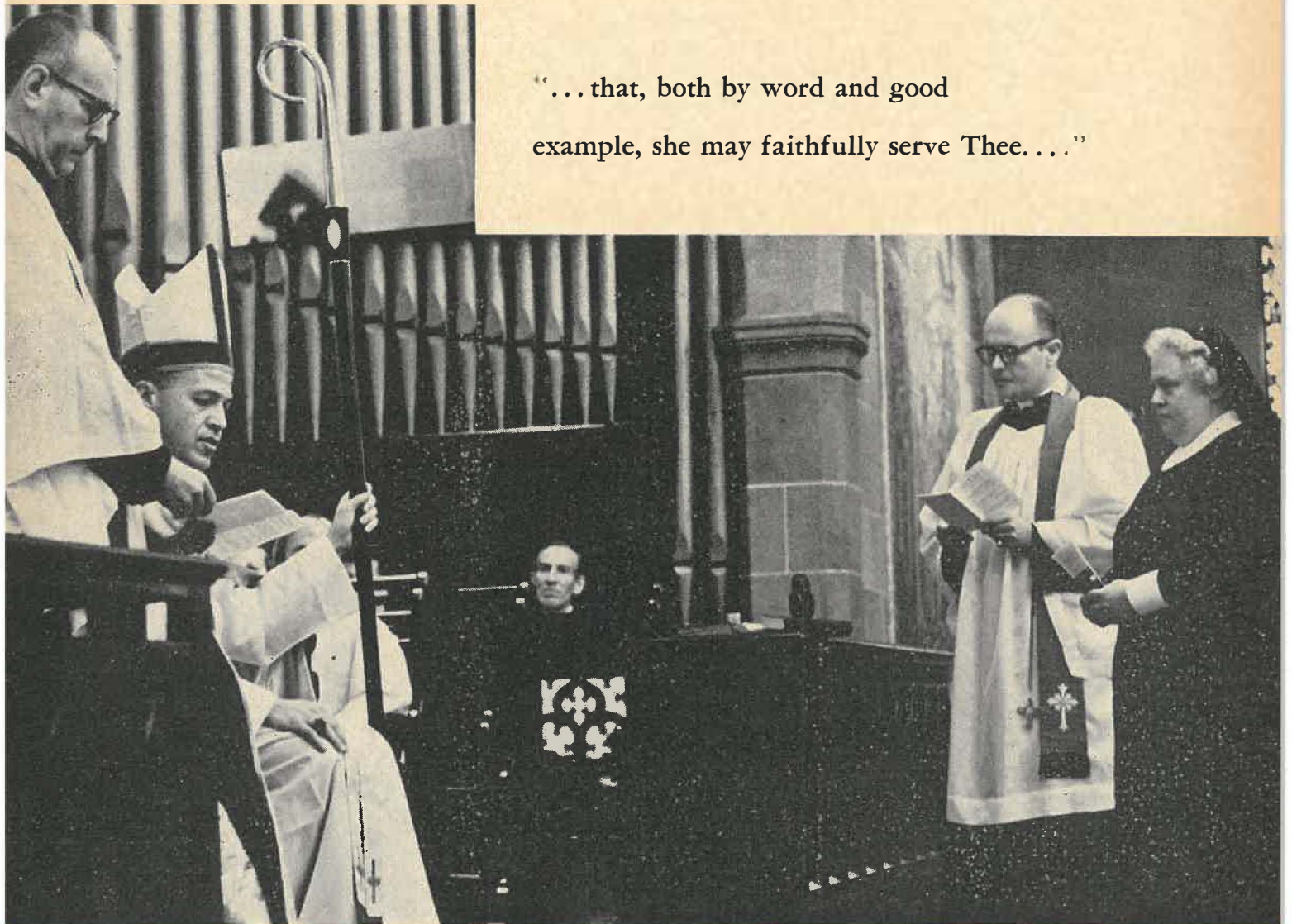


The Living CHURCH

July 19, 1964

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The setting apart of Elizabeth Main [p. 7].

Churchwomen's Number



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Questions may be submitted by readers, addressed to "The Question Box," THE LIVING CHURCH, 407 E. Michigan St., Milwaukee, Wis. 53202. We do not promise to answer every question submitted.

This question comes from a dissatisfied "convert" to Roman Catholicism who yearns to return to the Episcopal Church. I miss the beauty, the stately language, the wonderful music of your Church as well as the reasonableness of most positions you take on matters of theology. Yet two things bother me. If our Lord intended to establish a living, teaching Church on earth to continue His work, as opposed to a mere loose association of Bible-reading baptized persons who go their own varied ways, how do you justify being a part of that One, Holy, Catholic, and Apostolic Church when other parts hold such opposing views? How can there be conflicting views within the one Church on important matters of faith? And how do you explain the divergent opinions held by different members of your clergy regarding the nature of the Church? (The variations between high- and low-churchmanship entail much more than mere ritual and ceremony as I once thought.)

It would be easier to answer this question very definitely if the question itself raised some more specifics about these "conflicting views" which are to be found within the Episcopal Church. That there are such conflicting views on important matters of faith is not to be denied. All that we can say is that the historic Catholic faith "once delivered to the saints" is explicitly professed by the Church in

its official formularies, rule of faith, and liturgy — whatever individual members of the Church may make (or unmake) of it. *No Church can do more than this*, the Roman Catholic Church included. It may be that in the Roman Communion an individual is more likely to be afraid to question or to deny openly some article of the Church's faith; but the faith is one thing, and the individual's response to it, handling of it, acceptance or rejection of it, is a distinctly other thing, and that is true whatever the Church. The Episcopal Church, rightly or wrongly, allows much more freedom of open expression of disagreement and dissent. It believes — again we say rightly or wrongly, though we think rightly — that "where the Spirit of the Lord is, there is liberty" (II Cor. 3:17).

Without wishing to minimize the "divergent opinions of [Episcopal] clergy regarding the nature of the Church," and some other matters as well, we would point out that it is usually the extremists and partisans who loudly disagree. They sometimes make enough noise to give the impression that the Episcopal Church is composed entirely of Kilkenny cats. But by far the most members of this Church are of one mind on all fundamental matters of faith. This at any rate is our observation.

We could say much about disagreement among Roman Catholics about some quite important matters, but that is really their business. It is, however, a fact; and such enlightened Roman Catholics as Fr. Hans Küng not only admit it but regard it as a sign of life and vitality — as we do.

? ? ?

I know an Episcopal parish whose rector issues canonical Letters of Transfer to churches not in communion with the Episcopal Church, when people leave this Communion for some other. Isn't this practice in violation of the Canons?

Canon 16, Sec. 1 (a) of the Constitution and Canons of the Church deals with this matter. As we read the Canon, it quite clearly assumes that the transfer is from one Episcopal parish to another.

Yet the Canon does not spell this out in so many words. Actually, what the rector ought to do in such a case as you mention is to write a letter of commendation concerning the person leaving his parish—and this Communion—if he can in good conscience do so. At least this is how it seems to us.

The formal Letter of Transfer from one parish to another implies that the parishes are within the same Communion, since it involves removing a name from one parish communicant list and adding it to another.

