

The Living CHURCH

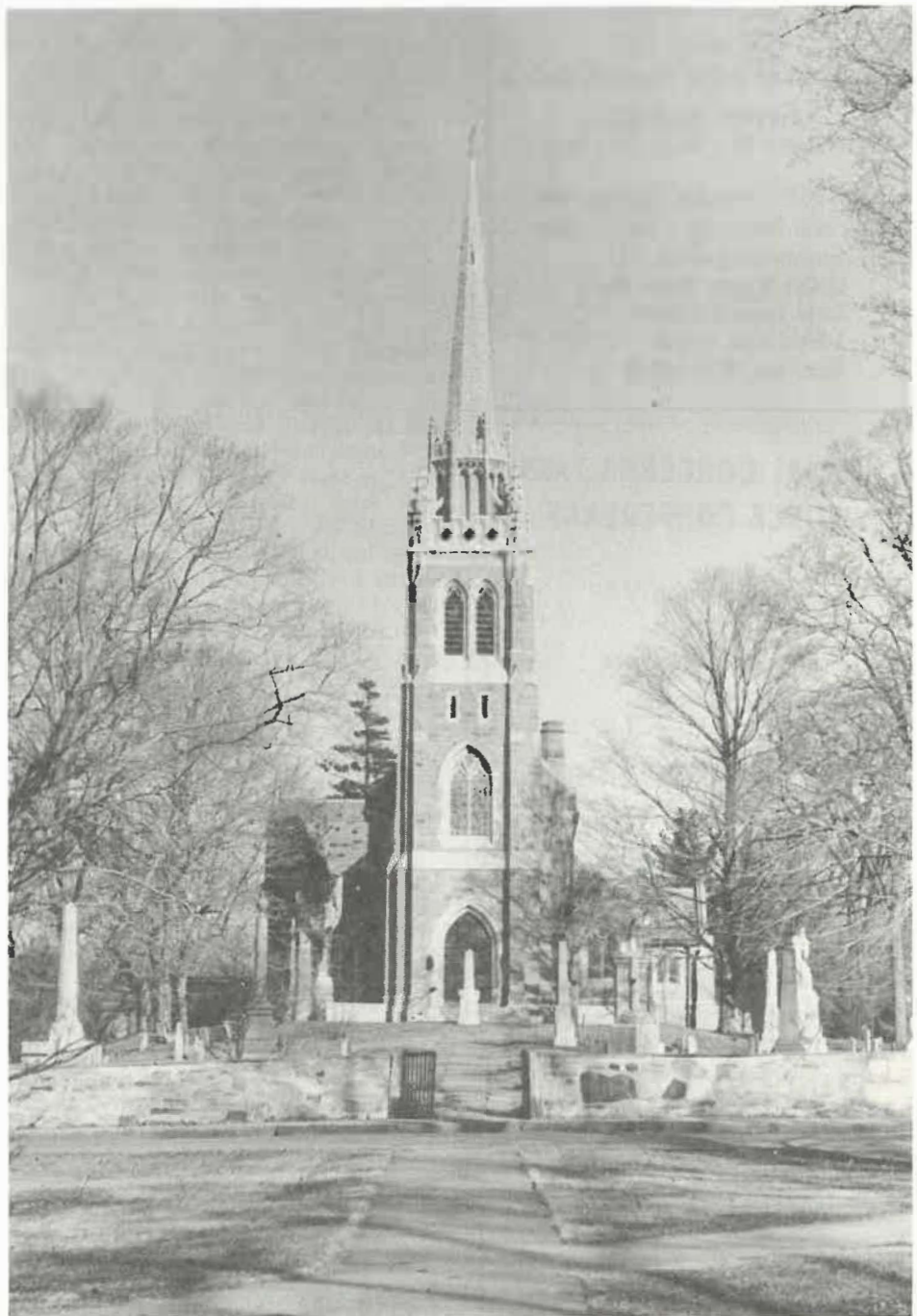
The Easy Discipline

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PECUSA and the Lord's Business

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St. Paul's Church, Norwalk, Conn.:
Founded in 1737, five structures
have served its people [see p. 2].





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AROUND & ABOUT

With the Editor

It must have been forty years ago that I copied out the following passage in my notebook from something I read at the time. I've long since forgotten the source, and had almost forgotten the now crumbling old notebook. This item seems worth recalling in this bicentennial year. It reads:

"When the first American round-the-world flyers were in India, the officers of the Royal Welsh Fusiliers held a banquet in their honor. I was invited also, and toward the end of festivities was called upon for a speech. I laid it on thick: a rehash of the American Revolution, then decades of eternal friendship; hands-across-the-sea, blood-is-thicker-than-water stuff. My peroration was punctuated by frequent "Hear-hears," but when I had finished one officer wrinkled his brow and said: 'But I say — just what was the ruddy war between England and America? My word! I never heard of it.'

" 'It really wasn't a war, laddie,' a brother officer explained. 'America was a colony then and objected to paying some taxes or something, so one of the Georges — I've forgotten which — sent some soldiers over to collect them. But he soon needed the soldiers for a war with France or somebody and brought 'em back home. Then he was so busy he decided the colonies weren't worth bothering about and told them they'd have to jolly well stand on their own feet from then on.

" 'The colonists objected to being kicked out of the Empire, and fired on a few blighters at Bunker Hill or some place near Chicago, and the King got mad and brought the rest of the troops home. Nothing to it, really!'

Reflection upon the holy gospel for Epiphany 7 (Cycle B, trial lectionary), the story of the healing of the paralytic at Capernaum (St. Mark 2:1-12): The friends of the cripple had brought him to Jesus with confidence that he would be given instant healing. It was confidence rather than faith; and there's quite a difference. Confidence has already decided what's going to happen. Faith leaves it to the Lord to decide what will happen.

When Jesus began by saying "Son, your sins be forgiven you" rather than "Rise up and walk" the friends of the cripple were surprised and disappointed. But the cripple himself was

not. He knew that he would not be whole until he was both forgiven and bodily healed. Our Lord gave him the two necessary liberations in the order that he did — first the forgiveness, then the healing — because there is no complete healing until there is forgiveness.

Two comments on forgiveness come to mind. One by George Adam Smith: "The forgiveness of God is the foundation of every bridge from a hopeless past to a courageous present." The other by Oscar Wilde, in *A Woman of No Importance*: "The only difference between the saint and the sinner is that every saint has a past, and every sinner has a future."

The Cover

St. Paul's Church, Norwalk, Conn., founded in 1737, was originally served by missionaries, and was the first church in America to be consecrated by Bishop Seabury.

Through all the years since its founding, St. Paul's has occupied the same plot of ground fronting on Norwalk's historic colonial Green. Five structures in turn have served its people. Four of them were wooden, of which the third was burned by the British in 1779. The present structure is stone in gothic style.

Among the 29 rectors who have served St. Paul's were Jeremiah Leaming, (who was originally chosen to seek consecration as bishop but whose ill health forced him to decline, so the choice fell on Samuel Seabury); William Smith, who composed the "Office of Institution of Ministers" now found in the Book of Common Prayer; Jackson Kemper, who went to his work as Missionary Bishop of the Northwest from St. Paul's; and William Cooper Mead, one of the national leaders of the church during his 43 year rectorship in the 19th century.

Since 1909 St. Paul's has been an Anglo-Catholic parish. The present rector is the Rev. Timothy E. Campbell-Smith and the assistant is the Rev. Richard G. Coppola. The services schedule at St. Paul's may be found on page 15.



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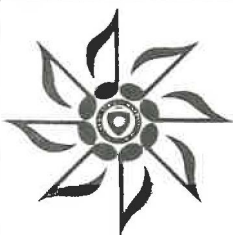
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were a "human cause" club? What ever happened to the cause of Christ?

Indeed we do have a choice in everything we do, no matter what our inclination — alcoholism, obesity, gambling, carousing, to name just a few. It may be a strong inclination, but if we study the lives of St. Francis and St. Augustine, to name just two saints, we know we have a choice either to overcome or to condone our lust in any area of life. The choice is complete "turn over" to Jesus Christ and, as our confirmation vows state, "to follow Jesus Christ. . ." (or is this now also obsolete?) remembering that while he loved the sinner, he rejected the sin, and always challenged the sinner to "a new life."

