

The first formal session of the conference was with the Secretariat for Christian Unity under Cardinal Willebrands in which some hard questions were asked of the cardinal and his staff. The cardinal spoke of the pope's statement on the ordination of women, citing the dangers of moving too fast in this area without consultation with other branches of the Christian church. In considering the question of the validity of Anglican orders, Cardinal Willebrands said that the Anglican-Roman Catholic Commission has not approached the question directly, but that they have tried to decide first what our common understanding of the ministry is, and the extent to which we share the same faith.

Dean Francis B. Sayre of Washington, chairman of the conference, who with the advice of Archbishop Baum had arranged the program, put a basic question directly when he said that the world is demanding to know if we Christians mean what we say. He pointed out that the world does not find the church credible when we speak of ecumenism and then do nothing about it. He then stated his basic question: "Is Rome really committed to ecumenism?" Dean Sayre later was to ask permission for the Anglican eucharist to be celebrated in the Vatican. After this it was clear that Rome was convinced of our sincerity, and because of this assurance the pope approved the unprecedented

THE DEANS AT ROME

NS' CONFERENCE

: A Major Advance in Dialogue

ed eucharist. They trusted us and they demonstrated this more by what they did than by what they said. In their words the Roman Catholic leaders "gave nothing away" but in their actions they opened their arms and their hearts to us.

In a conference with Cardinal Knox, head of the Congregation for Christian Worship, we learned about the Roman Church's having not only the same problems with their new liturgy that we have, but problems further complicated by their having moved from ecclesiastical Latin into the common language of the people. Cardinal Knox shared some of the difficulties and anxieties which the people of his church had in accepting the new way. He paid tribute to our liturgical scholars, and again we saw how close we are in eucharistic doctrine to our Roman brethren. The cardinal and his colleagues spoke of the dangers of liturgical anarchy, but at the same time of the need for a flexibility which will meet the needs of special groups while remaining faithful to the basic structure of the liturgy. "Change for the sake of change is not our goal," he said, "but to enable the people to live the Christian mystery more effectively."

Cardinal Pignedoli, of the Secretariat for non-Christian Religions, introduced the deans to a new dimension of Rome's concern for the whole world. He and his staff indicated that they were in continuous dialogue with Islam, with the oriental

religions, and with representatives of the local religions of Oceania, Africa, and of the Indians of North and South America. He indicated that we can learn much from the mysticism of the East. He sees a revolt today not against religion but against institutions, and he admitted that Roman Catholics perhaps emphasize authority and institutions too much. But he was optimistic about the future. "We will always be a minority," he concluded, "but the minority will always save the majority."

At a final meeting in Rome at the Centro Pro Unione we were encouraged

to believe that many leaders in the Roman Church are convinced that the doctrine of papal infallibility will have to be restated in such a way as to preserve the principle of protecting the church from error but in a manner which also will not offend the intelligence and the honest convictions of the non-Roman Christian world. In informal conversations, one in high position who did not wish to be quoted directly said that he regretted the Papal Statement of 1896 which declared Anglican orders "absolutely null and utterly void." It was evident that the old concerns which were expressed in that

*We went to Rome as pilgrims
and returned with the
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and we need Rome."*

Papal Bull, entitled "Apostolicae Curiae," are no longer the main concerns of Roman Catholic theologians in the consideration of Anglican orders. The issues raised in that papal document have now been thoroughly explored in a scholarly way, and most of the arguments do not stand up under close scrutiny. We were assured that when the time is ripe Rome will find a way around this stumbling block. Most of us agreed that it is dangerous for our churches to remain on the level of politeness with each other and to pretend that we have a unity and agreement which we do not actually have. The better way is to face our differences in charity and to try to take the heat out of our controversies, to deal with the basic theological issues before we try too hastily to solve the practical problems caused by our disunity.

The deans met for two days in Assisi at the Cittadella Cristiana for a final summary and review. Here we were welcomed as brother Christians in every way and shared in a common eucharist. The conference was divided into four small groups by Canon Clement Welsh to consider two basic questions: 1. What is the most important thing we have learned? 2. What is the major unresolved problem?