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LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 300 words. Most letters are abridged by the editors.

Misguided Chain Letter

On June 27th I received a letter from a fellow priest of our Church, the content of which had been communicated to him apparently from another priest. I am deeply distressed by the requests of this chain letter and the implications contained therein.

This letter purports to be the result of a concern for the death of Medgar Evers in Mississippi. It points out that Mr. Evers' family needs help, that Americans need to express their concern on this matter, and that something effective needs to be said to the ex-governor and people of Mississippi. It proposes therefore that those who are concerned send a check for one dollar to the ex-governor making him the trustee of a memorial fund, the money from which he may only turn over to Mrs. Evers and the family.

First let me state that my sympathies are wholeheartedly with the concern of many Americans that all people, regardless of race or creed or personal belief, be accepted by their fellow men as human beings, privileged to the same human rights. This, as I understand it, is what the present human rights struggle is all about. I do not want to be understood as condoning the position or policies of the ex-governor or the present governor of Mississippi. I believe that their behavior is absolutely wrong and the principles upon which they have acted are sadly mistaken.

However, I am most upset that Christian people, and especially ministers of the Church, should advocate or take part in such action as is proposed in this letter. I can agree that the Evers family might need our support and understanding help. I can also agree that concerned Americans might want to express their position in this matter. And I further believe that the Gospel of God's love for and within mankind must be witnessed to before such sadly misguided people as the ex-governor of Mississippi.

But I feel that it must be pointed out that even as a principle of this human rights struggle must be recognized the ex-governor's right to his own opinions. I do not believe that any of us has the right to force another man to act contrary to his conscience. It is one thing to win a man through reasonable argument and a charitable presentation of facts to a wider and fuller understanding of a matter, even perhaps to bring him to that reality of truth which God has revealed in His Son Jesus Christ. It is something else again to put him involuntarily in a position where he is virtually forced to act contrary to the present dictates of his conscience and beliefs.

The Epistle for the Fifth Sunday after Trinity, taken from the first letter of St. Peter, admonishes us to be "all of one mind, having compassion one on another, loving each other as brothers, being pitiful and courteous, and not rendering evil for evil or railing for railing." It seems to me that to force the ex-governor to become the trustee

of a fund for the support of the Evers family, which he is probably quite unwilling to do, is certainly not being compassionate, pitiful, or courteous, and smacks of rendering evil for evil, railing for railing.

Certainly the Gospel needs to be preached before many people, both in the south and in the north. This is not the way to do it, nor is it even the Christian Gospel which is being thus witnessed to. If people are concerned that the Evers family receive support and that the American people express their concern in this matter before the ex-governor and people of Mississippi, then let them send their contributions to the family and then write to the ex-governor and inform him of how in Christian charity they have acted.

We must not allow this present struggle to deteriorate into a name-calling and mud-slinging affair. To do so is simply to identify ourselves with the worst and most foolish of the little-thinking radicals. Not only do we degrade ourselves personally, but we make a travesty of the Christian Gospel and the Church.

(Rev.) DAVID P. JENKINS
Rector, St. Paul's Church

Portsmouth, R. I.

"Open" Communion

Your excellent editorial, "Needed: Some Plain Honesty" [L.C., June 21st], distinguishes between our being legalistic and being law-abiding. We rightly abhor the former; we evade the latter at the cost of being lawless. I, for one, rejoice that a bishop possesses a *ius liturgicum* in his diocese, but I never understood that it properly could contradict the expressed will of the Church.

(Rev.) PAUL REEVES

Rector, Church of the Redeemer
Sarasota, Fla.

Many thanks for your forthright editorial, "Needed: Some Plain Honesty" [L.C., June 21st].

What is said of the rubric needs to be said of the Canons, especially Nos. 16, 17 and 18.

It is very difficult to explain to a person under the discipline of Canon 16, Sec. 6, why their Protestant friends in exactly the same marital status are free to receive Communion in some Episcopal churches.

(Rev.) JAMES P. SHAW
Rector, Trinity Church

San Francisco, Calif.

Your editorial entitled "Needed: Some Plain Honesty," in my opinion, seeks to evade the real issue concerning the "Confirmation Rubric." The real need is not that the rubric should be changed at all but that our bishops and priests should simply comply with it, as they solemnly promised and engaged to do at their ordinations and consecrations.

(Rev.) F. NUGENT COX
Retired

Greensboro, N. C.

Thank you for your editorial entitled "Needed: Some Plain Honesty" in your issue of June 21st which made it clear that there are two interpretations of the Confirmation Rubric and that "a large majority of Episcopalians of today, both clergy and laity, favor this historic and traditional interpretation of

the rubric" which would permit guest or open Communion.

I would, however, take issue with your classifying a rubric as a law in the same category with civil "tax laws," which latter must obviously be interpreted literally. A rubric is not a law in the sense that it is an absolutely binding rule, but a rubric is rather a directive for the guidance of minister and congregation. May I say reverently that it is an ecclesiastical stage direction, whose purpose is to present the general outline or framework of the "Order" of a service, while at the same time allowing for a reasonable liberty in the conduct of the same. I note, for example, that the *Shorter Oxford Dictionary* defines rubric thus: "A heading of chapter, section, etc., also special passage or sentence, written or printed in red or in special lettering; direction for conduct of divine service inserted in liturgical book, whence rubrical."

Since I am confident that you would not editorially urge that we should interpret Holy Scriptures literally, or our liturgy or even such phrases of the Creed as the "Resurrection of the Body" (for *Body* in its literal meaning refers to the total material organism of flesh and blood which human beings or animals have in their present condition), I was startled to find you suggesting that the rubrics "are meant to be literally understood, and complied with."

Fortunately for the Church for generations wise clergy and laity have always interpreted the individual rubrics with the aid of "the rubric of common sense," thereby adapting individual rubrics to meet changing conditions and needs.

By way of illustration let me cite a few rubrics which are frequently, wisely, so modified:

1. The rubric at the beginning of "The Order for the Burial of the Dead" (Prayer Book, p. 324): "The minister, meeting the Body, and going before it, either into the Church or towards the Grave, shall say or sing, . . ."

Many clergy, realizing that the kind of procession required by this rubric is frequently so upsetting to a bereaved family, wisely defer to the wishes of the family and allow the casket to be placed in the Church before the beginning of the service. Often the result of clergy rigidly insisting on a literal application of this rubric is to drive the bereaved family to the freedom of the chapel in the cemetery or in the funeral director's establishment.

2. The third rubric on page 71 in the Order for Holy Communion reads: "Then followeth the Sermon. After which, the Priest, . . ." The rubric literally interpreted leaves no choice. Happily many clergy realizing that there are some occasions when it seems for a variety of reasons inadvisable to have a sermon, do not insist upon preaching a sermon.

3. The third rubric on page 84 in the Communion Service reads: "And if any of the consecrated Bread and Wine remain after the Communion, it shall not be carried out of the Church; but the Minister and other Communicants shall, immediately after the Blessing reverently eat and drink the same."

