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AROUND & ABOUT

With the Editor

My venerable friend and brother priest (now 77) went to his doctor for an examination recently and reports, "He does have a bit of compassion for me because he's a Mormon. He doesn't try to convert me — just a sorta pitying smile now and then. I have to admit that he has a good deal. When Mormons die they assume the virile age of 30 and stay that way. Why can't the House of Bishops devise something like that for us?"

Not a bad thought, and maybe our bishops need a fresh challenge. But are we so sure we want it? To have permanently the virility of a 30-year-old might be joy forever to those who revel in virility like the giant about to run his course. But post-virility has its more serene and relaxing pleasures, among them being the recollection in tranquility of the virile deeds of our youth when every goose was a swan and every lass a queen. And it would be dreadful to have to resume the anxieties of 30 along with the virility. I hope our Mormon friends are given some choice in the matter. Everybody should be.

TO MRS. J.D.:

I'm answering your letter here because I'm sure that many of our readers (I among them) have shared your understanding of the widely quoted "happy fault" passage in the old Roman rite for Holy Saturday. We have conventionally taken it to mean: "How lucky we all are that Adam sinned and plunged us all into this ocean of guilt, since what that really did was to force our Redeemer to come down from heaven and give us this beautiful gift of life and salvation." I'm sure that's how it is generally understood by Christians

familiar with it, and upon careful reflection upon the words of the passage I find myself concluding that it is a grave misunderstanding.

Consider the text: "O felix culpa, quae talem ac tantum meruit habere Redemptorem"—"O happy fault, which has deserved such and so mighty a Redeemer." I know, as usually translated "felix" comes into English as "happy," and "meruit" as "has deserved." But whoever put these words together, as a Christian, surely didn't mean to call the Fall of Man a happy event in the sense that the birth of a beautiful and much wanted baby is a happy event; and he didn't mean that the sin of Adam, which is the sin of all, "deserves"—in the sense of "earns"—the reward of salvation.

Those two words in the statement must be understood and interpreted in the light of the Christian faith of their original author, and of the church which has made them part of its liturgy. I suggest the following understandings:

(1) The *felix culpa* is *felix*—"fortunate"—because it is committed by a creature whom God so loves that he gives his only-begotten Son to deliver the guilty creature from the chain and punishment of his *culpa*. Man is *felix*, not because of anything either good or bad he has done but because of the God who has created him and loves him in spite of everything. In old-fashioned, semi-archaic English we sometimes see "happy" used thus: "I was drowning, when happily a strong swimmer saw me struggling and rescued me." My "happiness" was very good luck. That's the idea of "felix" in "felix culpa."

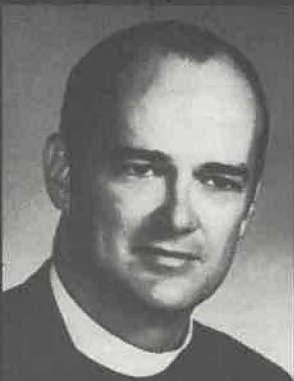
(2) *Meruit* should be understood, not as morally merited and earned but as "brought about," "occasioned." Our Redeemer, the Second Person of the Blessed Trinity, from his throne in highest heaven saw us drowning and plunged to our rescue. It was our plight, the consequence of our sin, that activated his compassion to do what he did.

I submit, then, that the old paradoxical statement is not, as you call it, morally outrageous; at any rate it isn't if my suggestions above are essentially sound. The purist would say that any statement needing as much special interpretation as this one might better be totally rewritten, and I can't argue with him. I can only confess that I myself will cling lovingly, pathetically, and happily (in the modern sense) to "O felix culpa!" to the end. I would rather be wrong with "happy fault" than right with "fortunate mistake."

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LETTERS

Christ and His "Culture"

How it pleased me to see the article by my brother in your good publication [R. E. Thrumston, "As Others See It," TLC, Mar. 28]; doubly pleased because I agree with him thoroughly. May I go a step further in the discussion?

Many will say that our Lord Jesus Christ could not choose a woman any of those 82 opportunities (the Twelve and the Seventy) because of the constraints of the culture of his time. All through the Gospels, however, Jesus breaks cultural-religious restraints when they hinder peoples' health and development. He is particularly "modern" with women. Women travel in his company (Luke 8: 1-3). He permits "that" kind of a woman to touch him (Luke 7: 37-39). He discusses theology with women (what else would have been the "better part" to Martha's insistence on service (Luke 10: 38-42)? With the woman at the well he broke so many cultural customs he had even his disciples speechless (John 4: 27).

Why then didn't he transcend the cultural patterns of his day and choose a woman? No one can know for sure, but I'd like to suggest that the answer may be found in John 5: 19, 30, 36: "Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise . . . for the works which the Father hath given me to finish, the same works that I do, bear witness of me . . ." He did nothing save what the Father gave him to do. Quite likely, then, the Father, creator of time, knowing all times and cultures (even our women's lib culture) *did not give* Jesus the work of choosing a woman as an apostle.

CAROL THURMSTON WEBSTER
Panama Canal Zone

"Sum" or "Summary"?

Daniel Warren, in his article "Carrying Out the Spirit of Old" [TLC, May 9] seems to bear out the proving of the criticism of the SLC he intends to defend as he nears the conclusion of his article.

He refers to the two great commandments as "the *sum* of the law and the prophets." This is imprecise English usage at its best. It is as if Mr. Warren is saying "if you *add* the law and the prophets, you produce the Great Commandments." Unless I am grossly stupid, it would seem to me we understand the Summary of the Law as that, a

summary of scriptural teaching, not a simple math by which things "add up."

The law and the prophets did not teach two concepts which "add up," nearly so much as a knowledge of God's will which can be summarized in two magnificent and short statements. I believe there is a difference between this and what Mr. Warren has said.

(The Rev.) ROBERT A. SHACKLES
St. Paul's Church

Muskegon, Mich.

That Non-Sexist Liturgy

When I read the news report [TLC, Apr. 25] describing the "non-sexist liturgy" celebrated in the St. Joseph Chapel at the National Cathedral, with Susan Rich, president of the diocesan Episcopal Churchwomen, it nauseated me.

Her invocation, "In the name of the Mother, Daughter, and Holy Spirit" is not just cute pop religion; it is blasphemous.

If this be the leadership in the Episcopal Churchwomen, just what can we expect at Triennial? "God be with us."

ALICE MOYER

Jackson, Miss.

Is It Murder?

Your repeated denial that abortion is properly termed murder, on the ground that murder is homicide with malice aforethought and abortion involves no malice, is a bit simplistic from a lawyer's point of view.

Legally, malice does not require any kind of animus or hostility towards the victim, but merely an intention to act. Malice aforethought is "a predetermination to commit an act without legal justification or excuse" (Black's Law Dictionary).

Obviously under present law in this country abortion is not murder, since the Supreme Court has justified or excused it. Equally obviously, what those who call abortion murder mean is that the law ought not to furnish any justification or excuse. To one who so believes (as I do), the term seems wholly appropriate.

BRICE M. CLAGETT
Washington, D.C.

"Godly Judgments" Explained

What's so hard about this godly judgment thingie? If you get a letter from Bishop Gaskell that begins "Dear Carroll," it is one thing. If you get one that begins otherwise — read on. It is probably weighted.

(The Rev.) JOSEPH E. STURTEVANT
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Columbia, S.C.