In answer to the first question, these are some of the thoughts expressed:

1. We saw in a new light, and from the inside, the world-wide nature, the wide contacts, and the deep concerns of the Roman Church. This warned us that as Episcopalians and Anglicans we often think too small.
2. Rome's concern for all Christians was obvious as was their anxiety for Christian survival in a divided and broken world.
3. We discovered by their actions that we must not take the Roman Church as merely a legalistic institution, but as a flexible organism which is open to change.
4. We learned that when we come prepared and open, Rome is anxious to take us seriously.
5. We learned that they need us and we need them. It is clear that the Roman Church is an institution and as a rock of stability is important to all Christians in a changing and shaky world. But it is also clear that we can offer much to Rome. We have much in common and must begin to give each other more support at the local level.
6. We become more aware of the tensions between the Roman hierarchy and their people, and that in some vital ways the faithful are influencing their leaders who seem to be playing a game of "catch up."
7. We were impressed that within the enormity of the Roman organization the Secretariats were small units hard at work.
8. We received a deeper understanding of the Bishop of Rome as the "Patri-



Giordani

Concelebration of the eucharist at San Stefano degli Abissini in the Vatican.

arch of the West" and felt that we should have a relationship to him, but we differed on what this relationship should be.

9. We were impressed by the deep spirituality of Rome and the devotion to Jesus Christ as Lord.
10. We learned very definitely not to expect quick answers but that even though Rome moves very slowly, they are willing to listen. We learned, therefore, to be cautious in our hopes. Some deans were more hopeful than others, but it was the consensus of the conference that even when Rome's words to us were negative, by and large their actions were positive. There are still real differences, however, and these must not be ignored.

Our answers to the second question which Canon Welsh asked referred to which unresolved problems. Among them were:

1. The doctrine of papal infallibility remains the most serious barrier to full union with Rome. At the time of the Reformation, Anglicans rejected a papacy unfaithful to its trust. We could, therefore, never be able to accept such a papacy as excommunicated Elizabeth I, or which also declared Anglican orders null and void.
2. The Papal Bull of 1896 on Anglican orders, although its arguments are admittedly no longer relevant, remains a stumbling block which sooner or later must be resolved.
3. The question of inter-communion remains a barrier since some see it as a means toward union, and others view it as the ultimate goal. Cardinal Willebrands had said to us that there is no such thing as "inter-communion" for when you share the communion you are in union already.

4. Differing attitudes toward inter-marriage of Anglicans and Roman Catholics still pose difficulties which remain unresolved.
5. The problem of authority remains a central issue since we are basically a constitutional church and Rome is essentially a monarchy.
6. Women in the priesthood can become a serious barrier to union. Since the pope has spoken unequivocally on the subject, it is questionable whether it is prudent for us to take unilateral action in this matter ourselves at this time. On the other hand, it was pointed out by some of the deans that Rome has always recognized certain exceptions to its seemingly rigid rules, such as a married priesthood in the Eastern churches with whom they are in full communion.
7. Although our own people are not "just panting" to see union with Rome for fear of being "swallowed up," many of us felt that we have much less to fear from Rome after meeting them as we did during the Deans' Conference.

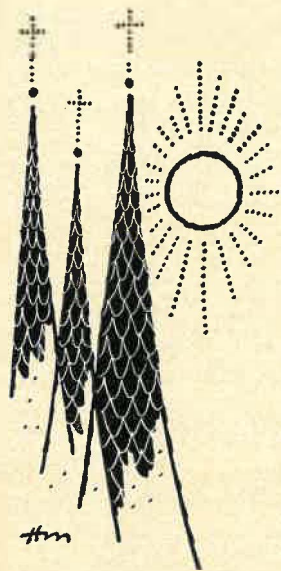
In summing up the meaning of this pilgrimage to Rome, Canon Welsh gave a fresh definition of the goal of the ecumenical movement. He said that it is not just to get the churches back together, but to bring the churches back to the truth. In a divided church, he said, the truth leaks out. The deans' encounter with their Roman brethren raised the substantive questions relating to the truth, and there is great hope for the future if we keep up this quest openly and in dialogue with Rome despite the methodological differences between the Anglican way of seeking truth and the Roman way.