If my observation is correct the majority of our clergy have been led by tradition to believe that this rubric means that the conse-

Continued on page 22

The Living CHURCH

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THINGS TO COME

July

- 19. Eighth Sunday after Trinity
- 25. St. James
- 26. Ninth Sunday after Trinity

August

- 2. Tenth Sunday after Trinity
- 6. The Transfiguration
- 9. Eleventh Sunday after Trinity
- 16. Twelfth Sunday after Trinity
- 23. Thirteenth Sunday after Trinity
- 24. St. Bartholomew
- 30. Fourteenth Sunday after Trinity

September

- 6. Fifteenth Sunday after Trinity
- 13. Sixteenth Sunday after Trinity

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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BOOKS

Look to the Other World

The Christian Understanding of Human Nature. By W. Norman Pittenger. Westminster. Pp. 190. \$3.95.

Ours is an age of special concern about man, his nature and his future; *The Christian Understanding of Human Nature* give a well-rounded analysis of these topics from a strong, Christian point of view. Its author is W. Norman Pittenger, professor of apologetics at the General Theological Seminary. He writes smoothly and draws from a large number of sources of interest to contemporary readers.

Professor Pittenger has modified none of the theological positions he has developed in the past; he still maintains, for example, that Christ's difference from us is one of quantity rather than of quality, but it is not his purpose to argue such points in detail in the present volume.

I found the chapters on man's sexuality, the sense of man's being made for eternity, and the nature of human freedom especially good. It is pointed out that man's freedom is limited but real, and that Christians should be more concerned about *other-worldliness* than *next-worldliness*. The chapter on sexuality is a masterpiece in itself; it should be required reading for all those growing up, getting married, and grown up!

ARTHUR A. VOGEL, Ph.D.

Fr. Vogel is professor of apologetics and dogmatic theology at Nashotah House.

Golden Age Number Three?

English Spirituality. By Martin Thornton. London: S.P.C.K. Distributed in U. S. by Seabury. Pp. 330. \$7.50.

The three-fold rule of Eucharist-Offices-private prayer; a synthesis of affective devotion and dogmatic theology; an empirical approach to spiritual guidance—these are the characteristics Martin Thornton presents as typical in his *English Spirituality*, which flowered in the golden ages of the 14th-century mystics and the 17th-century divines.

Signal evidence of the drive for synthesis is given by the three-fold rule. The Eucharist is of prime importance for any serious growth in the Christian life, but it should be complemented and supported by the daily Offices. It is not one or the other which Fr. Thornton stresses but both. The advice applies not *just* to the clergy but to *all* the people of God. Private prayer is not a particular method or scheme, but habitual recollection at home, on buses, in the streets, on the job. Surely many Anglicans, bogged down in lists, struggling with methods, would profit by

such a rule. They could more easily realize what it means to pray in Christ and to have Christ pray in them. The best English ascetical theology has always attempted to drive a course between the frigidity of pure dogma and the fever of mere devotion. The needs of the individual soul are best met when worked and lived out according to the traditional empirical method suggested by Fr. Thornton.

The parish clergy should find *English Spirituality* helpful and practical. The incisive discussion of the writers and their works is always coupled with pertinent remarks on the importance of the doctrine, and concrete suggestions for its application. Many readers will be intrigued by his unusual suggestion as to the role single women might play in the parish.

Great benefit for the world, the individual, and the Church would be derived from a faithful following of the three-fold rule as presented by Fr. Thornton. Is it too much to hope, with him, for a third golden age?

A MONK OF ST. GREGORY'S PRIORY

The World May Judge

Council Speeches of Vatican II. Edited by Hans Küng, Yves Congar, O.P., and Daniel O'Hanlon, S.J. Paulist Press, Glen Rock, N. J. Pp. 288. Paper, \$1.25.

In view of the meager reports of the actual speeches in the Vatican Council, and the rumors of divisive movements and struggles both in the session held last autumn and in the secret meetings of the various commissions, it is well that the world at large has *Council Speeches of Vatican II*, a volume of representative speeches, to judge the Council by. The editors' very names—Hans Küng, Yves Congar, and Daniel O'Hanlon, are a guarantee of the fairness and objectivity of the choice of speeches and of their authors.

The book is dedicated to the memory of Pope John, who set the standard and aim of the Council: not to discuss doctrine, but "to consider how to expound Church teaching in a manner demanded by the times."

The reader will recognize that this aim is pursued by those whose speeches are given here. The speeches are arranged to follow the topics of Pope Paul's address at the opening of Session II, and selections from that address appear at the appropriate places. These topics are: Self-awareness of the Church, Renewal of the Church, Reunion of all Christians, and Dialogue with the World. There are 55 speeches, in addition to the Pope's address and his dedication at the beginning. It is a fine cross-section of the best of the speeches given during Sessions I and II, and will give insight into the mind and aims and hopes and confidence of the

Continued on page 26

The Living Church

For 85 Years:

A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

Eighth Sunday after Trinity
July 19, 1964

SOUTH AFRICA

Reactions to Rivonia

The Archbishop of Canterbury has urged regular prayers "in our churches and homes" for South Africa. Commenting on the recent South African "sabotage" trial, which saw Nelson R. Mandela of the outlawed African National Congress Party and seven co-defendants sentenced to life imprisonment, Dr. Ramsey said that Mr. Mandela was "found guilty of sabotage and other offenses against the law as it exists, but his actions were the outcome of conscience."

"If he [Mandela] is guilty before the existing law," the Archbishop said, "the guilt before Heaven belongs to a policy which the law is designed to enforce. The ideal and practice of *apartheid* is a denial of God's law of the relation of man to man in the image of God, irrespective of color."

The Archbishop said that "we must pray for Mr. Mandela, thankful that his life has been spared, hoping that one day perhaps he may yet be seen playing that role of reconciliation for which his character and experience will have fitted him."

Dr. Joost de Blank, former Archbishop of Cape Town, has left London with a petition for the Secretary-General of the U.N. Signed by 91,000 persons, the petition calls for the release of all held as political prisoners in South Africa, including Nelson Mandela and his African nationalist compatriots sentenced to life imprisonment at Rivonia.

The Bishop of Johannesburg, the Rt. Rev. Leslie E. Stradling, warning that "violence in the present situation would be madness," nevertheless called on Christians to speak out "boldly in public and private" against the South African government's *apartheid* [segregation] policies. Bishop Stradling said that the government "plainly does not know what human

rights are, and maintains them for one section of the population only."

"We must," he said, "keep our integrity of mind, think straight, and refuse to be deceived or to deceive ourselves in the face of all the propaganda that tries to condition us." The bishop was addressing a South African Institute of Race Relations meeting in Cape Town.

In Cape Town, the diocesan magazine, *Gateway*, carried an article by the Very Rev. E. L. King which called much of the protest against the sedition trials "ill-informed and silly."

Dean King wrote that "the present demonstrations against South Africa, while right in attacking and condemning racial discrimination and injustice, are wrong in implicitly condoning violence and disorder. If Anglicans don't agree on this point, they had better stop praying in their Litany: "From all sedition, privy conspiracy and rebellion, good Lord, deliver us."