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KALENDAR

June

- 27. Second Sunday after Trinity/Third Sunday after Pentecost
- 28. Irenaeus, B.
- 29. SS. Peter and Paul, Apostles/St. Peter, Ap. M.

July

- 4. Independence Day
- 11. Fourth Sunday after Trinity/Fifth Sunday after Pentecost

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The Living Church

June 27, 1976
Second Sunday after Trinity/Third Sunday after Pentecost

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ERIE

Celebration of PECUSA-PNCC Intercommunion Cancelled

What had been planned as a solemn eucharist to celebrate the 30th anniversary of the Concordat between the Polish National Catholic Church and the Episcopal Church, to have been held in Houtzdale, Pa., was cancelled by the PNCC priest whose church was to have hosted the joint service.

The Rev. Thaddeus S. Peplowski, pastor of St. Barbara's Parish in Houtzdale, wrote to the Rt. Rev. Donald Davis, Bishop of Erie, on May 18 to inform him of the cancellation. In his letter Fr. Peplowski said: "I cannot in good conscience be a co-sponsor of a service of unity as long as there is a question of women's ordination pending, which could well be the basis of disunity between us. Cooperating in a joint communion service would make it appear that I favor or support the ordination of women and thus jeopardize my own credibility on this issue in the eyes of my fellow Polish National Catholic priests."

Fr. Peplowski concluded his letter by saying: "I pray that the Holy Spirit

may guide the Protestant Episcopal Church to remain steadfast in upholding the traditions of the catholic faith."

On May 21, Bp. Davis replied by letter to Fr. Peplowski. He expressed regret that Fr. Peplowski's own disapproval of the ordination of women had moved him to take so serious a step. "Our own understanding of the catholicity we share is such that we need not approve of every aspect of or proposal within our sister church, the Polish National Catholic Church," he said.

He also called Fr. Peplowski's attention to the fact that the date of the proposed celebration had been changed by the latter, without consultation with the bishop, and the change in dates had caused the bishop to cancel a long intended visit to Ecuador "that we might be able to accommodate and thereby affirm the importance of the proposed celebration."

Bp. Davis concluded his letter: "As we are grieved by this temporary inability to go forward together, so do we set ourselves to the task of most earnest prayer that the future may celebrate that accord which was the intention and resolve of our past. God bless!"

CANTERBURY

"Organic Unity" — the Goal

The Archbishop of Canterbury spoke of the perils of church disunity in his address to the annual Assembly of the United Reformed Church (URC).

Although the churches had been wise to pay attention to the importance of grassroots contacts between various congregations, the Most Rev. Donald Coggan warned that he thinks "our present danger is perhaps that we should be content with grassroots development. That by itself is not enough, as a 'brass hat' conference by itself is not enough. Progress at the grassroots level alone could lead to disorder or at the worst chaos. I believe we must keep clear before us the goal of organic unity, nothing less."

Dr. Coggan said he believed that unity could come as a bonus out of joint efforts to evangelize the nation. He linked that with response to the Call to the Nation for moral revival that he and the Archbishop of York made last fall.

That call, he said, "in a very wonder-

ful way, transcended denominational boundaries. I believe that in all the churches, and indeed beyond them, among a great many people whose affiliations within a church are loose, there is a great longing that there should be some guidelines for national health, and this is what we encouraged."

The URC initiated the churches' Unity Commission which is currently thrashing out a dialogue between all Britain's churches including the Roman Catholic Church.

LOUISIANA

Fr. James Brown Consecrated

Some 3,000 people attended the consecration of the Rev. James Barrow Brown, 43, at Louisiana State University Assembly Center. The ninth Bishop of Louisiana, he succeeds the late Rt. Rev. Iveson B. Noland.

The service followed that in the Draft Proposed Book of Common Prayer with the Presiding Bishop chief consecrator.

Co-consecrators were the Rt. Rev. Girault Jones, seventh Bishop of Louisiana, the Rt. Rev. R. Heber Gooden, assistant Bishop of Louisiana, the Rt. Rev. Willis R. Henton of Northwest Texas, and the Rt. Rev. Robert C. Witcher, Coadjutor of Long Island.

Bishop Brown, a former Presbyterian minister, was ordained to the priesthood in 1965 and served curacies at St. George's Church, Bossier City, Grace Church, Monroe, and St. Andrew's, New Orleans, before being named archdeacon of the diocese in 1971.

The bishop and his wife, Mary Jo Strausser, are the parents of one daughter.

HUMAN RIGHTS

Bloodshed Continues

A recent round of sectarian killings in embattled Northern Ireland brought the 1976 death toll to 130 in four and one-half months.

More of the same has been promised by terrorists on both sides — the provisional wing of the Irish Republican Army and the Protestant Ulster Defense Association.

Elsewhere the killing and violence in Lebanon continued.

On May 17, described as the most



The American Church Union has announced that the Rt. Rev. Paul Reeves, Bishop of Georgia, has accepted the presidency of the organization to succeed the Rev. Canon Albert J. duBois on Aug. 1. Bishop Reeves will be the principal celebrant at the ACU mass at General Convention.

June 27, 1976

murderous day in the civil war between Christians, mostly Maronite Catholics, and Muslim leftists and Palestinian guerrillas, the toll came to 150 people killed and some 600 wounded.

According to a report issued through the Paris office of the American Jewish Committee (AJC), the situation in Lebanon may best be described as "a tale of madness, blood, and dread."

Based on first hand accounts of Jews who recently fled Lebanon, the report is described as "harrowing" — "Practically all young people are armed... Groups not fighting each other "roam about in search of victims" ... Day and night there are the sounds of shooting, cannons, screaming... Cadavers are left on the streets, often after being mutilated. Cutting heads off is a common sport, so is dismemberment and disembowling. Burial of the dead is impossible. When the stench becomes unbearable, cans of gasoline are poured over the remains and set afire."

During the first months of the civil war, Lebanon's minority Jews held a "neutral position" that was respected by all Lebanese factions including Al Fatah, a faction of the Palestine Liberation Front (PLO).

In recent months, however, the position of the Jews has deteriorated, the report said. The change began "with the reconciliation between Yasir Arafat (Al Fatah leader) and George Habash's (PLO) faction, the more intensive participation of Syrian troops, and that of the (Iraqi) Saiqa group and others with deep animosity to Jews."

The report noted that only 600-800 Jews remained in Lebanon as of May and that most of those could be expected to try to leave the country.

NAVAJOS

Plans Laid for Area Mission

The Navajo Episcopal Council (NEC) meeting at Good Shepherd Mission, Fort Defiance, Ariz., spent most of the time discussing plans for setting up Navajoland as an area mission. A resolution on this move will be presented to General Convention for its consideration.

Council also considered reports concerning finances for the triennium including the national church's long-range fund-raising plan for missions.

The area served by the NEC embraces 25,000 miles in Arizona, New Mexico, and Utah and contains the homes of 135,000 Navajos. The Rt. Rev. Joseph M. Harte of Arizona is the bishop-in-charge.

In addition to the two delegates from each congregation, a number of visitors attended the council sessions which

were conducted primarily in the Navajo language.

Vital to the church's ministry in this vast territory are the numerous vacation Bible schools held each summer throughout the area. The Rev. Steven Tsoie Plummer, deacon, reported on the program's schedules, locations, and personnel.