Obedience to God the Father through surrender to Jesus Christ his Son, with the consciousness of the Holy Spirit's power and guidance is what it means to be a Christian."

Under what authority does Bishop Moore act on his own?

LORRAINE C. MURPHY
Merced, Calif.

GC and God's Will

As a priest elected by his diocese to attend his first General Convention I was interested in your editorial "Our Blessed Non-Possession" [TLC, Feb. 8].

I do not believe that I am fooled into thinking that General Convention will ever express the will of God very well in any matters. I am also not fooled by thinking that the church catholic has much of a record in expressing to our world the will of God.

We do, however, belong to a church

which attempts to be democratic. I do plan to live with whatever decisions come out of General Convention because those decisions will at least reflect in some way the "mind of the church." Because of my ordination vows I have decided to care what my church thinks with the full knowledge that what it thinks may indeed not be the will of God, and even more important, I have decided to care what it thinks even though the vote may not go my way.

(The Rev.) PATTERSON KELLER
Christ Church

Cody, Wyo.

The Orthodox View

How full of charity, loving concern and wise admonitions is Thomas FitzGerald's article "An Orthodox View on the Ordination Question" [TLC, Feb. 8]. He has done the Episcopal Church a great service by reminding us that we have a responsibility to the entire church catholic and not just our own branch of the same.

I appreciate very much the able efforts of Mr. FitzGerald which have demonstrated so well the deep concerns of many in his "elder brother" communion for the problems which plague Anglicanism.

We hope that our Orthodox brothers will keep us in their prayers.

(The Very Rev.) A. HARRISON LEE
Christ Church
Dallas, Texas

Correction

Let me make a correction in the news story from Jerusalem [TLC, Feb. 8].

In the sixth paragraph the Rt. Rev. Hassan Tafti is mentioned. His family name, Dehqani, was left out of the article. He is known as Hassan Dehqani Tafti. Tafti is the place from which he came. It is as though you were referred to as the Rev. Dr. Carroll Milwaukee. In addition, it is stated at the end of the article that both he and the Bishop of Egypt are Arabs. Both of these men come from Muslim countries, but an Iranian (Persian) does not want to be known as an Arab.

(The Rev.) C. L. PICKENS, JR.
Annisquam, Mass.

{ Our misinformation came from
} several news sources. Ed.

"This Fragile Earth"

In the article in which Harold R. Brumbaum ably and persuasively presents the excellencies of the Rite I eucharist in the Draft Proposed Book of Common Prayer (TLC, Feb. 15) he also makes a few critical remarks about some of the contemporary language used in other services in the Draft

Book. Objecting to some of this language as "highfalutin'" he cites as an illustration these six words, "this fragile earth, our island home," which are found in Eucharistic Prayer C, one of the optional eucharistic prayers for use in Rite II.

My own reaction to these six words is that they are an illustration of simple eloquence and of how the prayers of the church should illuminate and be illuminated by the life experiences of the people. Cranmer would not have thought of them, and neither would those who revised the 1928 Prayer Book. Not until ecological concerns became part of the public consciousness, exhaustion of resources and extinction of species part of our thought and experience would it have occurred to any liturgist to use the adjective "fragile" to describe the earth. Now in 1976 and for the foreseeable future "fragile" is an accurate adjective to use. It is not likely to become less appropriate as the decades and centuries pass.

To call the earth "our island home" would not have occurred to any earlier liturgist either. In the past few years the astronauts have shown us a view of the earth surrounded by the dark empyrean infinitude of space. Our island home will not seem less insular as space exploration continues.

"This fragile earth, our island home," six simple words yet freighted with the experiences and understandings of the past few years which have altered forever part of our understanding and appreciation of God's creation.

From the perspective of style and language these six words also illustrate that contemporary writing can be eloquent in its simplicity. Note the balanced speech rhythm of the syllables, four in each phrase with the two syllable word in the middle. Note that Sir Winston Churchill's dictum is followed in that as he said and demonstrated in his speeches true eloquence in English uses simple, short, old, and common words.

To me these words are succinctly eloquent, and, though rich with far ranging implications, quite clear in meaning. I welcome them and what they say to the liturgy.

(The Rev.) EMMET GRIBBIN
Tuscaloosa, Ala.

Old-Time Sin

Your editorial [TLC, Feb. 1] asked if Mrs. Alison Cheek spoke for a new-time religion when she told *Time* magazine how she managed to work up a feeling of resentment at her own earlier gratitude for seminary assistances on her behalf. Instead of new-time religion, this ought to be pegged for what it is. Old-time sin.

April 4, 1976

Rushing to the resentment of one's own earlier gratitude is the old-time sin committed by some professional people who, a few years after graduation from professional school, divorce the spouse who labored for the groceries and tuition and made graduation possible. At first there was gratitude and a sense of partnership between them. Then, with a certain suddenness, gratitude turned to resentment. Why? Because the post-graduate ego fattened too quickly on a new-found recognition, and that recognition began to whisper to the ego, "Don't tolerate weaknesses — any weaknesses — especially in yourself — you are the king!" Old-time sin.

It's a tragedy to see that happen to a professional person. But when it happens within one professing vocation to any holy order, one is driven to question, or the proper bishop ought to be driven to question, whether a real vocation has yet developed.

(The Rev.) PAUL W. PRITCHART
Church of the Incarnation
Dallas, Texas

Permissiveness

Let me say how much I admire your recent editorial on Sara Jane Moore and Judge Conti [TLC, Feb. 8] and your "Around and About" on the "cult of anti-permissiveness." The humanness shining through these two pieces is inspiring.

You have what sometimes seems a rare gift among us, that is, the ability to keep your eyes on reality at a time when the cant coming from both left and right would engulf us all.

MICHAEL HEFNER
Lincoln Park, Mich.

• • •

Re your comment on permissiveness: Right on!

I read your article just having heard a radio broadcast that Pittsburgh's Mayor Flaherty was lowering the boom on massage parlors where members of the opposite sex of the client were masseurs/masseuses.

It reminded me of some years ago when I was in Badgastein in Austria and went to a great public bath, a marvelous one, which the whole populace obviously enjoyed, a family affair indeed. When I inquired about a massage, I was informed that a masseuse would be ready in half an hour. I was abashed and a little embarrassed and said that in the U.S. men massaged men and women massaged women. The lady at the desk looked at me peculiarly and said "Over here, we think that is abnormal." *O tempora, O mores.*

(The Rev.) JOHN BAIZ
Calvary Church
Pittsburgh, Pa.

Is the church anti-female?

When it comes to equal opportunity, are religious institutions just as conservative as secular groups? Or have women themselves failed to seize opportunity as it's arisen?

IN BUT STILL OUT is an outstanding new book that discusses these provocative issues. Starting with a chronicle of power twice won and lost by women in The United Presbyterian Church, IN BUT STILL OUT goes on to raise important questions about women's future role in many contexts.

In conclusion, the book explains the dynamics of power play in general — what happens between those in power and those not in power.

Written by the Director of Cultivation, Church Women United, IN BUT STILL OUT is an essential volume for men and women seeking more justice, relevance, and equality of opportunity in their churches.

IN BUT STILL OUT

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SEMINARIES

Women May Dominate Enrollments

Women now constitute almost 50% of the enrollment at some seminaries and divinity schools in the Boston area.

At Harvard Divinity School and Boston University's School of Theology, the number of women students stands at 40% and is rising, according to a *Boston Globe* survey.

Women comprise nearly half the student body at Andover Newton Theological School and about 30% at the Episcopal Divinity School (EDS).

The *Globe* study said that the "startling" rise in women students is forcing administrations to reconsider the whole concept of the ministry.

"Women are making their presence felt across the board here," said Prof. Harvey Cox of Harvard Divinity School. "If someone was against the ordination of women, they wouldn't say it around here."

The Very Rev. Edward G. Harris of EDS said that the increase in women students "obviously has raised the consciousness level about women's role in the church and the ministry."