The Cape Town dean said, "There are many things in this country to which I object and consider unjust and unChristian. But one thing I don't feel moved to object to is the Rivonia verdict."

[RNS]

CANADA

Aid to Asia

Hungry youngsters in Kwun Ton, a teeming new industrial area of Hong Kong, will benefit from one of several projects in South-East Asia to be assisted by the World Mission Fund of the Anglican Church of Canada. Grants will also be made to various dioceses for training of indigenous clergy and the erection of churches and mission houses.

More than \$50,000 of the \$500,000 to be raised by Canadian Anglicans through the fund in 1964 has been set aside for the area covered by the South East Asia Council. Some \$300,000 has been earmarked for the five churches of the Anglican Communion in Africa and the remaining \$150,000 will take the form of token grants to India, Latin America, and the Caribbean area.

The Canadian Church has undertaken to raise \$500,000 annually for five years, over and above its regular budget, to assist the work of Churches in the developing countries.

A Woman's Place

Speaking in Vancouver, B. C., an Anglican deaconess, Dr. Hilda Hellaby, said women are only now beginning to regain some of the responsibilities which the Church once gave them.

Deaconess Hellaby, who directs two parishes in the Yukon, said that many years ago women administered what would today be called the Church's social services. She pointed out that in the Middle Ages women operated schools, hospitals and theological training centers. "Women," said the deaconess, "should be made full use of in the work of the Church and have a full voice in its councils."

Not long after the deaconess spoke in British Columbia, the Synod of the Edmonton diocese of the Anglican Church of Canada voted in Edmonton, Alberta, on admitting women to its sessions. At



McGill Photo

Archbishop de Blank
To the U.N. with 91,000 signatures.

The Living Church Development Program

Contributions currently received for the Development Fund will be used to assist THE LIVING CHURCH in reporting General Convention in larger issues, using the services of veteran reporters.

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Delegates from Lower Brule line up for the Service of Witness at the Niobrara convocation, held on the Crow Creek Reservation near Shelby, S. D.

the Synod session two years ago the proposal to strike the word "male" from section four of the Synod constitution failed by one vote in both clerical and lay balloting.

This year the motion carried, but to become law it must be passed again in 1966.

Dr. T. L. Leadbetter, a member of the General Synod's Committee on Women's Work in the Church and a sponsor of the motion, noted that in 11 of 28 dioceses in Canada women members are permitted in the diocesan synod. In eight dioceses where, under law, women cannot be synod members, the canons are ignored and they are permitted to sit.

Dr. Leadbetter said that women must be incorporated in the total life of the Church. Because women make up part of the laity, he said, they should be able to participate in all activities of the diocesan synod. [RNS]

SOUTH DAKOTA

Convocation at Crow Creek

Late in June, over 1,000 Dakota Churchpeople and friends gathered for the Niobrara Convocation, held on the Crow Creek Reservation near Shelby, S. D.

The congregation of St. Peter's Chapel, Crow Creek, was host to the convocation.

The Rt. Rev. Conrad H. Gesner, Bishop of South Dakota, spoke on the challenges facing the Indian people of the reservations. The bishop said that "jurisdiction" begins with the individual who is able to rule his own body and his own household. "Once we are able to demonstrate this kind of self-jurisdiction," he said, "then we shall be in a position to

fight all the harder for jurisdiction over our own lands and our own customs."

The bishop confirmed 17 Dakota young people, and made two men, Phillip Allen and John Tenderstrom, deacons. Bishop Gesner and the national director of the Church Army, Captain Robert Jones, commissioned two Dakota men, William Black Lance and LaVerne LaPointe, Captains in the Church Army.

Itanca for the convocation was Innocent Goodhouse, and the secretary was John Estes. The Rev. Noah Brokenleg was elected next year's *Itanca*, and Parmalee, S. D., was chosen as the meeting-place of the 1965 Convocation. Over \$7,000 was gathered for mission work.

At the Convocation's Service of Witness, Dr. Frederick Morris, rector of St. Thomas' Church, New York City, preached on the Fatherhood of God. Congressman Ben Reifel was also a guest of the convocation.

AFRICA

Not Merely Regrettable

An Anglican international relations expert has branded the recent expulsion of 300 missionaries from the southern Sudan "not merely regrettable, but deeply disturbing to civilized minds."

Sir Kenneth Grubb, speaking in London at the annual meeting of members of the Church Missionary Society of the Church of England, promised that the "regrets and misgivings" of concerned Christians would be communicated personally to Sudan's President when he makes an official visit to England in the near future.

Sir Kenneth, president of the CMS, is also chairman of the House of Laity of the Church Assembly and chairman of the World Council of Churches' Commission of the Churches on International Affairs. [RNS]

SOUTHERN VIRGINIA

Jamestown Revisited

On Jamestown Road, four miles from the spot on which the first Anglican services in the New World were held, a new mission has opened its doors. St. Martin's, a mission sponsored by Williamsburg's Bruton Parish, is no historical reconstitution; it is a mission to suburbanites and is housed in an all-purpose pre-fab building.

The vicar, the Rev. William F. Egelhoff, says that he is well aware of the usual position of the church-in-the-suburbs, and will have none of it. Himself a former businessman, Mr. Egelhoff said that "in light of suburban man's predicament — his loneliness, rootlessness, and depersonalization—one might be tempted to look to worship to correct these deficiencies. . . ."

"But worship," says Mr. Egelhoff, "has to do with our attitude and relation to God." St. Martin's has no women's or men's group. Its only group, other than the vestry, is the "parish meeting," which is held every Sunday after services.

The meetings have no set agenda, and almost any subject can be introduced. "This tells the vestry from week to week what issues concern the congregation," the vicar said. Most of St. Martin's members are young (30 of its 125 members are pre-school children), and three Negro families are reported to be among the most active members.

CALIFORNIA

Something Borrowed

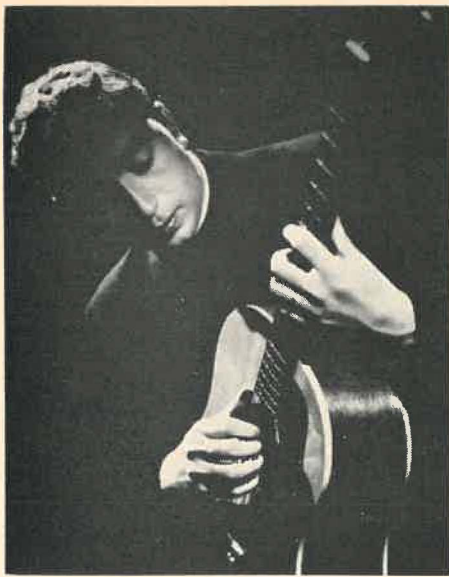
Bright and early on a June Saturday morning, in West Covina, Calif., a crew of florists and caterers appeared at St. Martha's Parish. They said they had to get the church ready for a mid-morning wedding.