Tom Jackson, executive secretary of the NEC, announced that the Navajo Episcopal Convocation will be held July 22-25 at Spider Rock, Canyon de Chelly. The convocation is expected to draw at least 1,000 Navajos who will witness the confirmation of more than 100 and the ordination of Mr. Plummer to the priesthood.

ARIZONA

Parish Prepares for Appreciation Sunday

Study of the observance of National Holy Days in PECUSA is underway at the Church of the Ascension, Paradise Valley, Ariz.

The twice-weekly class, led by Mrs. F. J. Ryley, has been considering and comparing prayers, gospels, epistles, biblical passages, psalms, hymns, canticles, and services for Thanksgiving Day and Independence Day in PECUSA's 1789, 1892, and 1928 Books of Common Prayer and the Draft Proposed Book of Common Prayer.

Study materials include Bibles, Prayer Books, hymnals and the *Hymnal Companion*, the first proposed Service for the Fourth of July (1785), and Bicentennial materials produced by Forward Movement Publications, PECUSA, and the American Bible Society.

On Appreciation Sunday the rector, the Rev. Dan J. Gerrard, will conduct services according to the official rite in 1776.

ROMAN CATHOLICS

Excommunication Urged for Former CIA Leader

An effort is being made by an anti-war crimes organization in Washington, D.C., to have former CIA director William Colby excommunicated from the Roman Catholic Church on the basis of his alleged role in counter-terror activities during the Vietnam war.

Citing the action to be "for Mr. Colby's personal salvation and the welfare of the church," the Campaign to End Future War Crimes has called on the Apostolic Delegate, Archbishop Jean Jadot; Cardinal William Baum of Washington, D.C., in whose archdiocese Mr. Colby lives; the General Secretary of the National Conference of Catholic

Bishops, Bishop James Rausch; and some 50 other bishops to take steps to have him excommunicated.

Mr. Colby has been charged with torturing and killing innocent civilians under Operation Phoenix, which he directed.

Defining the project as an attempt to improve the propriety, morality and effectiveness of the South Vietnamese program, Mr. Colby said "... I flatly deny that the Phoenix program was a program of assassination or that, in fact, it was reprehensible in any degree."

Beatings Mar Consecration

A crowd of demonstrators in Atakpane, Togo (in western Africa), led by the mayor and the police chief, marched on the place chosen for the consecration of the Rev. Philippe Kossi Kpodzro as Roman Catholic Bishop of Atakpane and burned the seats and the throne.

The service was moved to Lome for the following day. There, police, accompanied by civilians armed with iron bars, forced their way into the locked cathedral and ordered everyone to leave. A prelate from Guinea intervened and the attackers withdrew. However, before the close of the service, police returned and beat up various members of the congregation.

In 1967, Togo's president, Gen. Eyadema, seized power, instituted direct military rule, suspended the constitution, dissolved the parliament, and banned all political activity.

Demonstrators in Atakpane carried banners saying they did not want Bishop Kpodzro because he would "continue the subversion of the government of Eyadema."

Togolese Roman Catholics number about 430,000 out of the total estimated population of 2.2 million.

Reports of the incident were made in Vatican City by Paul Cardinal Zoungrana, Archbishop of Ouagadougou in Upper Volta, Togo's neighbor.

TEXAS

Fr. Cilley Consecrated

At a service held in Christ Church Cathedral, Houston, the Rev. Roger Cilley was consecrated to the episcopate and will serve as Suffragan Bishop of Texas.

Fifteen bishops took part in the laying on of hands.

Bishop Cilley's pectoral cross was a gift of the parishioners of Trinity Church, Galveston, where he had been rector since 1962. Within the metal of the bishop's ring is a ring once owned by President Mirabeau Lamar of Texas

given by his great granddaughter. The stone was a gift of Dr. T. R. Blocker, president emeritus of the University of Texas, Medical Branch at Galveston.

The bishop's first confirmation service was held at St. Christopher's Church, Houston, where a class of 43 was presented to him and three for reception.

His entire ministry has been spent in Texas.

HOMOSEXUALS

Priest Defended

The Bishop of Chelmsford, England, has written to clergy in his diocese defending a priest who early this year announced he was a homosexual and recently was elected president of the Gay Christian Movement.

The Rt. Rev. John Trillo said he was "horrified and disgusted by the vindictive and hateful letters I have recently had and which have demonstrated a deep loathing of homosexuals as such, whether they practice homosexual acts or not."

Attitudes expressed in the letters, he said, drove homosexuals into an unhealthy ghetto situation adding, "All right minded people, heterosexual and homosexual alike, unite in utterly condemning every kind of sexual promiscuity, selfishness and exploitation which corrupt the people who indulge in these practices and the society in which we live.

"We all condemn those who interfere with young children, boys and girls, though we know that sexual hangups form part of the background of such behavior. The nub of the matter is our attitude to the adult homosexual who forms a stable relationship with another person of the same sex."

Bishop Trillo in defending the Rev. Peter Eleres of Thaxted said he wanted a demonstration of greater compassion and understanding.

Heterosexuality was the norm for sexual relationships, the bishop said, and that the set standard was a lifelong relationship between a man and a woman. Many fell short of this, with a heavy toll of misery, the bishop said.

Controversy Reigns in Wales

Meanwhile, a recent condemnation of homosexuals by the Most Rev. Gwilym O. Williams, Archbishop of Wales, has been criticized in print by Dr. Michael Jarrett, a lecturer in archaeology at University College, Cardiff. He wrote: "One man in 20 is a homosexual. It is a natural condition, not a disease which can be cured or a way of life freely chosen."

Dr. Jarrett's article, which appeared as an insert in parish magazines distributed throughout Wales, quoted Dr. Williams as saying there can be no place in the ministry for anyone who cannot or will not abstain from homosexual practices, and that homosexuality is a danger to the country and is rare among the clergy.

Dr. Jarrett added: "The proportion of homosexuals in the clergy is at least as high as in the population as a whole. Love may suggest that homosexuality is something to be understood and used for the glory of God."

He concluded that if homosexual behavior was not permissible for the clergy it was presumably forbidden to the laity as well. "The church is one body, and can hardly have two sets of rules," he commented.

SECTS

Unification Church Purchases New Yorker Hotel

One of the largest hotels in New York city, the New Yorker, has been purchased by the Rev. Sun Myung Moon's Unification Church for a price announced to be "in excess of \$5 million."

Neil A. Salonen, president of the American sector of the church which was founded in Seoul, Korea, in 1954 by Mr. Moon, said the group plans to turn the property into its "World Mission Center."

Mr. Salonen said the church will "conduct international religious training programs, seminars, and conferences at the new center," which was purchased with funds gathered from contributors from around the world and not from money raised in the U.S.

The U.S. branch of the church, however, will be expected to provide upkeep and maintenance, according to Susan Reinbold, a public relations aide. She said the expenses may amount to "a million or so a year."

Claiming a worldwide membership of 3 million, with 30,000 members in the U.S., the Unification Church has created much controversy. Some parents have charged that their children have been converted through "brainwashing" techniques, charges the church officials deny.

Currently the church is being embroiled in court battles as a \$2 million suit has been filed by Eric and Elizabeth Schupp, parents of 19-year-old Tamara, who was the subject of an unsuccessful attempt to remove her from the group last year.

The church's tax exempt status is also being challenged in New York, where it holds much property including large estates.