Four years ago, the total enrollment of 2,000 in the Boston Theological Institute's consortium of nine seminaries included 125 women. Now there are 500 women enrolled, including 125 blacks, the *Globe* reported. Most of the seminaries in the consortium have women's caucuses.

Among the students at EDS is Katherine B. L. Mead, 48, widow of the late Bishop of Delaware, William H. Mead. She entered the seminary 18 months ago. "For me, it's been such a long wait," she said. "I've always wanted to go into the ministry."

"My fantasy was always that we would be priests together," she said referring to her husband, who died two years ago.

In Baltimore, Rotha Allain, 25, a onetime Baptist who is married to a Roman Catholic, is studying for holy orders at the Inter-Met Seminary and working with a racially mixed congregation of the American Lutheran Church.

Her studies require 40 hours of field experience and one day of classes each week during her first year at seminary. Mrs. Allain, who is black, said she

could have worked with an Episcopal Church congregation but she felt "it would be easier to serve at a church whose national body approves of women in the ministry."

As a Baptist teenager she was active in youth work. But then she became discouraged in that church and left, she said, in part because the church trustees rejected pool tables in a proposed youth center at the church.

After she became an Episcopalian she was a youth representative in the Diocese of Washington.

At Faith Lutheran Church in the Baltimore area, she preaches, visits the sick, and assists with the two gospel choirs.

Yale Students Hold "Fast" as Protest

Students at Yale Divinity School together with faculty members staged a "eucharistic fast" substituting water for wine in an effort to express concern over the inability of women to be ordained into the priesthood of the Episcopal Church.

The interdenominational service, which closed with the passing of cups of water among those in the congregation, was a compromise. Some students had wanted to invite the Rev. Eleanor Lee McGee, a member of the Washington 4, to officiate at a regular weekday communion service, but others objected on the ground that such a move would stir a dispute because it ignored Episcopal Church order.

In December, the school's worship committee voted against inviting Mrs. McGee, an alumna of the Divinity School, on the basis that it would trample on the sensitivities of opponents and perhaps set an unfortunate precedent for meddling in church affairs, a practice that Yale, an interdenominational school, has tried to avoid.

After an open forum in January, students accepted the idea of a "eucharistic fast," as a way of balancing the demand for a show of support for women seeking ordination as priests with the need to respect the desire of others to avoid a clash with conscience and church authority.

Some were pleased with the outcome. Some were not.

The Very Rev. J. C. Michael Allen, dean of Berkeley Divinity School, an affiliate of Yale, was principal liturgist

at the service. He said the whole issue had presented him with a "mess."

He said that as a priest who believes "they should be priests, I care a lot for the women I'm educating. As dean of an Episcopal school, I have to say 'no.'"

"It's not that I'm afraid of civil disobedience, but I'm bound to be responsible. My commitments are divided," he said. "I cannot do what I want to do."

HAWAII

Layman Nominated for Episcopate

Nathaniel Restcome Potter, Jr., 51, senior warden of St. Andrew's Cathedral, Honolulu, has been nominated as Bishop of Hawaii by Wayne S. Hansen, also of Honolulu.

The nomination, which was made by letter to the Very Rev. Herbert N. Conley, dean of St. Andrew's, was not sent on to the election committee. However, the dean said, Mr. Potter's name could be submitted on the first ballot of the convention that will be held "sometime in April," to elect a successor to the late Rt. Rev. E. Lani Hanchett.

Title Three, Canon 14 of the Constitution and Canons for the Episcopal Church reads that a man may be consecrated bishop if there is "evidence of his having been duly ordained deacon and priest."

Dean Conley said the possibility of Mr. Potter's being elected bishop is remote. A majority of all diocesan Standing Committees would have to approve his election. That has about "as much chance of happening as the proverbial snowball on Oahu," the dean said.

The election process committee, meanwhile, is working on a list of 41 names of those who have agreed to be considered. Seven of the men are in Hawaii at the present time. Of the others, the Rev. John J. Morrett of Columbus, Ohio, seems to have had the most experience in Hawaii. He was founder and rector of Holy Nativity Church, Honolulu, from 1949-62, and was then dean of the cathedral for eight years. But the entire list represents a broad crosscut of church life — mission, parish, cathedral, school, seminary, diocese, chaplaincy, and episcopate.

(A layman was once elected to the episcopate. Ambrose, a lawyer in the

Roman courts, was not even baptized when he was elected Bishop of Milan. On the death of Bishop Auxtenius of Milan, the orthodox laity demanded that Ambrose be consecrated to succeed him. Ambrose accepted. He was baptized, ordained deacon and priest, and consecrated. He became an outstanding preacher and prolific writer. Not the least of his influence was his part in the conversion of Augustine.)

NEWARK

Coadjutor Elected

At a convention held in Newark on March 6, the Rev. John S. Spong, 44, was elected bishop coadjutor of the Diocese of Newark. He had a majority of votes on the seventh ballot.

Fr. Spong, who is rector of St. Paul's Church, Richmond, Va., was one of eight candidates for the episcopal office. His closest competitor was the Rev. Thomas Carson of Greenville, S.C.

Several weeks before the election, seven of the candidates met in Saddle Brook, N.J. with some 700 communicants of the diocese to discuss various church policies.

Three of the nominees are in the Diocese of Newark — the Rev. Frs. Herbert A. Donovan, Jr., Robert H. Maitland, Jr., and David M. Gillespie. The others were the Rev. Frs. G. Harris Collingwood, Boston; Donald M. Hultstrand, Lancaster, Pa., and Joseph A. Pelham, Rochester, N.Y.

There are 70,000 Episcopalians in the diocese, but membership has declined 19% during the past 20 years. The number of parishes has declined from 148 to 135. The present budget has a \$36,000 deficit.

The Rt. Rev. George E. Rath, Bishop of Newark, who plans to retire in 1978, called for a coadjutor this year so that his successor may become familiar with the diocese before the transition.

In the election for coadjutor, 90 clergy of 161 voting and 233 laymen of 351 voting cast their ballots for Fr. Spong — necessary to elect, 81 clerical and 176 lay votes.

WASHINGTON

Dead Fetuses Sold

An investigation by *The Washington Post* has revealed that two departments at the District of Columbia General Hospital sold dead fetuses to a commercial firm over a two year period without the knowledge of hospital officials or the parents concerned with the fetuses.

The obstetrics and gynecology department (OBGYN) received \$3,532 from Flow Laboratories in Rockville,

Md., for fetuses and fetal organs provided from 1972 - through mid - 1974, according to the *Post*.

Earlier the hospital's pathology department received more than \$68,000 during the past decade from commercial firms for organs removed during autopsies on fetuses, still born babies, and dead premature babies.

The paper also reported that three pathology department doctors received \$2,600 to \$4,700 each from commercial firms.

An investigation has been ordered by the District's division of municipal audits.

Dr. Frank Bepko, head of the OBGYN department and a Roman Catholic, said the majority of fetuses sold were the products of miscarriages; but some were the result of late term elective abortions. He does not do abortions, himself.

Flow Laboratories which paid about \$75 per fetus, used the various organs and parts to produce cell cultures, which it, in turn, sold to medical pharmaceutical researchers and firms, the *Post* reported.

The *Post* investigation showed that the departments did not seek permission from the parents involved but instead told them that the "tissue" would be disposed of in some fashion.

The transactions were stopped in mid-1974, Dr. Bepko said, "because of the Edelin case." (Dr. Kenneth C. Edelin of Boston was charged with manslaughter in the death of a fetus and was convicted in January 1975.)

The *Post* quoted Dr. Bepko as saying: "We had to get rid of them (the fetuses). What I'm going to have to do now is have the patients sign for a funeral or disposal by incineration . . .

"We're going to have to sit down and decide how to handle the problem."

ORGANIZATIONS

CAM Repudiates Threats of Schism

The Coalition for the Apostolic Ministry (CAM), an organization of Episcopalians opposed to the ordination of women to the priesthood and episcopate, has issued a statement disavowing any intent to separate from the Episcopal Church if the General Convention authorizes the ordination of women.