St. Martha's sextons thought it was odd that the rector hadn't said anything about the wedding. The florists and the caterers

THE COVER

In June, two women were set apart as deaconesses of the Church. In Los Angeles, Jeanene Fee Wright was made a deaconess by the Rt. Rev. Francis Bloy, Bishop of Los Angeles; in Chicago, Elizabeth Williams Main was made a deaconess by the Rt. Rev. James Montgomery, Suffragan Bishop of Chicago.

Deaconess Main is pictured during her examination by Bishop Montgomery.



The Rev. Ian Douglas Mitchell, composer of *The American Folksong Mass*, will share a team ministry with the Rev. Wayne Pontious at St. Christopher's Mission to the Navajo Indians in Bluff, Utah. Frs. Pontious and Mitchell have been friends since boyhood, and have collaborated on musical and theatrical projects. [RNS]

unloaded their trucks and set furiously to work.

In two hours, the sanctuary was filled with flowers. Dresses for the bride and her attendants had been delivered. Long satin bows adorned the pews. All was in readiness.

Fifteen minutes before the wedding was supposed to take place, word came that the wedding party was some three miles away. The wedding party was at St. Martha's Roman Catholic Church, waiting. And there the wedding took place, eventually.

The Rt. Rev. Roland Koh, Bishop of Kuala Lumpur, Malaysia, and his daughters, Julia, May, and Nora, view the Empire State Building. The girls, who work and study in the U. S., met their father during a stopover on his trip to Holland to attend a meeting of the United Bible Societies.



CHURCHWOMEN

THE CHURCH PERIODICAL CLUB will meet just before General Convention, from October 8th to October 10th. Headquarters will be at the Sheraton-Jefferson Hotel. The meeting will open with the service of Holy Communion at 9:00 a.m. on October 8th in Christ Church Cathedral. The celebrant will be the Rev. J. Maver Feehan. The Rev. Kenneth Heim, liaison to Nippon Seikokai, will address a brunch in the Cathedral Mirror Room following the service.

Speakers from many parts of the world will address the meeting; there will be discussion groups, business sessions *cum* reports, elections, a missionary tea, and a banquet.

The Church Periodical Club, founded in 1888, is an organization which provides religious materials to seminaries, rural centers, military bases, and Church workers, both at home and abroad.



THE DAUGHTERS OF THE KING will hold their triennial national convention just before General Convention, from October 5th to October 10th. Headquarters will be in the lobby of the Sheraton Jefferson Hotel. The opening service, Evening Prayer and a sermon by the Rt. Rev. Henry I. Louttit, Bishop of South Florida, will take place in Christ Church Cathedral at 7:30 p.m. on October 8th.

Scheduled are: a rededication service, a series of meditations led by the Very Rev. Edward L. Merrow, national chaplain to the Daughters of the King, group discussions, business sessions, receptions and sight-seeing tours, elections and installations, and organizational meetings for the national council of the order.

The Daughters of the King, an order whose objective is the extension of the Kingdom of Christ, especially among women, and the strengthening of the spiritual life of the Church, was organized in 1885. No money-raising projects are permitted, but members support mission-



Mrs. John D. Lockwood (right), recently appointed by the Rt. Rev. William F. Creighton, Bishop of the diocese of Washington, and the Very Rev. Francis B. Sayre Jr., dean of Washington Cathedral, as cathedral liaison with the women of the diocese, is showing a map of the diocese to Mrs. W. Jasper, DuBose, newly-elected National Cathedral Association regional chairman for the Washington diocese.

aries, scholarships, and the work of the Church through individual self-denial, and through service in their parishes and dioceses.

The order observes two rules, service and prayer.



THE GIRLS' FRIENDLY SOCIETY has scheduled a corporate Communion at 7:30 a.m., October 16th, in Christ Church Cathedral, St. Louis. The Rt. Rev. Daniel Corrigan will be the celebrant. At the offertory, each diocese represented has been asked to present a gift of \$1,000 as the culmination of the three-year fund drive known as Project 2000. Mrs. James C. Kiefer, GFS president of the diocese of Missouri, will be in charge of the presentation arrangements. After the corporate Communion, there will be a breakfast; tickets will be available through the Convention Bureau.

At the Convention, there will be a GFS booth in Kiel Auditorium, and an exhibition of art work by GFS members, illustrating the theme, "I See the World." The art work will be for sale.

The Girls' Friendly Society, founded in the USA in 1877, is a national and world organization for girls between the ages of seven and 21. A mission object each year provides focus for mission study and gifts. Last year's mission object was "The City."

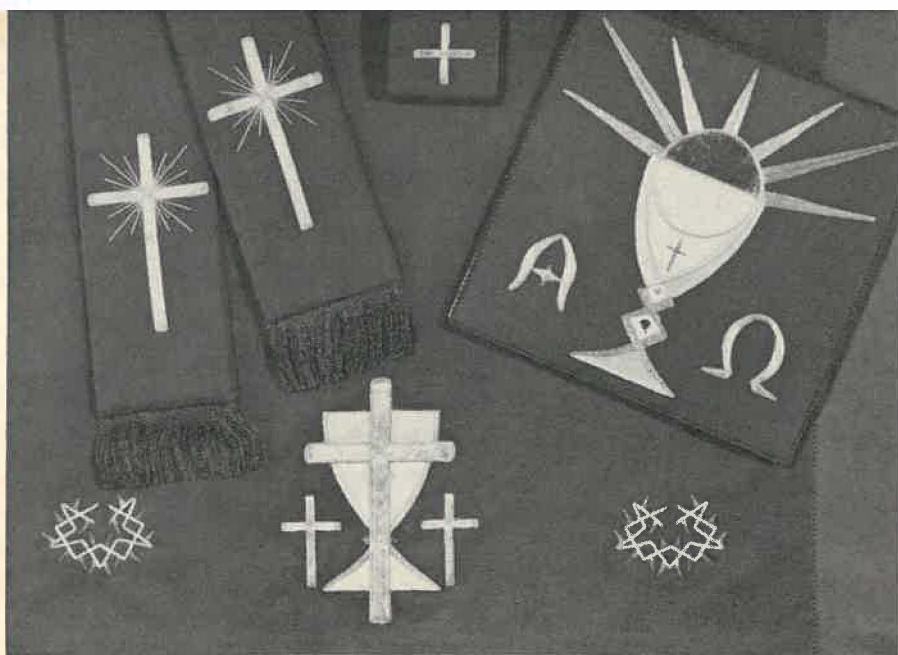
THE ANGLICAN CYCLE OF PRAYER

July

19. Missouri, U.S.A.
20. Mombasa, East Africa
21. Monmouth, Wales
22. Montana, U.S.A.
23. Montreal, Canada
24. Moosonee, Canada
25. Moray, Ross and Caithness, Scotland

Richard Cardinal Cushing, Roman Catholic Archbishop of Boston (left), and Archbishop Iakovos, Primate of the Greek Orthodox Archdiocese of North and South America, pause after the Cardinal's address to the congress of the Orthodox archdiocese, held in Denver in June. "Let us know and understand one another, and thereby create a climate favorable to unity among Christians so that we all may be one — in one fold, under one Shepherd," Cardinal Cushing had said.