CONVENTIONS

The ninth annual convention of the Diocese of Idaho met at the Church of the Ascension, Twin Falls. Bishop Hanford King, Jr., had delivered his charge in a series of regional meetings prior to convention. He told his people that the day was not far off when the diocese and the congregations in it would be expected to be self-supporting. To make this a reality he has appointed a Profile of the Future committee to specify the needs and the opportunities that are open to the diocese. Delegates approved the principle of ordaining women by a vote of 92-84. They also adopted a resolution that (1) calls on ordained clergy to "recall and conform" to their ordination vows and (2) calls on malefactors to be brought to speedy trial according to the canons. The offerings taken at convention services were sent to the Presiding Bishop's Fund for World Relief for use in Guatemala. Guest speaker was Bishop William Frey of Colorado and former Bishop of Guatemala.

In addition to their actions taken at the annual convention of the Diocese of Oklahoma [TLC, Feb. 8], delegates put the diocese on record as being a Christian household that strongly disapproves of abortion as a method of birth control, and defeated a resolution that contended that the fetus has an innate right to life. They also defeated two resolutions concerning pornography: (1) would oppose the use and dissemination of pornography and (2) would put convention on record stating "forthrightly its objection to the rampant presence and use of pornography in our society . . ."

Episcopalians don't give enough to support their church, Bishop Frederick B. Wolf told the 157th annual convention of the Diocese of Maine. Out of 40 major non-Roman bodies in the U.S., he said, Episcopalians rank second from the bottom in per capita giving. He said there are "at least 1,000" Episcopal priests who are "totally unemployed" and that the diocese has two priests who are on relief. That does not mean there is a surplus of clergy, he continued, but that "our giving has not kept up with the economy and position after position has disappeared because of lack of money." Delegates rejected a resolution which would authorize parishes to contribute money to municipalities in lieu of property taxes. Opponents of the measure said churches have many facilities which benefit the entire community.

A DEFENSE OF FAITH

*The judgments of the Lord
may not be always pleasing
but they are true
and righteous altogether.*

By ROSAMOND KENT SPRAGUE

The following was presented as an address to the diocesan convention of the Episcopal Church in the Diocese of Upper South Carolina.

It falls to me, on this occasion, to defend Christ's holy, catholic, and apostolic church. It may appear more exciting, more progressive, more responsive to the wind of the Holy Spirit to attempt to alter the church for which our Lord gave his life, to try to change the faith once delivered to the saints.

But does the Holy Spirit only say "Change"? May he not also say, "Hold fast to that which is good"? In our Prayer Book we ask many things of God for his church—that he purify it where it is corrupt, that he provide for it where it is in want, that he reunite it where it is divided. Have we forgotten that we also pray that where it is right, he establish it? Let us be no more children, tossed to and fro and carried about with every wind of doctrine—a wind we appear to mistake for the rush-

ing fire of Pentecost. Let us instead put on the whole armor of God, above all taking the shield of faith, secure in the knowledge that we have the mind of Christ.

Our religion is above all a *revealed* religion, our faith an historical faith. Through many long centuries God prepared the Jewish people for the great drama of his incarnation, death and resurrection. In the "fullness of time"—that is, when all things were ready—he sent forth his only begotten Son. He had prepared a people who were monotheists among polytheists, who understood something of morality and holiness in a world full of corruption and cruelty, and yes, let it be said, who had a patriarchal society and a male priesthood in a society where many religions were matriarchal and had priestesses.

There were further divine preparations in the gentile world to facilitate the rapid spread of the new faith. The entire Mediterranean was under the control of Rome, and Rome was at peace. There was a common language, the Koiné Greek of the New Testament, and there were excellent roads and sea routes. All of these preparations had been made by God, and yet we in the

20th century appear to think that we could have done better than God in choosing a time for the coming of Christ. We think, perhaps, that he would have been more sensible to have chosen a century in which the family totters and our jails and mental hospitals are filled with broken human beings who suffer from the lack of a *father's* authority and love—or to have chosen a century in which men and women can hardly be told apart, so that his creation of male and female is held up to ridicule. We think, perhaps, that Christ was a little old-fashioned to have taught us to pray "Our Father," and that we, in our greater wisdom, have a better understanding than he of the nature of God. Dearly beloved, I speak harsh words, but in the household of faith, we should be able to hear home truths. And the truth is, that far from allowing ourselves to be transformed into the likeness of Christ, we, in our pride and sin, have asked that he be conformed to this world, of which we suppose ourselves to have made such a paradise.

The late Dorothy L. Sayers, one of the great champions of our faith, once said that the proper question to be asked about any doctrine is, not "Is it pleasant?" but "Is it true?" Not everything about the church pleases me. There are many occasions on which it would suit my sinful soul better if there were more equality in the church and less hierarchy. It happens, however, that our religion is not a democracy but an aristocracy. At the name of Jesus every knee should *bow* and every tongue confess that Jesus Christ is *Lord!* This is the simple truth and all of us know it. Nor does it always please me, as a so-called educated and liberated woman that, as a Christian, I owe obedience to my husband. But the model has been given us! As Christ is head of the church, so is the husband head of the wife. The question is not, "Is it pleasant?" but "Is it true?" Was it pleasant

Rosamond Kent Sprague is professor of philosophy and Greek at the University of South Carolina, Columbia, S.C.

for our blessed Lord to have been obedient to death, even unto the death of the cross? Yet in this century whatever pleases us we must have - let the body of Christ be torn, let faithful priests and bishops be reviled, let the virtue of obedience be scrapped—no matter, so long as we satisfy our own selfish desires.

The situation in which we find ourselves, a situation in which authority is flouted, bitterness and dissension are rampant, and division threatens, is not one that has come about over night. For a long time now we have failed to educate our children adequately in the faith and history of the church. Sound learning seems to have diminished in many of our seminaries. When prominent churchmen have uttered public heresy we have tapped them lightly on the wrist. In all these ways we have shown that theological truth has ceased to be of much importance to us.

Truth seems, indeed, to be the Cinderella of the present controversy. Have we forgotten that the Holy Spirit is the Spirit of truth? Have we forgotten that at our confirmation he gave us the gifts of wisdom and understanding? - that in the sacrament of the altar we receive the unleavened bread of sincerity and truth? From these sacraments let us derive the strength to recognize and proclaim what we in all honesty know to be true; that Christ is God's *Son*, that God is Christ's *Father*, that we are a people under authority, and that in this church of ours which we call catholic and apostolic, the combined witness of Scripture and the practice of the primitive church is united in its allegiance to a male priesthood.

When St. Peter preached on the day of Pentecost, telling of the death, resurrection and lordship of Christ, his hearers were pricked in their hearts, and asked "What shall we do?"

"Repent," came the answer, "and be baptized everyone of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Spirit."

We here have been baptized and have received the gift of the Holy Spirit at our confirmations. But it still remains open to us (and I speak to both sides in this controversy) to be pricked in our hearts and to repent.

Dearly beloved, I invite you to repentance and further, I invite you to an adventure of faith under the lordship of our blessed savior Jesus Christ.

The judgments of the Lord may not be always pleasing - but they are true and righteous altogether - they are more to be desired than much fine gold and sweeter than honey and the honeycomb.

Moreover, by them are thy servants taught, and in keeping of them there is great reward.