The statement in full reads as follows:

"The Coalition for the Apostolic Ministry has attempted to present the case for maintaining the apostolic ministry in the Episcopal Church with clarity and with charity. CAM remains convinced, through five years of argument and rebuttal, that bishops and priests share the priesthood of Jesus the

Christ in a unique way; that the consistent practice of the church catholic indicates the critical symbolism of this by admitting only males to these offices; and that this is indeed a matter of revelation.

"General Convention '76 will be a watershed. There certainly will be a vote and CAM's position will be maintained — or overturned — within the Episcopal Church. We do not know what precise form the vote will take. We do know it will cause pain. There certainly will be no 'winners'; Christian charity demands that there be no 'losers'!

"Reconciliation is rarely easy. Even thoughts of it in the 'heat of battle' are nearly impossible. The best contribution that can be made now is to withhold threats, threats of creating some 'continuing Episcopal Church' or of changing present practice by some unilateral decision of individual bishops. This is not to counsel 'wishy-washy' acceptance; it is to counsel: *stay* and *work* and *pray* within the Episcopal Church! Only thus can reconciliation be reached.

"CAM has avoided and will continue to avoid threats (—unless someone insists on interpreting our intention to stay in the Episcopal Church as a threat!). This is what we understand Bishop Atkins, Bishop Sheridan, Bishop Terwilliger, and Bishop Witcher (to name only four among many) to be saying. This is what CAM intends!"

CONFERENCES

Asiamericans Meet

At the third annual conference of Episcopalians of Chinese, Korean, or Japanese backgrounds, held in San Diego, the Rev. Joseph Kitagawa, Episcopal priest and dean of the University of Chicago Divinity School, told the gathering that human identity should be based on personal vocation and calling rather than on such inherited characteristics as race, color, and ethnic backgrounds.

He warned them that "it is easy for humans to see God's presence only in temples and not in such great areas of life as economics and politics."

The history of the Christian church, he said, could be called a "captive betrayal" of God's calling because "the Christian community has been fractured along so many lines."

"Our primary identity is as Christians," Dean Kitagawa declared. "The Episcopal Church is only a house we happen to inhabit. Our permanent home is the kingdom of God."

Other speakers included the Rev. Frs. Richard J. Anderson, Winston Ching, John Huston, George Lee, Albany To,

Robert Tsu, John Yamasaki, and S. Michael Yasutake.

Welcoming the Asiamericans to the conference was the Rt. Rev. Robert M. Wolterstorff, Bishop of San Diego. Also taking part in the meetings was the Rt. Rev. Robert H. Cochrane, new Coadjutor Bishop of Olympia.

The 120 conferees honored the Rev. Canon James Pun for his work in promoting a program that is now the Episcopal Asiamerica Task Force (EAST).

A native of Hong Kong, Canon Pun was ordained to the priesthood in 1952 and served churches in South China, Hong Kong, and North Borneo until 1968, when he was received in the Episcopal Church. He was named vicar of the True Sunshine Mission in San Francisco that same year, and since 1973, has been rector of the congregation.

HUMAN RIGHTS

Hospital Wants Comatose Patient Evicted

Administrators of a Gainesville, Fla., hospital are planning court action to have a comatose 18-year-old evicted.

James Bates has been in the University of Florida Shands Teaching Hospital since last May, when he was injured in an automobile accident. Surgery was performed in December, and hospital officials claim that there is no sign of progress now.

The youth's mother disagrees. She said she could see "signs where he's getting better."

Hugh Cunningham, assistant to the university's president, said a court ac-

tion is being planned against the youth's "continual trespassing of the hospital." He declared that Mr. Bates "is taking up critically needed space in the neuro-surgical unit of the hospital, and they have done all they can do for him."

E.G. Musleh, attorney for the youth's parents said they owe the hospital \$26,000 and nearly \$5,000 to doctors. "Now they say he's got a 1% chance of living," Mr. Musleh added.

CHURCH OF ENGLAND

"Financial War" on South Africa Stepped Up

The "financial war" waged by Britain's churches against the racist practices of the South African government is being accelerated.

An announcement from the office of the Church of England's Central Board of Finance said the remaining stock in Consolidated Gold Fields had been sold. The mining firm is the largest British employer of African labor in South Africa. It has been criticized for its alleged practice of racial segregation and accused of grossly underpaying its black workers.

The board's action is now in line with that of the church commissioners, who, in managing assets of the Church of England, avoid investing in companies dealing wholly or mainly in South Africa.

The commissioners, who have substantial investments in the Midland Bank, one of Britain's "Big Four," followed other Christian organizations by announcing that at the bank's annual meeting, they will vote for a

resolution calling on the bank to stop lending money to the South African government if it should receive "an unsatisfactory response from the bank."

Midland Bank officials have said that as an international banking group "we do business in virtually every country of the world to the benefit not only of our shareholders but to the British economy as well . . . If we allowed ourselves to be influenced in our business dealing by political views favorable or unfavorable to a particular government our international business would rapidly become impossible."

Meanwhile churches in Britain have been urged to establish a united policy on investment in South Africa as quickly as possible.

Doctrine Report Released

The "first and fundamental loyalty of the Christian conscience must be to truth . . ." according to a report published in London as the completion of the work of the Doctrine Commission set up in 1967 by the then Archbishops of Canterbury and York.

Entitled "Christian Believing," the report is on "The Nature of the Christian Faith and its Expression in Holy Scripture and Creeds."

One responsible observer called it a nominally unanimous but potentially controversial report.

This is because the 18-member commission — 16 priests, one suffragan bishop, and one layman — produced a unanimous joint report but eight differing individual essays. The Rev. M. F. Wiles of Christ Church, Oxford, was chairman.

The commission was set up by Lord Ramsey when he was Archbishop of Canterbury and the present archbishop, Dr. Donald Coggan, who was then Archbishop of York.

The goal of the commission was defined as to "undertake exploration into God" with honesty and devotion, in an endeavor "to press beyond the confines of what hitherto we have grasped and to move away from places that have become too narrow for us in the light of modern knowledge and experience."

In pursuit of this, the report begins by affirming that "the first and fundamental loyalty of the Christian conscience must be to truth, the truth about God and the universe and the relation between them; a faith which ignores or distorts the realities of life is not worth having."

It rejects the view that theology is "the enclosed garden of remote academics" since "every man who thinks about God at all is, in fact, engaging in theology."

In discussing "the pastness of the



Diocesan ecumenical officers meeting in Calvary Church, Memphis, heard Fr. John Hotchkis, representing the Roman Catholic Bishops' Committee on Interreligious Affairs, discuss the possible effects of ordaining women priests on Anglican-Roman Catholic relations. (Photo by Robert Horine.)

past," the report suggests that "some Christians find the past bearing down like a dark and oppressing cloud on the spirit."

It questions whether one can really be sure that "we are understanding even the words of Jesus of the Gospels in the spirit in which they were originally intended" and it suggests that many ideas from the past, about the substance of Christian belief, are "mistaken."

On the other hand, the joint report acknowledges that, on another view, there may be "an objective quality about the legacy of the past" and that "straightforward statements of fact are not affected by temporal and cultural barriers."

There is argument, it is said, about the "historicity" of the New Testament but "for the Christian community a responsible attitude to the present involves a sympathetic effort to understand the past."

On the nature of religious language, the report refers scathingly to "the chatter of our feeble intellect" when man is confronted by the ineffable transcendence of God. And when it refers to the Bible, the joint report argues that none of the "acts of God" in the Bible, not even the life, death, and resurrection of Jesus, are "unambiguously marked as divine."

Some of the New Testament writers are castigated because "they denounced error with a violence of language that verged at times on the frenzied or the obscene." It is admitted, however, that "the Scriptures do still, even across astonishingly wide gulfs of time and culture, succeed in speaking to the minds and hearts of a great variety of people."

On the Creeds of Christianity, the report says these should be criticized and "exposed to the acids of skepticism."

"Traditional orthodoxy becomes wooden unless it is constantly questioned," it adds. "It is all too easy to construe creeds as qualifying tests to be signed on the dotted line as a condition of entry into the church."

Four different attitudes to the creeds are distinguished and analyzed, but in its conclusion the report argues that it is not enough "to encourage responses of benevolent tolerance" between these totally divergent attitudes. They are bound to generate conflict but "the tension must be endured."