What will come of this conference? The Spirit will let us know along the road. The ice has been broken. History has been made. A "protestant mass" has been celebrated within the Vatican and with the full approval of His Holiness, Pope Paul VI. Now in local congregations all over

The ice has been broken. History has been made.

the world the dialogue in depth must take place if progress toward real unity is to be made. It may be the people of God themselves who will tell their leaders to find a way out of the scandalous disunity of Christendom. This scandal is due partly to honest differences of theological perspective, partly to the accidents of history, and partly, perhaps largely, to human sin and arrogance. A renewed Anglican Church together with reformed papacy in a renewed Roman Church may yet be instruments through which God unites his church and brings peace to a troubled world, under the Lordship of Jesus Christ.

Assault on the Order of the Church



**The Episcopal Church is
in jeopardy . . . from wilful
violation of [its] order . . .
by those bound to uphold it.**

By ROBERT J. CENTER

One of the most delectable experiences is that of being able to say smugly, "I told you so." Perhaps it isn't congruent with the Christian ethic, but it is delightful nonetheless.

When the Board of Inquiry was appointed several months ago to consider the charges against the bishops who participated in the "celebrated" or "infamous" (depending on the viewpoint) ordination of the Philadelphia 11 last July, I looked forward with demonic anticipation to being able to savor the exquisite pleasure of saying "I told you so" to some of my associates. It was in the cards from the beginning that nothing would come of it.

Now that the Board of Inquiry has reported, it is obvious that it has thoroughly botched its job, shown the white feather, passed the buck. It is time to dust off the words "I told you so." But, alas, the joy is not in it. The delectation has turned to ashes. Far from being pleasurable, it is a pitiable spectacle that should cause each of us to wince.

The Rev. Robert J. Center is rector of Trinity Church, Michigan City, Ind., and president of the Standing Committee of the Diocese of Northern Indiana.

It seems to signal one thing pretty clearly: the presentment of the bishops is going to abort. It is going to abort in the same way that the Watergate affair could easily have aborted in the early stages. Those empowered and entrusted by the church to exercise awesome responsibilities are shrugging them off. It is patent that highly-placed persons are determined to foot-drag the entire matter—and will do so successfully—until the 1976 General Convention. Every dilatory move spells unconscionable delay, procrastination, evasion.

True, it is not meet that the church should always fire from the hip. There have been many episodes in history when delay would have been the better part of wisdom. This is not one of them. It is not one of them because it goes to the very heart of the Anglican ethos and cohesiveness. Episcopalians have often been charged with too little concern about apostolic faith and too much concern about catholic order. There is a sound reason for this apparent anomaly. Anglicanism has recognized instinctively that latitude in interpreting the faith is a necessary ingredient in its life to allow breathing room to adjust to new insights into the meaning of the gospel, to the fruits of biblical and historical studies, and to the contributions of secular thought. This represents a mature wisdom and is a vital dimension of the Anglican ethos.

During periods of doctrinal ferment, however, the church has depended upon a Spirit-guided loyalty to its order and polity to act as a stabilizing factor, a gyroscope to keep it on a level. Through the throes of the evangelical revival, the Oxford Movement, the modernist controversy, times when it appeared as if the church would be torn apart by raging doctrinal controversy, loyalty to order persisted and provided the glue to keep things from becoming unstuck. The loyalty to order was evident not simply among those holding a high view of the ministry but also among evangelicals who shuddered at the thought of episcopacy being the *esse* of the church and among modernists who abhorred priestcraft as a monstrous inheritance from the unwashed and unenlightened ages. All the factions seemed to intuit that if order were breached on a broad front the church would fall prey to divisive and centrifugal forces. These could mean the destruction of Anglicanism.

Today we are in danger of unleashing those very forces. The Episcopal Church is in jeopardy. The jeopardy stems not from arguments pro and con relative to the ordination of women to priesthood and episcopate. Rather it emerges from wilful violation of order with full and deliberate intent by those bound to uphold it. The theological controversy should by

Continued on page 14

EDITORIALS

Is Mum a Prophetic Word?

The denunciation of current evil and wickedness from the pulpit is commonly extolled as "prophetic"—especially by churchpeople who regard themselves as liberal. And we agree with them. But how many bravely prophetic voices in the church have been raised to denounce, in the name of the Lord, what took place at the Washington Monument grounds in the national capital on May 10—"Human Kindness Day"?