RNS



Every year, the Embroiderers' Guild of London awards a Members' Challenge Cup for Church needlework. Recent winning entry in the competition was a set of burse, veil, and stole, embroidered in gold and silver on fabric of purple silk and wool. The design was "translated into embroidery in such a way as to retain its full value when seen in the comparative large scale of a church," in the view of the Embroiderers' Guild. The symbols used in the execution of the set were deemed particularly suitable.



The choirboys of St. Saviour's Church in Guilford, England, read comic books provided by the vicar, the Rev. Charles White, and the congregation. This is done to encourage quiet during the sermon from choirboys who otherwise tend to become restless and noisy.

At the Church of the Ascension, Sierra Madre, Calif., the shrine of Blessed Elizabeth Seton was blessed by the Rt. Rev. W. A. E. Westall, Bishop of Crediton, England. The shrine was carved in Italy. By its side is a framed copy of a letter extending the blessing of the late Pope John to all who pray before the shrine. The letter was written in response to one sent to Pope John in thanksgiving for his praise of the Episcopal background of Mother Seton.





From left: Mrs. Robert H. Durham, Assistant Presiding Officer; Miss Frances M. Young, executive director of the General Division of Women's Work; Mrs. Harold Sorg, Presiding Officer.

The Triennial Meeting of the Women of the Church, St. Louis, Mo., October 11th - 20th

Purpose:

*The purpose of the 1964 Triennial Meeting
is to help the women of the Church*

Understand

*how God is working in His changing
world of today; to*

Recognize

*the roles and opportunities of women
in Church and society; and to*

Learn to Respond

*to the demands which God is placing
upon us.*

The Stewardship

of Persons

by Theodora Sorg

One of the oldest and most satisfying games we play during our daily round is that which involves a frequent, amused, but fervent interchange of the remark, "Oh, well, you know how women are!" with its counterpart, "Now isn't that just like a man?"

Perhaps we need this shifting of responsibility, this tossing back and forth of the hot potato, to ease us through the inevitable tensions and uncertainties of our relationships. But when we are faced with real decisions about men and women working in real situations, these stereotypes, which ordinarily fit so comfortably into our scheme of living, become blurred.

We think, for instance, of a very masculine man who enjoys cooking, and whose cakes are always the hit of the parish supper. We remember a charming and feminine woman who has made a clear, logical assessment of a trouble spot, and helped the parish council to solve a complicated financial problem. We try to ignore what we feel to be obvious exceptions to the rules we have laid down. Nevertheless, we are made uneasy by them.

Consequently, when we are faced by the question of whether women should be seated in the House of Deputies at General Convention, or whether they should serve on vestries or other governing bodies of the Church, we usually keep our discussion to the terms of our comfortable generalities. Women, we say, would do such-and-such, or behave so-and-so, (good or bad, depending on our preferences).

But through the discussion our uneasiness persists. We remember women we know, women with whom we have worked. Which one is it who would do this, or behave so? Is it the one who has strong opinions, and states them freely? Or is it the timid one who is afraid to speak out at all? Is it the one who reads and learns, and thoughtfully applies her knowledge to the given situation? Or the one who plunges into action, learning the relevant facts as she goes along? Is it the one who is sensitive to the feelings of others, or the one who thinks only of the task at hand? Is it the woman with a job? The woman with the formidable list of earned degrees back of her name? The housewife? Is she the one who has involved herself in the organized life of the Church, or one whose experience in her

community makes her a valuable contributor in planning a program of study or action?

As we ponder these qualities, and others, in the women we actually know, we ask ourselves in what way they differ from those of the men of the Church who are selected to serve in its institutional structures. On what basis have these men been chosen? Has it been because they were men? Or were they needed as persons with varying useful skills and abilities?

There are certain classic arguments, of course. Chief among them is one which says that if women were admitted to these councils, they would take them over because of their organized structure and their allegedly greater freedom of time. But *which* women would wish to do this, even if enough of them could be found to do it? Recruitment of women for volunteer service in the Church is as difficult as is recruitment for any other kind of demanding volunteer work. Women, even good Churchwomen, find interests and a real ministry in other areas than within the institutional Church. Administration of the affairs of the Church requires special aptitudes which not all women have; and those who have them may not wish to use them in this way. Nor, contrary to the prevailing myth, do they all have unlimited free time. Husbands, children, employment, are demanding. A woman who is able enough to be elected to office and who has time enough to serve in it, is not much easier to find than her male counterpart.

Women who serve in parishes or dioceses where election to office is available to them do not find men moving aside to make their election possible. They must

still be selected on the basis of the contribution they can make. For, contrary to another prevailing myth, men may have, and often do have, a deep commitment to the Church, and a desire to serve in it. They offer their wisdom and their gifts to an amazing degree, and with a sacrifice of time which is often costly. Their usual concern is to make this service more meaningful, not to avoid it by defaulting to women.

All of this is not to beg the question of women's organized activities within the structure of the Church. The concern of many women for mission and the expression of at least a part of their ministry has taken place within, and sometimes because of, this organization. It is often their only outlet for participation in the life of the Church.

Within the limits of the stereotypes which have prevailed in our society throughout the years, women's gifts have found expression through a structure which they themselves have had to create. Excluded from decision making, they could yet give of themselves and of their substance, in response and obedience to our Lord's commands — and give they have.

In the very giving, they have learned and grown in their understanding of the Church's purpose and program. Through this working and learning has come one of the strengths of women's work in the Church, a strength which overrides some of its weaknesses. Many a woman, appointed to a responsibility in her parish or diocese, finds herself knowing much about the matters under discussion, and being highly interested and involved in them. It is not that she believes herself to be wiser or more intelligent than others serving in the same capacity, but that

Mrs. Harold Sorg is Presiding Officer of the Triennial Meeting of the women of the Church.

Continued on page 21

PROGRAM OF THE

by Mary Durham

Chairman, Triennial Program Committee and Assistant Presiding Officer

The purpose of the 1964 Triennial Meeting is to help the women of the Church recognize how God is working in His changing world of today; to understand the roles and opportunities of women in Church and society; and to learn to respond to the demands which God is placing upon them.

This statement of purpose, evolved from expressions of women in all parts of the Church, is the concern of the whole Church. The program for the meeting to be held in St. Louis, October 11-20, has been developed to involve delegates and alternates directly in this purpose during the Triennial Meeting and to serve as a means of involving all women of the Church afterwards. The three-fold purpose, dealing with the most important questions in life today, is for all women — whether they go to St. Louis or stay at home.

Each session will be set in an appropriate form of corporate worship.

The main presentations will be based upon the stated purpose and will be followed by discussion in small groups. Thus the heart of the program will be a closely knit, developing process based upon interaction between the presentations to the Triennial Meeting as a whole and the individual woman's response in the supportive atmosphere of the small group. All the other elements of the total program will be related to the purpose.

The first presentation, by the Rev. Massey Shepherd, will focus on helping delegates understand more fully how God has acted in history and is acting in His changing world today and will provide the theological background for succeeding aspects of the program. Dr. Shepherd is professor of liturgics at the Church Divinity School of the Pacific.