The report was introduced at a press conference at which Dr. Wiles described it as attempting to show people how, rather than what, to believe. He said he hoped the report might get rid of the idea that officially the church expected people to accept certain things while in practice conniving at something quite different.

BRIEFLY . . .

Recent evidences of business immorality point up the need for businessmen and others to undergo spiritual conversion, Harry C. Piper, Jr., told a congregation at St. Martin's by-the-Lake, Minnetonka Beach, Minn. The investment expert, who is a director of the New York Stock Exchange, said changing the system won't do any good, individuals "must change . . . New life can come by turning to Jesus Christ," who gave people "the perfect model of ethics." Conversion, he said, "means a receiving of the Holy Spirit and a turning to God and to Christ — a turning in totality."

Speaking on contemporary spirituality at an ecumenical gathering of 150 Anglicans, Roman Catholics, and Methodists in London, Canon Douglas Rymes of St. Giles' Church, declared we should stop using God as a "problem solver." One of the necessary ingredients for fruitful prayer, he said, is finding time each day "to be still."

Archbishop Marcus L. Loane of Sydney, Australia, has invited evangelist Billy Graham to hold a crusade there in 1979. He said the 1959 Graham crusade had made "a remarkable impact on the city, on all churches, and on an amazingly large number of totally uncommitted people." The Anglican Church benefited from the increased number of men seeking seminary training and missionary service, and the "greatly increased numbers who offered themselves for adult confirmation," the archbishop said.

Statistics on registered legal abortions in England and Wales over the past three years show a decline in all age groups except for girls under 16, for whom there has been a rise of 9%, from 3,243 to 3,526. In 1973, there were 167,149 abortions for all ages; in 1974, 163,117; and in 1975, 140,521. In England alone, 33,873 non-residents had abortions.

Hugh McCullum, former editor of the *Canadian Churchman*, and his wife, Karmel, a free lance writer, have been named by the Anglican, Roman Catholic, and United Churches of Canada to be the staff of Interchurch Project on Northern Development

(Canada's northern regions). All three national churches have issued statements on northern development and native rights, calling on provincial and national governments to suspend plans for major development projects until native land claims are settled.

The Society of Anglican Clergymen in the Diocese of Los Angeles has a membership of over 60 priests, 30 of whom are rectors or vicars of congregations.

The Kentucky General Assembly has passed a bill which removes all references to race from marriage license forms. Present forms give applicants a choice of indicating their race as "white or colored." A request to have the reference to race stricken was initiated by the Kentucky Council of Churches.

As a precaution against crime, a closed circuit television camera is focused on the sanctuary of St. Aloysius Roman Catholic Church, Detroit, to record all activity around the altar during the hours the church is not open to the public.

General Convention "might be well advised to postpone action" on revising the Prayer Book, Bishop Milton J. Richardson told delegates at the annual convention of the Diocese of Texas. That issue and the question of women priests threaten to split the church, he said. He rejected compromise proposals that would allow parishes to continue to use the present Book of Common Prayer if they did not like the one proposed to replace it. He said it was his "guess" that the provision forces would carry the vote, but he urged a "new committee that would hopefully prepare revisions more acceptable to a majority of our laymen." The bishop, who favors the ordination of women, called the irregular ordination of the Philadelphia II and the Washington 4 "regrettable and reprehensible."

Arson is suspected in the fire that destroyed the high altar of St. Luke's Cathedral, Orlando, Diocese of Central Florida. But it is not yet known the extent of damage to the organ pipes located near the altar. Services are being held in the Great Hall while repairs are in progress.

THE EASY DISCIPLINE

By SYLVIA FLEMING CROCKER

Christians believe God's intention in creating human beings was to share his life with us. We also believe that God's life is creative giving, which is usually called love. Our refusal to live this way, and our insistence on *taking*, and on having things *our own way* is what sin is all about. Christ, the new Adam, means to set us free from all that: if we let him have his way with us the dams which our destructive and frightened taking have built will be torn down. Christ is sent to every person, and each of us has several opportunities to say "yes, let it be."

I have believed this more than half a lifetime. But I have to confess that I have secretly wondered and half-doubted that this was really open to all sorts and conditions of persons. Had I not devoted great amounts of time and effort to living the new life? Had I not attended church frequently, tried to pray about it, read theology, made confessions, hated myself the sinner? And yet was I not still frequently uptight and defensive, ill-tempered (some would say arrogant) and moody, a failure at living a disciplined religious life? What then, about people who cared less than I did? How could Christianity really be *the* answer to the human predicament?

About two years ago I began seeing a Gestalt therapist, in part because of a serious conflict I had with my father. Even though this man claimed to be an atheist he showed me enough about the dynamics of giving to enable me to begin to see the New Testament and the Christian life in a renewed light. That is not to say that I was able to *live* the new life in anything remotely resem-

bling a perfected manner, but at least I saw better what to "be on the look-out" for.

A year later, while all of this was still in the digestion process, I made a trip from California to the east coast and up the eastern seaboard, visiting relatives and friends along the way. I found so much unhappiness among these people I had known — much of it due to either poor health, personal conflict, aimlessness, or some combination of these — that I felt depressed and helpless. I wanted to help and yet there was little I could do for the people I cared about, little except to pray for them.

The idea of praying for other people was not new to me. I had done quite a bit of it, and I was convinced that prayer "worked," that prayers were often answered in some form, though I had no idea how. It strained my credulity to believe there were that many "coincidences." I can't say, though, that I prayed for anyone more than I prayed for myself; and yet I was, basically the same defensive person.

As a result of this bitter-sweet journey my prayer list had gotten so long that (1) I had to squeeze prayers in and around various other activities, and (2) I found I spent less time praying about myself. In time, I had much to be thankful for, and I often found myself praising God and sensing his presence.

It isn't true to say that I began to love God more — and in a more intimate way — because he was doing so many things I wanted done, though this is an abiding danger associated with the life of prayer. In passing, I will note that there are two other such dangers: (1) expecting prayers to be answered in a specific manner, and (2) always wanting to *know* if one's prayers have been answered. No, I think what was hap-

pening was that I was actually learning how to put my trust and my concerns in God's hands. I find myself talking to God on my way to work, while I garden, cook dinner, at times when I am studying, or before I go in to teach a class. When I am alone I pray out loud; I found this very embarrassing at the beginning, but it is a great way to keep one's mind from wandering.

I rarely pray about myself any more, and yet, miraculously, I feel less uptight with other people, more willing to reach out to them and to take risks in human relationships. Sometimes I feel an overwhelming sense of joy just to be alive.

Last fall I happened to read a book which made me have the experience of "scales falling from my eyes." The book was *Psychic Discoveries Behind the Iron Curtain* (by S. Ostrander and L. Schroeder, Bantam Books T7864). Here are recounted scientifically studied events which can be explained only in terms of a power (or powers) which has its source in minds. It appears that such power is not available without a certain openness and a kind of confidence which was described by one person as involving the sense of feeling doubt fall from one's shoulders like a cloak. As I read the book I began to feel that God was beginning to let us in on another of his great natural secrets, that mankind is beginning to be ready to understand some of the ways in which he has bound us together into the family of man — when we will let him.

Then it began to dawn upon me that it is the vocation, the calling of every person to care for those people he knows, both friends and enemies; and that this caring will, in the first instance, take the form of offering these concerns to God in prayer. Then with a

Sylvia Fleming Crocker, Ph.D., is currently teaching philosophy at the University of Wyoming, Laramie, Wyo.

*There is a door through which
anyone of any age
can enter the Christian life,
the new life in Christ.*

sense of joy-filled surprise, I saw that this was *the answer*. This is the door through which anyone of any age, any education, health, intellect, economic position, in any geography, with any amount of available time can enter the Christian life, the *new life in Christ*.