Undoubtedly you read about it in your newspaper or heard about it on radio or TV news. Did you hear anything about it from your clergyman in the pulpit, especially if he has normally a passion for prophesying?

Many clergy send their printed sermons to us. We've been looking through them carefully for something on this particular subject. Thus far, no results.

More than 300 whites were beaten, mugged, or robbed by youthful black hooligans, while the U.S. Park Police stood by and just watched. They did nothing at all. Because the crowd was overwhelmingly black the police were afraid that if they intervened to restrain the thugs they would not have "the active support of the citizens," as one of them put it.

The white media down-played the event. Actually, the story was not told to the world by the public media until two days later. Editorial comment has been either non-existent or ridiculously mild. And that prophetic voice of the clergy—has it so much as squeaked the faintest protest?

One man with an audience and a readership has spoken out, mincing no words; and he is one of Washington's most liberal scribes—Nicholas von Hoffman. Writing in *The Washington Post* on May 16th he unloaded both barrels against that paper itself which had editorially suggested that perhaps such affairs as the mammoth marathon rock concert of Human Kindness Day should not be allowed on grounds under the Department of Interior's jurisdiction—with nary an unkind word about the people who behaved so savagely and the police who did nothing.

Rejoined Mr. von Hoffman: "If that is to be the white liberal position anent what the same editorial called 'a series of frightening spectacles that left hundreds injured, robbed and otherwise terrorized,' we might as well put George Corley Wallace in the White House now. Or, to put it another way, why have the liberals so lost their nerve and self-confidence they can't say we won't countenance such behavior anywhere, any time . . . ?"

He does not make a racial issue out of this. He contends that most blacks in that crowd would have welcomed police action against the hooligans and he took the trouble to check that out himself. It is the liberal ideologues of press and pulpit who assume that they cannot denounce some evil doers among the blacks without giving the impression of white racism—an impression which they are determined to avoid giving, at any cost to truth, to justice, and to social order. What

an *anti*-black attitude that is in fact—to refrain from denouncing the misdeeds of some blacks for fear that all blacks will think they are being denounced! As if black people were so stupid!

We commend Mr. von Hoffman for speaking out in the voice of genuine liberalism, justice, and compassion; and we urge all would-be prophets in the church to consider that they are less than just to most people, black or white, when they assume that any criticism of blacks will be heard as white racism. We hope that people generally hear more intelligently than that, and we are sure that they do.

GUEST EDITORIAL Does Money Rule PECUSA?

There's a disturbing revelation in the news item on Newark's clergy poll [page 6] stating that the thrust for women's ordination seems to come chiefly from affluent parishes. For one thing, it tells us that the Episcopal Church—after years of low-profiling its image—is still dominated by its moneyed members. For another, it suggests that the move for women's ordination is not so much the work of the Holy Spirit as an impulse of women's lib.

To be sure, the voice of suburban priests is not necessarily the voice of their laity. But there seems to be a connection, for it's among the Smith-Radcliffe-League of Women Voters set that women's lib is strongest. And to be sure, the idea of liberal clerics having ties with wealth is a new one; most of our liberal friends prefer to think of themselves as siding with the poor and the powerless.

But facts are facts, and if women's ordination goes through because of the manipulating at which powerful



people are most adept it will be a scandal against democracy as well as against the faith. For we doubt whether the majority of people in the Episcopal Church are well-to-do. We doubt whether most belong in the liberal-intellectual set. Yet the opinions and prejudices of that set are becoming the doctrines of the church, and the modest and the poor are finding themselves in an alien body.

It is unfortunate that so many of our deputies to national conventions (and diocesan delegates) come from the leisured, activist class whose opinions are so far removed from those of the man and woman in the pew. And it is regrettable indeed that the idea of *deputy* seems today to mean "one who speaks for himself," rather than "one who represents another." Any ideas, anyone, on how the church can correct this evil?

NAME WITHHELD

As Others See It

The Philadelphia affair of '74 and the responses to it have pointed up the problem of authority in PECUSA and, *eo facto*, in the Anglican Communion.

Every religious person believes that God is the final authority in matters of faith and morals. Christians would add to that statement something about Jesus Christ as Lord, and the Holy Spirit as the immediate divine presence. Therefore we take for granted that Christians take into account God, Jesus Christ, and the Holy Spirit when thinking and speaking about authority in the church.