June 27, 1976

WHAT MADE CHRISTIANITY UNIQUE?

By CYRIL C. MEANS, JR.

With only two exceptions, all the pre-Christian religions of antiquity had two features in common: (1) None of them sought the allegiance of all mankind. (2) None of them demanded exclusive allegiance from each believer. Each of these ordinary religions of the ancient world was a local phenomenon, and several of them might overlap in the same locale.

The two exceptions among pre-Christian religions were Judaism and the cult of the Roman Emperor. Each of these two exceptional religions lacked one of the two characteristics common to all other religions of the time.

Judaism was exceptional in demanding the exclusive allegiance of each Jew, but, like the heathen religions (other than the Imperial Cult), it did not aspire to convert the non-Jewish remainder of humanity. The Imperial Cult, like other contemporary religions (except Judaism), did not demand of its

votaries exclusive allegiance, but it was exceptional in aspiring to bring the entire human race into the circle of its piety. The Romans allowed but a single exception to their demand that all mankind burn incense before the Emperor's image: the Jews. All other religions were tolerated provided their votaries would perform this rite. Judaism alone was allowed the status of *religio licita*.

Judaism and the Imperial Cult were exceptional; each departed from one (and each from a different one) of the two characteristics common to all other pre-Christian religions. Christianity was not merely exceptional. It was unique, because it departed from both. Christianity was the first religion on earth which both sought universal adherence by all mankind and demanded exclusive allegiance from each believer. (Since the advent of Christianity, only one important religion, Islam, has imitated Christianity in these two respects.)

Nineteenth-and 20th century liberal

*One who begins by watering
down the twin bases on which
the uniqueness of Christianity
rests . . . must inevitably end
by denying the uniqueness
of the Son of Man himself.*

protestantism in particular, and non-Christian religious liberalism in general, are examples of regression to the heathen religions of antiquity (other than the Imperial Cult), which these latter-day manifestations resemble because they neither aspire to universal human allegiance nor demand exclusive belief from their own adherents.

Because Jesus and his followers were all circumcised Jews, early Christianity was seen, by friend and foe alike, as a variant form of, but still within, Judaism. Once the Apostolic Council of Jerusalem decided to admit to church membership uncircumcised non-Jews, the stage was set for developments of vast consequence which the participants in that decision could have foreseen only dimly if at all. First of all, whereas Christianity already shared with Judaism the demand for exclusive allegiance by each believer, after the decision it also began to share with the Imperial Cult the aspiration to universal human allegiance. Secondly, admission of the uncircumcised to the church impelled rulers of synagogues throughout the empire to deny that Christianity was a form of Judaism. Once the Romans learned of this extrusion of church from synagogue, they logically demanded that Christians burn incense before the Emperor's image, since they were now seen to be no longer entitled to the exemption from that duty that had been granted, and

that very grudgingly, to Jews alone. This led to three centuries of persecution of church by empire, ending with the triumph of church over empire under Constantine the Great and his successors. Thirdly, the church's memory of the synagogue's role in triggering the Roman persecutions led to the agelong hostility of Christians toward Jews, which in modern times is labelled anti-Semitism, a label that is misleading because it is ethnic whereas its origin is religious.

Christianity's uniqueness lies in its vision of itself as both the sole true religion for each believer and the sole true religion for all mankind, and in the necessary corollary of that self-vision, namely, that every other religion is false — not wholly false to be sure, but false in part, because of truths it omits or untruths it contains — false both for everyone who believes in it, and for mankind as a whole.

This is the self-vision that inspired Christianity in the three centuries of persecution during which it converted the ancient world, and this is the self-vision that has inspired it in every subsequent century in which it has taken itself seriously and has been taken seriously by others. The dimming of this self-vision has been the hallmark of the decline and inanition of Christianity.

While it is true that Christianity's self-vision was the same in the first three centuries when it was being per-

secuted by the Romans as it was later when it was persecuting others, the notable distinction between the pre- and post-Constantinian church was in its methods. In the first three centuries, the church did not use force; it overcame force used against it by example and persuasion. In later times, it resorted to force to coerce those outside to come in and those inside to stay in. The use of force was wrong, because Jesus himself had expressly forbidden it.

The church eventually relinquished the use of force, in consequence of the Enlightenment — a good example of doing the right thing for the wrong reason. The motives of Jesus for disavowing force were very different from the motives of the sages of the Enlightenment for advocating that the church be deprived of the use of force. The latter desired the church to abandon force because they had already inwardly rejected the religion which force was being used to shore up. For reasons of political expediency they rarely admitted this, but their present-day successors are more candid. Religious liberals have now made it plain that it is not merely the use of force in religion that they wish to jettison, but the essence and uniqueness of Christianity itself.

What has been said so far views the phenomenon of Christianity's uniqueness from the outside, as a nonbelieving student of comparative religion might observe it. What is inside the religion, that is responsible for this uniqueness?

The answer can only be: Christ himself. As seen by Christians, he is a unique figure, radically different from, say, the Prophet as perceived by Moslems. Both monotheistically divine and collegially human, Christ confronts his fellow men with only two alternatives: total rejection or total acceptance. If he was not (and is not) unique, then neither is Christianity. If he was (and is), it is. One who begins by watering down the twin bases on which the uniqueness of Christianity rests — its uncompromising demand for total and exclusive belief by each adherent, and its aspiration to convert the whole world — must inevitably end by denying the uniqueness of the Son of Man himself.

It is said that a king of Portugal once asked the pope to "reform" the Society of Jesus. The pope replied: *Sint aut sunt, aut non sint* — which may be translated: "they may be as they are, or they may not be at all," i.e., I can abolish them, but I cannot reform them. This is even truer of Jesus. He may be totally rejected, but he simply cannot be reformed, or cut down to size. Total rejection, or total acceptance. Until the Day of Last Judgment, that is his fate, and our choice.

EDITORIALS

Let Us Now Praise Famous Men

1976 is not only our Bicentennial Year when we are trying to rededicate ourselves to the values of democracy, but it is also election year, which gives us a free ride on personalities. It is time therefore for those of us who call ourselves Christian to take a second look at the forms of attack commonly generated in the press and resolve not to be drawn into, nor encourage the muckraking which has come to be the accepted norm. To conform to that norm is to toss out both the cardinal virtues of justice and temperance, as well as the more important Christian virtue of charity, in favor of several rather deadly sins.

While working on a junior biography of Dorothy L. Sayers, I began to clip articles and reviews of books about all kinds of famous people, living and dead, only to find that my collection all reflected a virulent attitude dominant in our educated society: the story meant to destroy its subject. No personal peculiarities nor vices, nor any chance to denigrate or explode the victim's ability or excellence is overlooked. The purpose often seems to be character assassination for the fun of it. Gossip that used to be limited to sleazy fan magazines that still fractured the lives of Hollywood stars is now turned loose everywhere, with or without the consent of the subject. (Being unauthorized makes it easier to be nasty.)

All men by definition are miserable sinners, but that fact alone, thank God, is not a total summary of their effect upon the world. Many are also, saints, as Ecclesiasticus (44:1-10) tells us on All Saints Day, who

“. . . were honored in their generation,
and were the glory of their times . . .

And some there be, which have no memorial.”

If men are not larger than life, neither are they all “smaller” than that symbolic individual, the “common man.”