What the life of prayer-for-others amounts to in its beginning stage is a "walk-through" of the life of giving. I don't know why it took so long for me to apply to the religious life the same obvious principle which applies to the acquisition of skills and powers in ordinary life: we learn by doing it before we *really* do it. It is true of dancing, swimming, playing the piano, cooking — and nearly everything else — that we have to begin by going through the motions before, and as a necessary means to, the natural doing of these acts. We do them to get the power to do them. Why *wouldn't* this be true of the religious life? Religious experience is not totally other than ordinary experience. Perhaps I had too narrow an understanding of the nature of giving. I suppose I thought, as most people do, that giving always *starts* with giving money, time, working for charities of some sort, etc., and I wasn't ready for much of that. I didn't realize that goodwill and prayer are also ways to give. What I needed was a way to step into the way of God's grace which was compatible with my weakness. These minimal acts of caring for others became a perfect solution to my problem.

The requirements for this beginning really are minimal. The problem with other approaches to the Christian life is that the easy ones are ineffective and the effective ones too hard for most people. A person may want to be a Christian in fact and not just in formality; he may understand that the essence of the Christian life is, through Christ, to

share in God's life. But how? He understands that this life has something to do with the moral life and the care of others. But how? These things are hard; they require time and/or money; if one is shy or afraid to be open with others, that's too bad. And so many people find themselves unable to make the movements. But there need be no time-lag between the moment a person understands that the new life is a life of creative giving and the beginning of its practice. Absolutely everyone knows someone who is suffering, either as a result of something connected with work, their health, or conflicts in their personal relationships. There is nothing to inhibit prayers on behalf of this person. All that is required is a certain rudimentary attitude of good will and at least a tentative desire to become a Christian. These prayers can be offered in the midst of mundane tasks, and at the beginning they require only a few seconds of each day.

Now if anyone sets his or her foot on this path that person ought not be surprised to find several things happening. For one thing, your prayer list will get longer and it will require more time, but you will be better able to handle that as it happens. In the second place, you will eventually discover that other people pray too and you will find yourself praying for some of their concerns and asking them for some of yours. You will also find that this life will begin to cost you some time and money. I once prayed for a neighbor's son who was having a hard time finding himself. One night he appeared at my door and wanted to work around my house as a handyman. I let him paint my house and it took more paint and enough time to exceed the cost of a professional paint job. But it helped the boy get his bearings. I often feel almost compelled

to call far-away friends for whom I have been praying; and it is often the case that there was a good reason for such a call. You must expect to surprise yourself by doing things you never thought you would do: reaching out to people in need, being much more readily available to help others. I was amazed to find myself helping a lonely man in our mission make up his mind to go to Alcoholics Anonymous and then arranging with a mutual friend for his transportation. Another time I shocked myself by arranging with several friends to share the cost of therapy for a friend whose marriage had broken up in a particularly cruel way.

More and more you will feel that something has begun to take possession of your life, that you are participating in the work of a Power that is reknitting the fabric of the world around you. And you will also know very well that this is not some impersonal force but that it is emanating from that Creative Person you are turning toward more and more in prayer. I am beginning to see more clearly what St. Paul means when he says we can't save ourselves by good works but, rather, by trusting God in faith and, *thereby*, letting him transform us. Or, as my aunt, a Baptist, says: We are not reborn *from* good works but *to* them. Many of those good works have been heaped on me. I am well aware that the prayers and acts of kindness of many people have helped me find the way *into* the way of God's grace.

I still feel guilty and hate myself some of the time; I am still defensive on occasion; and I am not always open. Sometimes the deep feelings of hostility I have had in the past toward my father "pay me a visit." But increasingly these visitations of feeling are like an alien guest. I feel less and less touched by them, and they come less and less often. It took many months of prayer on my part for him, whom I hated, before I could bring myself to make another attempt (this time successful) to mend our long-broken relationship. Moreover, I first had to admit to God that I secretly enjoyed the hating, something I had accused my father of! The relationship is now being healed and someday all of these feelings will be gone; at least now they have no practical effects.

So where am I now? Have I "arrived"? No, I still fail to be the full person God intends me to be. But now I can cope with the sense of guilt which comes from falling because I know I am at least in good hands. I am slowly learning how to entrust myself to God. And I feel something coming to birth within me which gives me *hope* that God will finally succeed in teaching me how to share his life — even if he has to fulfill his work in me beyond the grave.

EDITORIALS

PECUSA and the Lord's Business

The Presiding Bishop and other leaders of the Episcopal Church are right in believing that this church is capable of — and called to — a much stronger ministry to the world than it presently carries on through its national church structure. As was reported in our account of the last Executive Council meeting [TLC, Mar. 14], the annual budget for national church program hovers somewhere between 13 and 15 million dollars, year after year, with no substantial progress toward a higher level of giving and therefore of doing. For an American church of more than three million members, and one of the highest per capita levels of wealth among all religious bodies, this church's present performance in ministry and mission to the world is disgracefully modest — a "mini-mission."

If Episcopalians listen seriously to our Lord's various teaching parables on stewardship they cannot fail to get the divine message — that of those servants to whom much is given much shall be required; and, comparing their assets with those of Christians of other bodies, they must recognize that to them much is given.

The church's leaders are preparing to challenge the church's membership in the months and years ahead to raise their sights and their level of support for the church's mission very much higher. There was talk — serious talk — at the last council meeting of lifting the national church's program budget from where it now is, around \$15 million per annum, to something like 30 or 60 or even 100 million. That is not visionary or unreasonable, if one looks at two things that need to be seen: first, what this church *could* and *should* do as a faithful servant of the Lord in the world, and second, what Episcopalians have to offer for that service.

What, then, is there to hinder? We look at other religious bodies whose performance in world mission and ministry greatly excels that of the Episcopal Church. What have they that Episcopalians lack? Greater zeal, quite obviously; but why haven't Episcopalians more zeal for working, praying, and giving for the spread of Christ's kingdom through their own beloved church?

Part of the answer no doubt is lack of information and education. Most churchpeople know little about what their church is doing outside their own parish; they may know something of what it's doing within their diocese. But beyond that they see little, know little, therefore care little. This fact can and must be changed before there can be any real advance.

But the crucial and decisive answer to our question is far more gravely fundamental. Most Episcopalians lack zealous commitment to their church as a whole because they are not sure that, *as a whole*, it is quite the same church that they

directly experience in their worship, their personal belonging and relationship and participation. Their church as a whole does not appear to them as a solid, self-consistent body, divinely empowered and commanded, of which it is their privilege to be members.

They are not sure that their church as a whole "means business" — that is, the Lord's business. It's no good chiding them for their lack of assurance on that point. They have been given all too much reason for uncertainty about their church leadership, which appears to them to be divided on very important issues — as indeed it is. To the members the leaders appear incapable of making up a common mind among themselves as to what this church should be and do.

To come to our point directly: the Mormons aren't this way, nor are the Seventh Day Adventists, nor the Southern Baptists, nor the Pentecostals; nor were the Roman Catholics until virtually only yesterday, when they became as confusing and confused as Episcopalians. Their church is in the same kind of doldrums. *Any* church will go into such a stasis when the trumpets of its leaders give forth uncertain sounds — or conflicting signals.

We believe the people of the Episcopal Church will give their zealous support to their church's ministry to the world as soon as they can be shown that the church as a whole is strong and united and lovingly militant in its faith, and animated by the Holy Spirit who enables it to be the redemptive body of Christ in the world and to the world.

It is up to our leaders to show us that. Once they have done so we may be able to sing honestly: "We are not divided, all one body we: one in hope and doctrine, one in charity." And then this church can indeed move "like a mighty army." But hardly before then. That has to come first: to be united in faith and obedience, and to know that we are.

A Morning Resolve

By the grace of God,
by the example of Jesus,
by the indwelling of the
Holy Spirit,
I will live this day in
Peace.

Marlis Breisch

An Empty Tomb

By H. BOONE PORTER, JR.

By this time, the schedule and arrangements for Holy Week and Easter services will no doubt be complete. One of the last things to be done, however, will be the work on Holy Saturday of decorating the church for Easter. One interesting kind of Easter decoration is to have an "Easter Garden." These have been customarily used in many Anglican parishes in England and other parts of the world for many years, but are a comparative rarity in the USA. An Easter Garden is a small, simulated garden with a door to the empty tomb. It can be an interesting and beautiful expression of devotion, giving vivid expression to our awareness of the great fact of Easter: that Jesus Christ did, indeed, rise from the dead on the first day of the week. It symbolizes also the conviction of catholic Christians that there is an underlying unity between the creation and the resurrection.