The problem is, where is the locus of this authority? There are a number of answers.

The overwhelming majority of Christians have maintained that it is in the supreme pontiff, the pope. When he speaks as the teacher of the universal church on faith and morals, his word is final. How the pope arrives at the decision about what the word should be is not my concern here. I simply state that the locus of authority for most Christians is a living person, the pope.

For the second largest group of Christians the final authority in the church is an ecumenical council. Those who hold this answer to the problem believe that there have been seven ecumenical councils. Since we have the canons of these councils, one of which gave us the Nicene Creed, we have the faith and practice of the "undivided" church. (We can speak of the undivided church only by ignoring the separated bodies which existed at that time.) The locus of authority in the churches of Orthodoxy is found in the canons of the ecumenical councils.

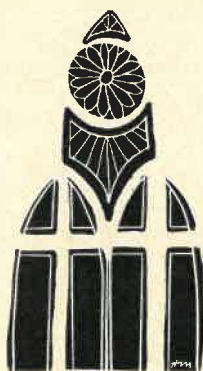
For a somewhat diversified group, the Protestant denominations, the locus of authority has been the Holy Bible. The Bible is the word of God. It is, or contains, the divine revelation, and under the guidance of the Holy Spirit becomes God's word today. We have the living Bible. Questions of faith and morals are answered in terms of, what saith the scripture?

For a small group the locus of authority is within themselves, the inner light. This inner light may be the Holy Spirit or one's own conscience.

Where does PECUSA fit into all this? *Mirabile dictu*, you will find individuals accepting, with slight modifications, any one of these answers to the problem of authority in the church. This is a manifestation of Anglican comprehensiveness.

But where is the locus of authority in official PECUSA; General Convention? Executive Council? House of Bishops? Before an answer, a bit of history. Our

spiritual progenitor, the Church of England, was an integral part of Latin catholicism for almost a thousand years. During this period, the pope was the locus of authority in *Ecclesia Anglicana*. But that changed. King Henry VIII, of unhappy memory, became the head of the Church of England, "as far as God's law doth allow." Since he was the head, he decided how far God's law allowed. The monarch replaced the pope as the locus of authority in the Church of England. The convocations, etc., were merely window dressing. The power was in the monarch. When



the monarchy lost its power, the locus of authority in the church passed to the parliament. Parliament decided changes in the Prayer Book. On the basis of *lex orandi, lex credendi*, parliament decided the faith of the Church of England.

PECUSA has never had this close relationship with the state, but there exists an attitude of moral dependence upon the state. Consider the moral problems which

have agitated PECUSA during the past 15 years. You soon discover that PECUSA has followed the lead of the secular state. Kennedy's civil rights program — South Bend. Johnson's great society — GCSP. The equal opportunity amendment — the Philadelphia affair. Government officials disregard the law of the land (Watergate) — bishops disregard the law of the church, or at least ignore it.

John Henry Newman was right. He should be canonized, if for no other reason than that he discerned what the Church of England had become. Charles Gore was a light which burned brightly, but burned out. I should have learned something from the fact that he resigned his episcopate.

Where is the locus of authority in official PECUSA? It is in the secular state. We simply reflect in General Convention the current ideas of secular government. As noted above, members of PECUSA locate their authority in other places, but they do this as individuals or groups.

I think that as a result of the next General Convention some members of PECUSA will conform to those religious traditions whose doctrine of authority approximates their own. Others who feel as they do, but who are not willing to break away from official PECUSA, will enter into spiritual communion (an extension of spiritual communion as taught by rubric on p. 323 of the Book of Common Prayer) with one of these traditions while remaining essentially as congregationalists in PECUSA.

(The Rev.) WALTER G. HARDS
Baltimore, Md.

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ASSAULT

Continued from page 11

all means be allowed to run its course. The church will deal with that in its own unique Anglican way.

The violation of order, however, can not be ignored whatever the rationalization. It is too much to expect of the church that the attack on its order, the binding that holds the seams together, should be sustained without rebuke or tolerated without censure. The attack gathers momentum. Bishops have ordained contrary to good order and the canons; others are making threatening noises in the same vein. The attack has found lodgment in at least one seminary, is being supported by a clutch of standing committees, and is spilling over into the parishes. We shall soon be faced with the prospect of diocese declaring itself out of communion with diocese. Unless the assault on catholic order is repelled, we can expect fragmentation of the body.