This carping approach insists that Thornton Wilder (handled courteously in *THE LIVING CHURCH* but pilloried in *The New York Times*) had faults, which means that he could not have written works that showed remarkable insight into our human condition. Authors are only symptomatic of a disease which has spread through the media in its approach to world leaders, politicians, economists, businessmen, sports figures and educators. If someone can be shown to have feet of clay, then he cannot also leave footsteps on the sands of time, say our modern Pharisees.

What is being stolen is our Christian birthright of community, by substituting titillating sins instead. We are taught not to care a whit if the reporter has a gigantic beam in his eye, while we peep at him digging a mote out of his subject. We fail to recognize what my favorite subject, Miss Sayers, called the sin of wrath:

“. . . righteous anger (which) is devil-born,

and trembling on the verge of mania . . . this form of possession . . . cloaks itself under a zeal for efficiency or a lofty resolution to expose scandals . . . that is not to say scandals should not be exposed, or that no anger is justified. But you may know the mischief-maker by the warped malignancy of his language . . . He would rather the evil were not cured at all than that it were cured quietly and without violence . . .” (*Creed or Chaos*, p.66-7).

ALZINA STONE DALE
Chicago, Ill.

“Twice-Born” Candidates

Quite obviously, religion is an issue in the 1976 presidential campaign, and why shouldn't it be? Is there anything the prospective voter needs to know about a candidate more important than the candidate's religion? His *real* religion, of course; and that is not always identical with his public or professed religion. Bernard Shaw was right in saying that a person's real religion is that body of beliefs upon which he habitually acts.

Much has been made in recent weeks about candidate Jimmy Carter's being professedly a “twice-born Christian.” Some like it, some don't. It has been suggested that his being a “twice-born” Christian there is, may be, or at least seem to be, threatening to people who are not any kind of Christians.

Without wishing to speak either for or against Mr. Carter's religion or his qualifications or anything else about him we want to offer only the following observations.

First: this concept of “twice-bornness” is dear to evangelical Christians who stress the importance, if not the necessity, of a conscious “conversion experience” at some definite moment in one's life. Many millions of good American Christians are of that bent — among them Mr. Carter; many millions of equally good Americans are not, and think of conversion and salvation in different terms. What is needed for a just assessment of another person's religious integrity is not agreement about the terms or conditions of conversion, but assurance that the person is in his own way responding to the call of Christ to receive the gift of eternal life.

Our other comment is that every Christian is in one way or another “twice-born” — of the water and of the Spirit; of the act of God by which he is adopted as a child of God, and of his response to that act. The most catholic Christian is no less “twice-born” than the most evangelical one, if he is truly in the Way.

Assuming that Mr. Carter means what he says when he tells us what he believes about salvation, we see no reason why his preference for the evangelical concept and formula of “twice-bornness” needs to be any kind of issue in the campaign.

BOOKS

Answering God's Call

MOTHER TERESA: Her People and Her Work. By Desmond Doig. Photographs by Raghu Rai, Desmond Doig, Teki, and Kalyan Singh. Harper & Row. Pp. 175. \$15.00.

Mother Teresa. How to capture and depict such a beautiful person? Desmond Doig first met and interviewed her 27 years ago when he started writing for the *Statesman*, India's leading newspaper. At that time Mother Teresa was just beginning her lifetime work of ministry to the "poorest of the poor"—India's destitute street people and lepers.

For those who do not know Mother Teresa, here is a brief sketch. As a young girl in Yugoslavia, Agnes Gonxha Bejaxhiu became interested in the Irish Order of the Sisters of Loreto. On joining the order she soon found herself in India as a teacher at Loreto Convent in Darjeeling where she took her first vows on May 21, 1931, and the name Teresa, "the Little One." From the convent school where children of the well-to-do were taught, she was sent to teach

in Calcutta at St. Mary's High School where she became principal. She was also in charge of the Daughters of St. Anne, an Indian order attached to the Loreto sisters.

Calcutta proved to be extremely harsh and cruel after life in Darjeeling's lush hill country so much like her Yugoslav homeland. Her life work beyond the lovely Loreto school began as she looked from her room onto acres of poverty and sickness. With the permission of her order, she soon spent hours tending as best she could the poorest of the poor, as she called them. From this time on there was no turning back. Her final vows had been taken in 1937 at the convent school.

In 1946 Mother Teresa heard the call of God to dedicate her life to these poor people, and in January, 1948, she left the convent to work in the slums. By August she had laid aside her Loreto habit to be clothed in a white sari with blue bands and a cross on her shoulder. She received intensive training in nursing from the American Medical Missionary Sisters, and returned to Calcutta to start her first slum school. The friendly Gomes family gave her a home and in 1949 she had her first recruit. From that small start a world-wide order, the Congregation of the Missionaries of Charity, has grown beyond imagination. Every type of care center has

developed from this courageous woman's call from God.

In this book Desmond Doig has produced a breathtaking volume of text and photography. The photographers followed Mother Teresa to each station and school, providing a pictorial review of the text. The pictures, together with



numerous interviews conducted throughout the area, weave an incredible story of an incredible woman.

In attempting to dig into Mother Teresa's life, Doig could get little information from her as she would always answer his questions, "I'm not important. Write about my work and my people." In undertaking this search the author has produced not only a chronicle of the work as she requested, but a lovely history of Mother (as she is known throughout India) as well.

SUE COOPER
Carlsbad, N.M.

Imaginative Forces

MOTHER AND THE FLYING SAUCER AND OTHER FABLES. By Mary McDermott Shideler. Pegana Press. Pp. 61. \$2.95, paper.

Mother and the Flying Saucer is a short book consisting of four fables and a well-developed essay on the function of imagination—its importance in developing a whole or integrated person. Mrs. Shideler makes no claim that imaginative forces are the only or even the most important considerations in man's understanding of himself and his world. She states, "We cannot repudiate any considerable part of human nature, physical or mental, without paying an enormous price... And while our ideas can be modified by philosophers, we are not converted, born again, except by the imagination, through fantasies, myths, and fairy-tales, art and love and worship."

The fables are of interest because of their insight regarding things human and spiritual. I was especially moved by a story called "He Descended into Hell." This imaginative interpretation is so sensitive and loving that it seems to be a prayer as well as a story, an offering as well as a fable. It is disappointing that there are only four fables in this collection and we look forward to seeing more of them in print. The illustrator, Chas Sippel, has done a fine job of capturing the simple and almost childlike appeal of these stories.

ELINOR M. NORWOOD
Worcester, Mass.

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AS OTHERS SAY IT

A few years ago I taught some high school kids, who not only stuck their chewing gum under the desks and danced to music that split ear drums, but protested the building of an SST aircraft in America, because the noise pollution would damage the environment. It put thousands of workers and engineers out of work at Boeing Aircraft in Seattle and brought chaos to that city. Now we have invited the French-English SST to fly into and land in our country. Ecumenicity reveals itself in strange ways! We ought to get our something glued together and think life out a little bit. *From the parish bulletin of All Saints' Church, Hershey, Pa., the Rev. Howard B. Kishpaugh, rector.*

Some old gaffer was bragging, "I've never drunk, nor smoked, nor eaten rich food, nor run around with women, and I just celebrated my 90th birthday."