The second presentation, describing

what our world is like today, sociologically, culturally, politically, psychologically, and economically, will be given from two viewpoints: that of life abroad and that of life in the United States. The Rev. Daisuke Kitagawa, an officer of the National Council of the Church, who has lived in various parts of the world, will interpret the changing patterns in life abroad today. He is executive secretary of the Division of Domestic Mission. Dr. Charles V. Willie, professor of sociology and anthropology, on leave from Syracuse University while serving as research director for the Juvenile Delinquency Planning Board of the United Planning Organization, Washington, D. C., will describe the major influences and trends shaping life in the United States and will point up some of the crucial issues for Christians.

Immediately after the first three ad-
Continued on page 20

From All the World

by Miss Frances Young

Executive director,
General Division of Women's Work

One of the joys of the Triennial Meeting of the women of the Church is the opportunity to meet representative women from every diocese and missionary district at home and overseas. Women will be coming, for example, from Taiwan, the Philippines, Brazil, the Caribbean; from Spokane, Chicago, North Dakota, Maine, Mississippi. They will come from highly indus-

trialized areas and large cities; from small rural communities and isolated islands.

Regardless of their backgrounds, they have much in common. They are the women of the Church, exercising their common ministry in Christ, and they come to join with others in seeking new ways of ministry, related to their present world.

Every overseas district is planning to be represented, some with the full delegation of five women. Others will have from one to four, depending on the resources and personnel available. Some overseas districts will be represented unofficially by a woman worker. The same is true of some of the missionary districts in continental U.S.

In the busy schedule of Triennial Meeting, joint sessions, huge services, large dinner meetings, it is not easy to find time for satisfying conversation with overseas delegates. However, there has been planned for the Meeting in St. Louis a special occasion for this on Saturday, October 17th. Four simultaneous luncheons are scheduled there to honor the overseas delegates, women missionaries, and members of the Association of Professional Women Church Workers. Delegates will be assigned to small table groups, so that conversation and ideas may be easily exchanged.

There will be other opportunities for

overseas delegates to contribute to the whole program of the Triennial Meeting. One of the purposes of the Meeting is to recognize how God is at work in His changing world of today. Delegates from Haiti or Taiwan, Mexico or Liberia, Central America or Alaska will bring their insights to the small discussion groups which will follow the presentations.

Later, when the same groups meet to discuss the presentation on the role and opportunities of women in Church and society, the delegates from Puerto Rico or Alaska, Brazil or the Philippines or Honolulu will help by interpreting the role of women where they live.

When the groups meet to think about ways of responding to the demands God is making upon them today, women from the Dominican Republic or Panama, Okinawa or the Virgin Islands will offer their ideas, so that all the findings will be enriched by the concerns of fellow Churchwomen throughout the world.

The Delegates' Handbook is being read and studied by women delegates everywhere. Preparatory conferences are being held in many places, in this country and overseas. The delegates from overseas are aware that their contribution to the thinking and understanding of all the women is essential. "Mutual Responsibility" is one of the basic ingredients of the 1964 Triennial Meeting.

1964 TRIENNIAL

All sessions will be held at the Sheraton-Jefferson Hotel, St. Louis, unless otherwise indicated.

Sunday, October 11

2:00-4:30 p.m. Group leaders' and recorders' briefing
 3:00-4:30 p.m. Briefing sessions for overseas and new delegates
 Evening Opening service, Kiel Auditorium

Monday, October 12

7, 8, & 9 a.m. Holy Communion, Christ Church Cathedral
 10:00 a.m. Opening session of the Triennial Meeting
 11:30 a.m. First presentation: "How God Is Working in His Changing World Today," the Rev. Dr. Massey Shepherd
 2:00 p.m. Second presentation: "What Our World Is Like Today — Overseas and at Home," the Rev. Daisuke Kitagawa and Dr. Charles Willie
 3:15-4:30 p.m. Group discussions
 Evening An evening of music and art, St. Louis Art Museum

Tuesday, October 13

8:30 a.m. Open hearing (bylaws)
 10:00 a.m. Joint session of General Convention, National Council reports
 2:00 p.m. Business session
 3:00-4:30 Third presentation: "Roles and Opportunities of Women in Church and Society," Mrs. Harold Kelleran
 4:30 p.m. Reception for nominees

Wednesday, October 14

8:30-10:00 a.m. Group discussions
 10:30 to Noon Session
 Afternoon Ecumenical dialogs
 General Convention and Triennial Meeting
 Evening Ecumenical Relations Dinner

Thursday, October 15

8:00 a.m. UTO service, Kiel Auditorium
 10:00-Noon Joint session of General Convention on "Mutual Responsibility and Interdependence in the Body of Christ"
 1:30-2:30 p.m. Business session

3:00-4:30 p.m. Group discussions: "What Are the Demands God Is Placing upon Us and What Is Our Response?"
 Evening National Council Department dinners

Friday, October 16

8:30 a.m. Open hearings (resolutions)
 Session
 9:30-12:30 p.m. Fourth presentation: "Summary of Group Reports and Directions Indicated for '65-'68," Mrs. Theodore Wedel
 2:00 p.m.
 3:00 p.m. Business session, UTO highlights
 Evening Feed-the-Hungry Dinner
 Bishop Tuttle Memorial Missionary Service, announcement of United Thank Offering

Saturday, October 17

Morning UTO committees meet
 12:30 p.m. Luncheons for overseas delegates, home and overseas National Council appointees, deaconesses, and other women workers
 4:00 p.m. Meeting, General Division of Women's Work

Sunday, October 18

8:00 p.m. Evangelism service

Monday, October 19

9:30-12:30 p.m. Business session
 2:00-3:30 p.m. Group discussion on UTO grants
 4:00-5:30 p.m. Provincial meetings
 Evening Provincial dinners

Tuesday, October 20

10:00 a.m. Joint session of General Convention, program and budget
 1:30-4:30 p.m. Vote on UTO grants
 Adjournment

Wednesday, October 21

Morning Meeting, General Division of Women's Work
 Evening Seminary dinners

Friday, October 23

Morning General Convention closing service, reading of the Bishops' Pastoral Letter

Dr. Shepherd

Fr. Kitagawa

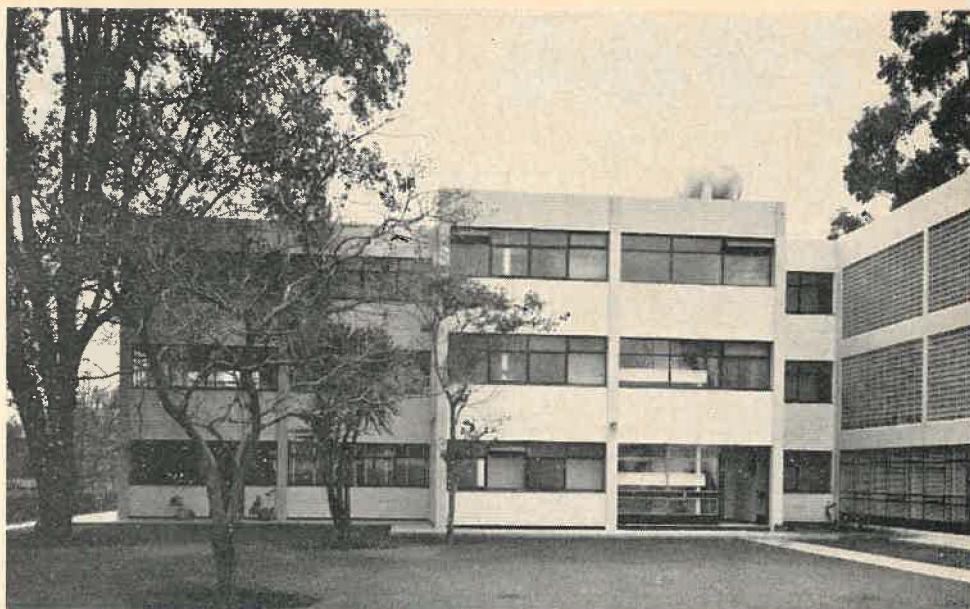
Dr. Willie

Mrs. Kelleran

Mrs. Wedel



United Thank Offering



Diocesan center in Mexico City, 1961 UTO grant.