The point is often made that it is better to obey God rather than the canons. And so it is! If the known will of God is contrary to the canons, then the canons must yield. This is so obviously true, so consistent with the witness of our Lord Jesus Christ, that one would be hard put to

find anyone to disagree, even in the ample bosom of the Episcopal Church. But having said it, where does one go from there? How is one given *carte blanche* from God? Who is to authenticate the message? Shall we then abandon all attempt to come together in the body of Christ in an orderly way? Shall we leave every person to his own devices and to his own private inspiration? Or shall we put all this into the hands of a special elite—say, a group of bishops above the canons that the rest of us mortals located somewhere on the slopes of Mt. Zion and not on the summit with the elite are expected to follow? Shall we embrace a free church polity and abandon all attempt at catholic order?

Without succumbing to ecclesiastical chauvinism, it can be affirmed that there is something worth preserving in our Anglican heritage. Over the years Anglicanism has made its share of mistakes, but it has also acquired a marvelous resiliency, a subtle and striking capacity to heal deep and bitter wounds. To appreciate this perhaps one must dwell within its habitations, hold a tender love for it, and meet the risen Christ within it. This unique gift is one of many blessings from God. Like a mystery, it is confusing to those not living in the Anglican tradition and often even to those who are.

Given this historic capacity for healing, it must also be emphasized that we should not fall prey to the temptation to push it too far. Some wound might be fatal. It is possible that we are now being pushed along that path by those who are actuated by what they sincerely conceive of as noble and holy causes. To push the church by disrupting its order before the doctrinal implications have had proper exposure could be fatal to the Episcopal Church.

True, if the worst occurs, God's work will be done. He will not be left without witness. *Laus Deo*, the gospel is not dependent upon the survival of the Episcopal Church. We are only a small facet of the great coruscating mosaic of the church.

Should Anglicanism perish, however, without its unique heritage being incorporated in some tangible way into the church at large, it would be a pity. Something precious would have been lost, and we all would be spiritually impoverished by that loss.

The blows that have been struck against the order of the Episcopal Church, if they are the harbinger of more to come, may well be terminal if they are not repelled with resolution. The Episcopal Church requires catholic order to provide the forum to debate apostolic doctrine.

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

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PRIEST, loves God and His Church but computer gives no replies, near broke but faith there is a church someplace. Reply Box K-211.*

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

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PRIEST, 51, ordained 1964, married, former architect, daily celebrant BCP Catholic, currently five year rector of good parish in small town with heavy Puritan atmosphere, needs change. Anywhere near or in a large community. Rector/vicar/assistant. Father Goller, P. O. Box 548, Shawnee, Okla. 74801.

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GO TO CHURCH THIS SUMMER!

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

BIRMINGHAM, ALA.

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

LITTLE ROCK, ARK.

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

LOS ANGELES, CALIF. (Hollywood)

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

MARYSVILLE, CALIF.

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

SAN DIEGO, CALIF.

ST. LUKE'S 3725—30th St.
Sun 8 HC, 10 Cho Eu (1S, 3S, 5S), MP (2S, 4S).
Sun 10 S.S. & child care, Wed 11:30 HC

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
The Rev. Richard S. Deitch, r
Sun Masses 9, 11; Daily (ex Fri & Sat) 7:30, Fri &
Sat 9; HD 6:15; HS Fri 9:30; C Sat 9:30-10:30 &
by appt

ALL SAINTS' 1350 Waller St. near Masonic

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

DENVER, COLO.

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

DANBURY, CONN. CANDLEWOOD LAKE

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

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun HC 8, Summer Ch S 10, Service & Ser 10; Daily
10; HC Wed, HD, IS & 3S 10

ST. GEORGE'S

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

ST. PAUL'S

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

COCONUT GROVE, MIAMI, FLA.

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

JACKSONVILLE, FLA.

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

LANTANA, FLA.

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

PINELLAS PARK, FLA.

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



CHURCH OF ST. JAMES OF JERUSALEM
LONG BEACH, L.I., N.Y.

ATLANTA, GA.