His friend said, "How?" (*The Rev. Edward G. Cobb, Arcadia, Mo.*)

Too many people think that God is a sort of separate "Someone" existing in a sort of separate "Somewhere" whom we think we can bring in as the ultimate Mr. Fix-it to solve our problems—a kind of celestial Dr. Kissinger, unbugged by a celestial House of Representatives. The trouble is that the church has too often let people assume that it does think like this about God. (*The Rt. Rev. Simon Phipps, Bishop of Lincoln, in Church Times, Jan. 30.*)

I wonder if the word "discipline" is not treated too narrowly by many of us. In Moliere's play *Tartuffe*, the title role has a most dramatic entry because his appearance is so long delayed. We detest the man before we have even seen him. His opening words are unforgettable: "mettez ma haire avec ma discipline" — "put my hair shirt with my whip." The word *discipline* had become equated with an instrument of flagellation. To many it may only suggest a system of rules and punishments rigidly applied.

It has, however, rather obvious roots in the word *disciple*: "one who learns," and it has in the academic world the wider connotation of any particular branch of learning. Of course, there are many rules to be learned and observed

before we master any subject, and a person who really wants to be proficient will accept them with a good heart. Once this has happened self-discipline has taken over from discipline. *Ian Dunlop, in Church Times (London).*

It can be hard at times for a gal to find work! The Rev. Dr. Alla Bozarth-Campbell, one of 11 women ordained in a controversial Episcopal ceremony 18 months ago, is collecting unemployment compensation because she can't find a job as a priest.

That's the word out of Minneapolis, where the Rev. Dr. Alla, age 28, was previously employed as a deacon and at Northwestern College. She's drawing \$37 a week. Her husband, also an Episcopal priest, works in a Minneapolis parish. According to the report, the Rev. Alla "said she has been unable to find work because the ordination of women is not considered valid in the Episcopal Church."

Wonderful!

The possibilities are virtually endless.

Some enterprising people are going to establish a school to train clothiers for the Abominable Snowmen of Tibet. Or guides for visitors from other planets. Or maybe something as mundane as wine-taster for the local chapter of the WCTU, or barkeeper for Alcoholics Anonymous. And have them collect jobless benefits when they can't find work. We sympathize with the Rev. Dr. Alla, as we do with anyone who can't find a job. But we're not sure about the propriety, or good sense, of a person making a claim against the state because he, or she, can't find a job that never existed in the first place.

Maybe it just shows our lack of sophistication and savoir faire. On second thought, maybe we'll sneak off and apply for work as editor of "Poor Richard's Almanac." *The Dominion-Post (Feb. 4, 1976) Morgantown, W. Va.*

Parish patty cake" is what one well-known priest calls the flossier forms of exchanging the Peace, with kisses, embraces, handshaking and lively words of greeting. We know a parish where on Christmas Eve the Peace was exchanged with hearty greetings of "Merry Christmas" in the best Currier and Ives manner. *From The Certain Trumpet, Norwalk, Conn.*



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PEOPLE and Places

Ordinations

Priests

West Virginia—The Rev. James A. Johnson, assistant at St. Mark's, 406 B St., St. Albans (25177); and the Rev. William J. Lawson, assistant at Trinity Church, 1502 23rd St., Parkersburg (26101).

Western Kansas—The Rev. Frank A. Warthan, resident director of St. Francis Boys' Home, Box 127, Ellsworth (67439), and in charge, Holy Apostles, Ellsworth.

Deacons

Milwaukee—Robert Brien Koehler, curate, St. Luke's Racine, Wis. Address: Nashotah House, Nashotah, Wis. 53058; Donald Vanor Seaver, Nashotah House; and Grace Janet Trapp, assistant chaplain, St. Luke's Hospital, Racine, Wis. Address: Seabury—Western Seminary, Evanston, Ill.

Schools

The Bishop Whipple Schools, Faribault, Minn.—A \$200,000 grant from the Charles and Ellora Alliss Educational Foundation establishes a permanent endowment, income from which will be used for scholarship aid for students of Shattuck School, St. Mary's Hall, and St. James School. The three schools were incorporated as the Bishop Whipple Schools in 1972. Dr. E. John Dyer is rector and headmaster.

Depositions

The Bishop of Southwest Florida acting in accordance with Title IV, Canon 12, Section 4(d) of the Episcopal Church and in the presence of two presbyters on December 12, 1975, deposed Joseph G. Drawdy, presbyter, from the ministry of the Episcopal Church.

Deaths

The Rev. Lemuel C. Dade, 92, retired priest of the Diocese of Long Island and associate of Trinity Church, Brooklyn, N.Y., died Mar. 29.

The Rev. Robert O. Gardiner, 62, vicar of St. Joseph's, Buena Park, Cal., 1956-58, died in Long Beach, April 14.

The Rev. Frederick H. Avery, 73, rector of St. Barnabas, Bainbridge Island, Wash., from 1961-71, died Nov. 26, in Bainbridge Island. Since his retirement Fr. Avery had served mission churches until shortly before his death.

The Rev. Andrew Herman Edwin Asboe, 86, father of the Rev. Eric Asboe, and rector of Trinity Church, Pocatello, Idaho, from 1943-58, died Mar. 11, in Pocatello.

The Rev. Walter P. Morse, S.S.J.E., 84, died Mar. 23, in Cambridge, Mass. Fr. Morse had served as a missionary in the Orient for more than 40 years and mostly alone. Burial was at the Society's cemetery in Foxborough, Mass.

Florence Simpson Harrison, wife of the Rev. A. Palmore Harrison, retired priest of the Diocese of Conn., died May 6.

The Rev. Edwin Otto Rossmassler, 68, oblate, O.H.C., former headmaster of San Miguel School, San Diego, Cal., and honorary assistant of St. John's, Chula Vista, Cal., died May 12.

The Rev. Arthur L. Parcells, 83, retired priest of the Diocese of Michigan, and a missionary in North Dakota for 18 years, died at Mesa, Ariz. Feb. 19.

The Rev. Robert F. Beattie, 65, rector of Holy Cross, Plainfield, N.J. from 1955-70, died Apr. 10 in Cranford, N.J.

The Rev. Edward L. Braithwaite, 90, rector of St. Mark's, Plainfield, N.J., 1948-58, died Apr. 30.

The Rev. Charles Cuthbert Canterbury Corbin, 88, rector emeritus of St. Augustine's, Atlantic City, N.J., died Mar. 15.

The Rev. Canon J. Boyd Davis, 66, Rector Emeritus, Church of the Transfiguration, Blue Ridge Summit, Md., died Apr. 29 in Hagerstown, Md.

The Rev. Charles R. Dibble, 61, rector of Christ Church, Delavan, Wis. since 1971, died May 5.

The Rev. Canon John Garside Hilton, 66, rector emeritus of St. John's, Carlisle, Pa., died Feb. 15 in East Winthrop, Maine.

The Rev. Lansing E. Kempton, 73, rector of Trinity Church, Portland, Ore., 1937-68, died Apr. 4. After retiring in 1968 he was vicar of St. Edward's Mission, Silverton, Ore.

The Rev. Gordon C. Lewis, 70, deacon in charge of Christ Church, Lykens, Pa. died Feb. 1.

The Rev. Canon George H. Toadvine, 70, rector emeritus of St. Andrew's, Harrisburg, Pa., died Jan. 21.

CLASSIFIED

advertising in *The Living Church* gets results.