An Easter Garden will usually be several square yards in extent. It can be created in a side chapel, a transept, or in the front of the church. Large congregations at Easter, however, will usually preclude anything that blocks the approaches to the altar at this time. An ideal place for an Easter Garden is often in the area immediately surrounding the font. If there is a rarely used doorway in the back or side of the church, this may, perhaps, be used for the doorway to the tomb. This can be especially effective if there is a small arched doorway in a stone church. In some places, especially in warm climates, an Easter Garden may be created out of doors. In an urban church, it may be possible to set it up in an area that is visible from the sidewalk. Usually the garden will be created of rows of flowers or other plants in pots or vases. Some of these can be purchased or cut for the purpose. In many parishes, there will be parishioners who would be glad to lend house plants for this, if they were

assured that their plants will be carefully tended. The plants can be arranged so as to leave a path to the font, if that is within the center of the garden, and to the mouth of the tomb. Borders to the path can be emphasized by laying down rows of bricks — without mortar, of course. A low wall of dry bricks may also be laid along one or two sides of the garden. Mellow old bricks can usually be secured from dealers in secondhand building supplies. They are not expensive. For borders and edges of an Easter Garden about 10 feet square, we would suggest that about 100 bricks would be needed. If a low wall is to be built, you will pro-



bably need 200. (Bricks can also serve other purposes if you have various decorations or things to be mounted during the year. They can, for instance, be useful in setting up a large creche at Christmas.)

If a real doorway is used as the door for the tomb, the space within it can be filled with a banner saying "He is Risen" or something of the sort. If, on the other hand, the doorway into the tomb has to be totally created, a small arched opening can be cut in a large piece of cardboard painted grey. Inside the doorway, a picture of an angel can be mounted, or a banner used, or other appropriate visual material. A more ambitious approach is to leave enough space inside the doorway so as to present the linen cloths lying on the floor (see John 20:6-7).

Local circumstances and ingenuity will suggest many possibilities for beautifying an Easter Garden. It is suggested that it be left in place for one or two Sundays following Easter, but it

TRAINING CONFERENCE FOR WORKING WITH THE AGING

The Episcopal Society for Ministry to the Aging has scheduled two training conferences for diocesan designees mainly and other interested persons working with and for the aging on the local level with the support services of ESMA.

The east coast conference will be April 26-28, 1976 at Trinity Church Parish in New York. The west coast conference will be May 9, 10, 11, 1976 at Grace Cathedral in San Francisco.

Reservations are limited with diocesan designees receiving priority. For more information write: ESMA, RD#1, Box 28, Milford, N.J. 08848.

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would not normally be practical to maintain it during the entire Easter season. It, of course, should not be kept up so long that it deteriorates. Some churches use many small potted flowers which are given to the children.

If baptisms are performed at Easter-time, as we hope will be the case, an Easter Garden provides a very striking setting for the font, and gives visual expression to the theological relationship between the sacrament of holy baptism and our Lord's rising from the grave. During the Easter vigil or any other time when baptism is administered, candles can be placed among the flowers. If baptism is done by immersion (which is very easy with small children) a large enough tub for this purpose can be set up and flowers and branches can be placed around it so that it does not look unsightly. At Roanridge, we have a large galvanized tub painted with simple Evangelical colors, blue, gold, red, and green, all of which harmonize well with the flowers, ribbons, colored candles, vestments, ladies' evening dresses, etc., of the great vigil of the resurrection.

In some ethnic traditions, there are other ways of arranging an Easter Garden. Among the Polish, for instance, men in soldiers' uniforms guard the tomb from Good Friday until Easter morning, when a messenger chases them away, crying, "He is risen." The Eastern Orthodox have a sepulchre in which an icon of the dead Christ, painted on cloth, is "buried" on Good Friday. Various other customs also exist.

Shifting to the topic of liturgical planning in general, it is a pleasure to call attention to two books published by the Seabury Press during recent months which should be helpful to many people. First is *Liturgical Change: How Much Do We Need?* by Leonel L. Mitchell. The author is an Episcopal priest who is a member of the faculty of Notre Dame, and a well-known liturgical scholar. His book is a lucidly written and relatively brief discussion of the whole topic of liturgical change, and it will assist radicals and conservatives alike in gaining a clearer and more objective view of where we are at, and where we may usefully go from here.

The second is by William S. Pragnell, of the faculty of the Virginia Theological Seminary. It is entitled *Liturgy and Laity*, and is designed specifically as a handbook for members of parish liturgy committees, and will meet a very real need. It briefly surveys the kind of material such committees must deal with, and the parameters within which they usually work. We are glad to see that the helpful chapter on the Church Year re-echoes suggestions made in this column from time to time.

PEOPLE and Places

Positions Accepted

The Rev. Francis Blackwelder is assistant minister of St. Peter's, Albany, NY.

The Rev. Lloyd S. Casson is to be a canon on the staff of the National Cathedral with emphasis on a ministry to the greater community of Washington, DC, effective June 1.

The Rev. Donald H. Feick is rector of Holy Trinity, Chambersburg, PA.

The Rev. Ephraim Goorahoo is in charge of St. Lydia's, Brooklyn, NY.

The Rev. James G. Greer, Jr. is rector of St. Mark's, Newaygo, MI.

The Rev. Reinhart B. Gutman is national director of Foster Parents Plan, Inc., Box 400, Warwick, RI 02887.

The Rev. David Hartling is curate of St. Andrew's, Tampa, FL.

The Rev. Robert W. Ihloff is rector of St. Paul's, Box 237, Natick, MA 01760.

The Rev. Allan R. Madden is rector of St. Anne's, McPherson, and curate of Grace Church, Hutchinson, KN.

The Rev. Lawrence R. McCoombe is in charge of St. Cuthbert's, Selden, NY.

The Rev. Robert Mikol is rector of Emmanuel, Lockhart, TX.

The Rev. H. Eugene Myrick is vicar of St. Francis on the Hill, Box 13003, El Paso, TX 79912.

The Rev. George L. Reynolds is rector of St. Stephen's, Edina, MN.

The Rev. Morris V. Samuel, Jr. is an assistant at St. Mark's, Altadena, CA.

The Rev. John Splinter is rector of St. Alban's, Marshfield, WI.

General Convention

The Archbishop of Canterbury, Dr. Donald Coggan, will speak at the United Thank Offering ingathering service at the Minnesota General Convention, Sept. 19

Deaths

The Rev. William Anthony, 56, former rector of St. Mary's, Lampasas, TX, died in January.

The Rev. James B. Arnold, 28, canonical resident of Conn., and assistant rector of St. Chrysostom's, Chicago, died Dec. 28.

The Rev. Lee Aden Hanes, 82, former rector of Trinity, Hillsdale, NJ, died in Shelter Island Heights, Jan. 10.

Clara E. Orwig, 83, retired deacon formerly on the Chicago City Missions Staff (1946-1971), died Jan. 5.

The Rev. John J. Paulsen, 76, retired priest of the diocese of Western Mass., died Dec. 27 in Springfield, MA.

The Rev. Raymond P. Black, 72, rector emeritus of Christ Church, Rockville, MD, and US Navy chaplain in WW II, died Dec. 13.

The Rev. Harold Ralph Baker, 68, rector of Immanuel Church, Racine, WI, from 1939-68, died Jan. 17, at St. John's Home, Milwaukee, WI.