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

BELLEVILLE, ILL.

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

CARBONDALE, ILL.

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

CHICAGO, ILL.

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

FLOSSMOOR, ILL.

ST. JOHN THE EVANGELIST Park & Leavitt
The Rev. Haward William Barks, r; The Rev. Jeffrey
T. Simmons, c
Sun HC 8, 9, 11; Daily HC, Hours posted

SPRINGFIELD, ILL.

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

DODGE CITY, KAN.

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

HARRODSBURG, KY.

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

BOSTON, MASS.

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

SPRINGFIELD, MO.

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

FALLS CITY, NEB.

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

OMAHA, NEB.

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

LAS VEGAS, NEV.

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

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; IS, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

GO TO CHURCH THIS SUMMER!

(Continued from preceding page)

BEACH HAVEN, N.J.

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

BRICK TOWN, N.J.

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

HELMETTA, N.J.

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

NEWARK, N.J.

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

SANTA FE, N.M.

HOLY FAITH 311 E. Palace Ave.
Rev. Donald L. Campbell, r; Rev. W. J. Marner, c
Sun 8 & 10; Thurs 10; Fri 12:10

BROOKLYN, N.Y.

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

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

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

NEW YORK, N.Y.

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

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

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

EPIPHANY 1393 York Ave. at E. 74th St.
Ernest E. Hunt III, r; William Tully, c
Sun 8 & 12:15 HC; 10:30 HC (1S & 3S), MP (2S & 4S). Daily 9 MP

SAINT ESPRIT 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.

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

The Living Church

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

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, 10, 11 (High), 5; EP & 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

JOHN F. KENNEDY AIRPORT
THE PROTESTANT CHAPEL Center of Airport
Marlin L. Bowman, chap
Sun Eu 1 followed by Happy Hour

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

TRINITY PARISH

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

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

ST. AUGUSTINE'S 333 Madison St.
The Rev. Harry Yann Nevels, v
Sun HC 8:30, 10:30, 12:30 (Spanish)

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

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

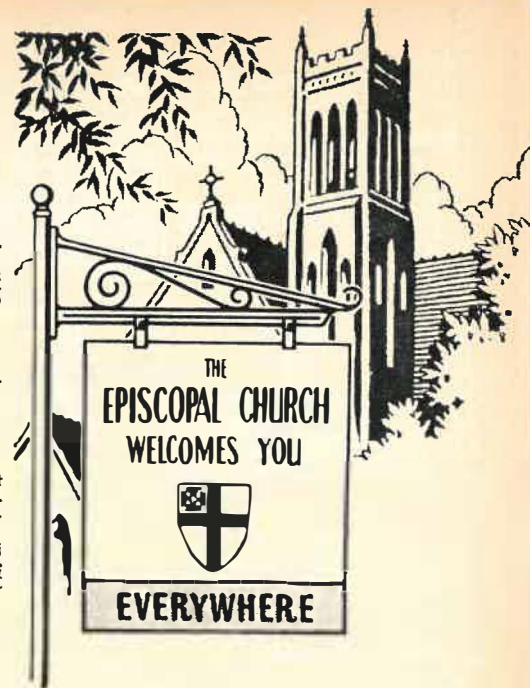
ST. PAUL'S Broadway at Fulton
The Rev. Robert C. Hunsicker, v
Sun HC 8, 10; Daily MP HC 8; Mon-Fri HC 12:05, 1:05, EP 3:30. Sat EP 1

UTICA, N.Y.

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



ST. JAMES' CHURCH
DANBURY, CONN.



PHILADELPHIA, PA.

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

PITTSBURGH, PA.

GOOD SHEPHERD "A Historic Landmark"
Cor.: 2nd (Pa. Rt. 885) & Johnston Aves., & Gertrude St.—Hazelwood
Sun H Eu 8:30 & 10:15 (Sung). Weekdays as anno

VALLEY FORGE, PA.

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

CHARLESTON, S.C.

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

MYRTLE BEACH, S.C.

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

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Road
The Rev. James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5; Daily MP & Eu 6:45 ex Thurs 6:15; Also Wed & HD 10; EP daily 6; C Sat 1-2, 4:30-5:30

HOT SPRINGS, VA.

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

RICHMOND, VA.

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

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