BOOKS

AS A MEMORIAL to the Rev. Robert Cuthbert Kell, the Council of the Washington Regional Branch of the American Church Union has republished Father Staley's *The Catholic Religion. A Manual of Instruction for Members of the Anglican Communion*. Copies at \$4.00 each, prepaid, may be ordered through: Miss Margaret L. Lindsay, 3365 Denver St., S.E., Washington, D.C. 20020.

CAMPING

WILDERNESS experiences for young people. Backpacking, survival, nature study, travel for teenagers. Coed. Wilderness, Box 12586, Albuquerque, N.M. 87105.

POSITIONS OFFERED

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

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

MATURE priest, single or married, to assist in Eastern inner-city "no compromise — no surrender" Catholic parish with ministry to hospitals and nursing homes. Must be willing to take orders, work hard and live in the city. Good salary and quarters, though latter not suitable for school age children. Reply Box M-260.*

POSITIONS WANTED

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

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

PUBLICATIONS

STUDY GUIDE on Women's Priesthood in Episcopal Church. Available, \$2.00. Minnesota Committee Women's Ordination Now. Mail checks to FREE, 4115 Sunset Blvd., Minneapolis, Minn. 55416.

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

SUMMER SUPPLY

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

WANTED

RELIGIOUS books wanted for new parish library. Shipping costs reimbursed. Church of the Annunciation, Box 978, Anna Maria, Fla. 33501.

WINTER SUPPLY

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

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

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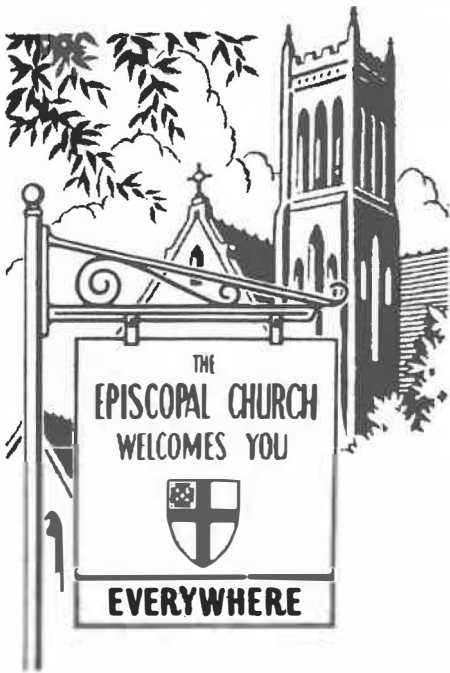
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THE LIVING CHURCH

The Living Church

SUMMER CHURCH SERVICES

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



LITTLE ROCK, ARK.

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

CORTE MADERA, CALIF. (Marin Co.)

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

LA MESA, CALIF. (near San Diego)

ST. ANDREW'S Lemon Ave. and Glen St.
The Rev. C. Richmond, r; Chap P. Linaweaver, ass't
Sun 8 HC, 10 MP & Ser (HC 15 & 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

DENVER, COLO.

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

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

DANBURY, CONN.

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

CANDLEWOOD LAKE

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun HC 8, 12, Summer Ch S 10, Service & Ser 10; Daily 10,
HC Wed, HD, 1S & 3S 10

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

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

COCONUT GROVE, MIAMI, FLA.

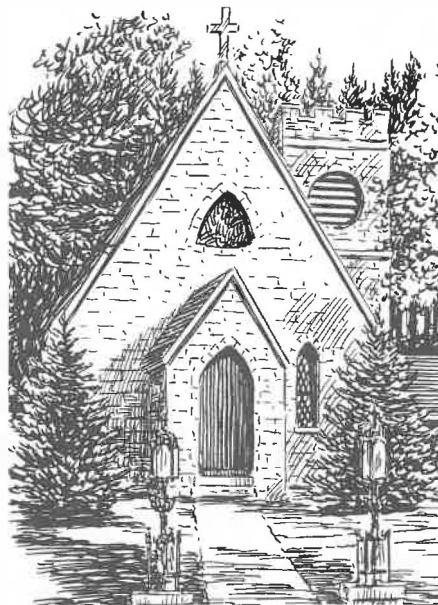
ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15 except Wed; Wed 6;
C Sat 4:30

WEST PALM BEACH, FLA.

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

ATLANTA, GA.

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



Holy Cross Church, Warrensburg, N.Y.

CHICAGO, ILL.

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

DODGE CITY, KAN.

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

BOSTON, MASS.

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

FALLS CITY, NEB.

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

OMAHA, NEB.

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

LAS VEGAS, NEV.

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

CLAREMONT, N.H.

UNION CHURCH (Est. 1771) Old Church Rd.
The Rev. John H. Evans
Services 9, HC 15 & 3S

MIDDLETOWN, N.J.

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

NEWARK, N. J.

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

WEST ORANGE, N.J.

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

ALBUQUERQUE, N.M.

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

(Continued on next page)

SUMMER CHURCH SERVICES

(Cont'd. from previous page)

SANTA FE, N.M.

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

BROOKLYN, N.Y.

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

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

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). Wklys 7:15 MP & HC; 5 EP (Sat 3:30 plus
Organ Recital). Wed 12:15 HC & Healing; 5:30 HC

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

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

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

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

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer
Sun Mass 7:30, 9, 10, 5; High Mass 11; EP & B 6. Daily
Mass 7:30, 12:10, 6:15; MP 7:10, EP 6, C daily 12:40-1, Fri
5-6, Sat 2¹-3, 5-6, Sun 8:40-9.

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

TRINITY PARISH
The Rev. Robert 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

UTICA, N.Y.

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

WARRENSBURG, N.Y.

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

HERSHEY, PA.

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

PHILADELPHIA, PA.

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

PITTSBURGH, PA.

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

VALLEY FORGE, PA.

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

MYRTLE BEACH, S.C.

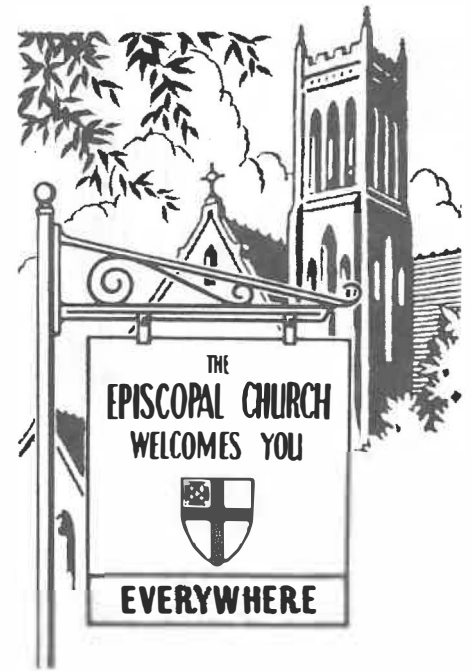
TRINITY Kings Hwy. & 30th Ave., N.
The Rev. H. G. Cook, r; the Rev. D. P. Bachmann, c
Sun HC 8, HC & Ch S 10 (1S & 3S), MP & Ch S 10 (2S & 4S);
Thurs HC 1; HD as anno

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell 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

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



ALEXANDRIA, VA.

ST. PAUL'S 228 S. Pitt St.
Sun HC 8 & 5; HC 10 (1S & 3S). Weekday—Thurs HC 10:30

HOT SPRINGS, VA.

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

RICHMOND, VA.

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

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All Saints' Church, Hershey, Pa.