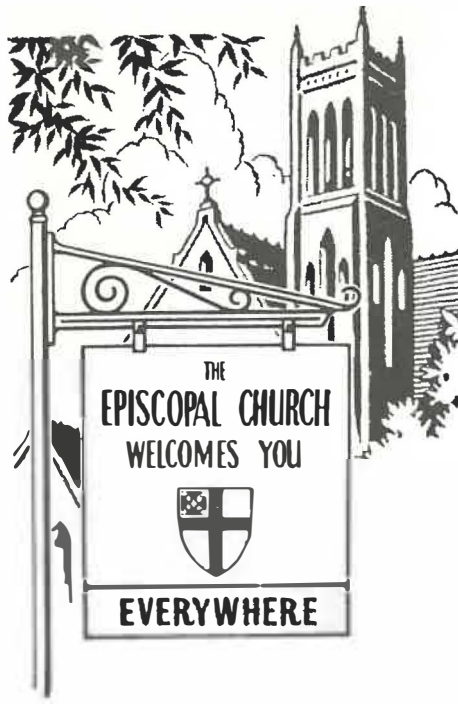
The Rev. H. Ben McCoy, 63, deacon assistant, St. John's, Springfield, MO, died Jan. 2.

Dorothy Ballard Simons, 76, communicant of St. Stephen's, Culpeper, Va., and mother of Frs. Webster L. Simons, Jr., Harrison T. Simons, John W. Simons, and five other children, and wife of Col. Webster Simons, died Jan. 21.

Harry Tomlinson, organist at St. Margaret's, Palm Desert, CA, and, for many years, president and dean, then chairman of the board for the Evergreen Conference Center, and a music critic for THE LIVING CHURCH, died Nov. 27. He is survived by his widow, Christine, and others. A Tomlinson Memorial Fund has been established for the Conference Center in Evergreen, CO.

LENT CHURCH SERVICES

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



ANCHORAGE, ALASKA

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

CORTE MADERA, CALIF. (Marin Co.)

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

GARDEN GROVE, CALIF.

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

LA MESA, CALIF. (near San Diego)

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

LOS ANGELES, CALIF. (Hollywood)

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

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.

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 & Fri) 9:30; Tues 6; Thurs 7; Fri 12:15; Stations of the Cross & Meditation Fri 7 (during Lent); C & Holy Hour Sat 4:30-5:30

DENVER, COLO.

ST. RICHARD'S University of Denver
Fr. J. B. McKenzie, chap.
MP & HC 9:15, MP, HC, EP daily
Evans Chapel Student Center 1957 S. High

NORWALK, CONN.

ST. PAUL'S ON THE GREEN 60 East Ave.
Sun Masses 8, 10:15 (High), Ev & B 5 (1S); Daily Mass; C Sat 12:15, Sun 10

WASHINGTON, D.C.

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

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

COCOA, FLA.

ST. MARK'S River Dr. & Church St.
The Rev. A. Charles Cannon, r
Sun Eu 7:30 & 9:30 (Sung); MP 11:15. H Eu Tues 5:30 & Thurs 10 (LOH)

COCONUT GROVE, MIAMI, FLA.

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

LANTANA, FLA.

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

WEST PALM BEACH, FLA.

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

ATLANTA, GA.

CANTERBURY CENTER 791 Fair Street, S.W.
The Episcopal Presence in the Atlanta University Center Community
Jazz Goes to Church—1S & 3S; Family Mass—2S & 4S

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

CHICAGO, ILL.

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

ASCENSION 1133 N. LaSalle St.
The Rev. E. A. Norris, Jr., r; the Rev. S. H. Helferty
Sun Masses 8, 9, 11 & 6; Ev & B 7; Daily Mass 7 & 6; Daily Office 6:40 and 5:40. C Sat 5-6

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

INDIANAPOLIS, IND.

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

NEW ORLEANS, LA.

HOLY COMFORTER
Mirabeau Ave. at Elysian Fields
Sun HC 8, 10 (MP 2S, 4S 10) Thurs HC 10

BOSTON, MASS.

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



St. Stephen's Church, Coconut Grove, Miami, Fla.

KEY—Light face type denotes AM, black face PM; add, address; announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sto, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

LENT CHURCH SERVICES

(Continued from previous page)

CAPE COD, CHATHAM, MASS.

ST. CHRISTOPHER'S Main Street
The Rev. C. Carlozzi, r
Sun HC 8, 10 (1,3,5S); MP 2S & 4S. Wed HC 8:30

OMAHA, NEB.

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

LAS VEGAS, NEV.

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

ST. MATTHEW'S 4709 S. Nellis Blvd.
The Rev. R. L. Frew, v; the Sisters of Charity
Sun Mass 10; Mon, Tues, Thurs, Sat EP 5:45; Mass 6; Fri
12:15 Mass; 7:30 Sta & B; Sat C 5

BRICK TOWN, N.J.

ST. RAPHAEL'S The Rev. Peter Cooke, v
Wed 10 HC at Chapel, 1800 Lanes Mill Rd. Call
458-3883. Sun 10 HC at Vets Mem. Elem. School, off Van
Zile Rd.

MIDDLETOWN, N.J.

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

BROOKLYN, N.Y.

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

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

ST. JAMES OF JERUSALEM West Penn & Magnolia
Marlin L. Bowman, v; Glenn A. Duffy, ass't; G. Daniel
Riley, ass't
Easter Eve 10; Easter Day 10:30, 5

NEW YORK, N.Y.

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

ST. ANDREW'S Richmondtown, Staten Island
The Rev. Geoffrey R. M. Skrinar, r
A Bicentennial Church
Sun H Eu 8, 10, 11:30. Vespers 6; Wed in Lent Vespers and
Healing

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

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

EPIPHANY 1393 York Ave. at E. 74th St.
Ernest E. Hunt III, r; William Tully, c
Sun 8 & 12:15 HC; 9:30 Family, S.S.; 11 HC (1S & 3S) MP (2S
& 4S); MP 9, Wed 5:45, Thurs 12 HC

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

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

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

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

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

QUEENS, N.Y.

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

PHILADELPHIA, PA.

ANNUNCIATION, B.V.M. 12th and Diamond Sts.
Sun Masses 8 & 11 (Sol High), C 10. Daily Mass 9 also Tues 7
and Thurs 6:45. A Traditional Anglo-Catholic Parish.

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

CHARLESTON, S.C.

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

DALLAS, TEXAS

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

FORT WORTH, TEXAS

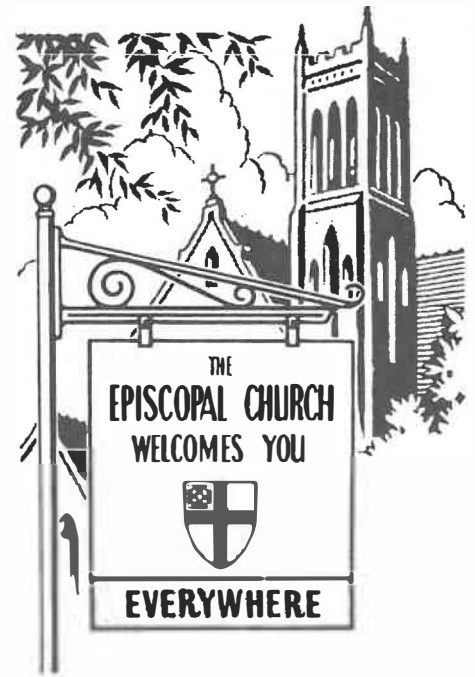
ST. ANNE'S 6055 Azle Avenue
Fr. Norman V. Hollen
Sun MP & Eu 8, Sung Eu 9:30

MIDLAND, TEXAS

HOLY TRINITY 1412 W. Illinois
The Rev. Bob J. Currie, r; the Rev. C. J. Kraemer, c
Sun HC 8, MP 9:30, 11 MP (HC 1S & 3S)

HOT SPRINGS, VA.

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



RICHMOND, VA.

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

HAYWARD, WIS.

ASCENSION 216 California St.
The Rev. Richard C. Nevius, v
Sun Mass 10:15 (Sung), Tues 9:15, Thurs 6

PARIS, FRANCE

AMERICAN CATHEDRAL OF HOLY TRINITY
23, Avenue George V
The Very Rev. Robert G. Oliver, Dean
The Rev. Frederick B. Northrup, Canon
Sun 9:30 HC, 11 MP (HC1S), Tues & Thurs 12:30 HC

GENEVA, SWITZERLAND

THE AMERICAN CHURCH (Emmanuel, Episcopal)
Rue Alfred Vincent
Sun HC 9:30, Ch S and Adult Study 10, MP 11

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



St. Luke's Church, Hot Springs, Va.