by Marion Miller

Mrs. B. Franklin Miller is chairman of the UTO committee of the General Division of Women's Work.

Allocation of UTO Funds

In 1961 the United Thank Offering amounted to \$4,399,190.81 which was allocated at the Triennial Meeting as follows:

51% Special grants	\$2,231,500.00
Capital needs	\$1,523,500.00
St. Margaret's House, Association of Professional Church Workers, Grace Lindley Pension Fund, Retiring Fund for Deaconesses, addition to principal of Soule Pension Fund	\$ 174,500.00
Special projects	119,500.00
Anglican and ecumenical work	214,000.00
Loan fund	200,000.00
28% toward the National Council budget	\$1,213,000.00
For operating expenses, Windham House	\$ 108,000.00
Salaries, women workers	850,000.00
Allowances, women workers	105,000.00
Supplement to Ida W. Soule Pension Fund	150,000.00
21% for action during the triennium	\$ 894,690.81
Recruiting, scholarships, salaries for new work	\$ 168,000.00
Cars for women workers	36,000.00
Fund for incidental expenses of women workers	40,000.00
(\$175 to each woman worker under National Council appointment and a partial allowance to Sisters of religious orders serving overseas is made annually.)	
New buildings and property	250,000.00
Repairs to buildings	125,000.00
Equipment	75,000.00
Undesignated	200,690.81

Now that Thou hast giv'n so much to me, give one thing more, a grateful heart." This short prayer by George Herbert is the one used on the new United Thank Offering box. It seems to express concisely what the United Thank Offering is — our response to God for the many things He does for us.

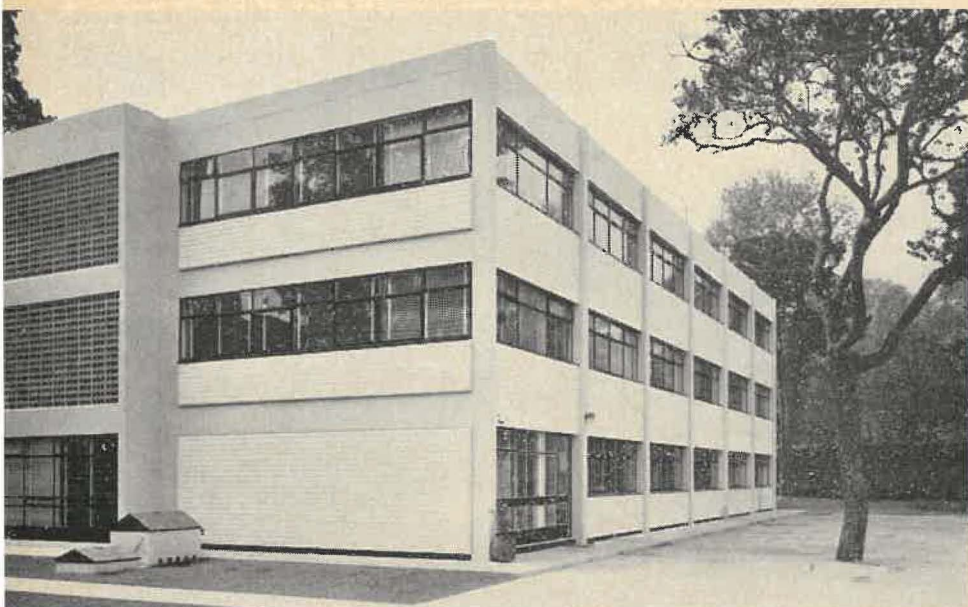
If one receives a gift, or a kind act, from a friend, the first response is "Thank you" followed by a desire to do something in return. The Offering is the

"thank you" to God of thousands of Churchwomen around the world. It involves first a recognition of what God has done for us; then our response through a prayer of thanksgiving and the desire to tell others of His gifts by means of the money given.

The United Thank Offering is somewhat like a sacrament in that there is a spiritual response to God through prayer and an outward or physical response through the coins put in the box. Thus prayer and action complement each other and lead to effective commitment. It is this two-fold offering that makes the United Thank Offering of the Churchwomen unique and meaningful.

Once the offering is made and presented at the altar, the women of the Church have a part in determining where it goes. A grant is requested through the bishop of a diocese or district, or through a Department of the National Council. It is sent to the director of the National Council Department under whose jurisdiction it comes for consideration and priority rating. Then it is sent to the United Thank Offering Committee of the General Division of Women's Work for consideration. Final approval or refusal of the request is made by vote of the General Division.

The United Thank Offering has helped to make possible many parts of the Church's world-wide program. It has been the privilege of Churchwomen to have had a part in many new ventures this last triennium. One of them is the South American study requested by the Anglican Communion through Bishop Bayne.



The Church has recognized for many years that the Christian mission to South America has been weak. The Episcopal Church has work in Brazil, Colombia, and Ecuador. The purpose of the study was to determine whether South America was a place where the Anglican Communion had a witness to make if staff and money were available; and, if so, what kind of a ministry this should be. The study is now completed, and shows that the Anglican Church has a real contribution to make to South Americans.

Several grants have been made to the Church in Haiti, particularly for work in elementary schools. Most of the population in Haiti is illiterate, and the schools sponsored by the Church make up a large part of educational opportunities. The women of the Church, through representation on the General Division, think that in every way possible help is needed to educate Haitians to understand the way of Christ.

In this country, a grant was made to the Church Society for College Work for

ministry to faculty. On the assumption that the best witness to the university community is made by the faculty, because they command a position of respect and because they are the ones with whom students come in contact most frequently, the Church Society for College Work is offering theology courses for faculty members.

The purpose of these classes is to give each faculty member a Christian framework within which to teach his own specialty. The grant is used to supplement income while faculty members take these courses. The idea has met with sufficient interest from teachers to cause the Division of College Work of the Home Department to ask for its inclusion in the budget for the next triennium.

At the 1961 Triennial Meeting and during the ensuing triennium many grants have been made to the American Church Institute schools of the south. Three of them particularly, St. Paul's College, Lawrenceville, Va., St. Augustine's College, in Raleigh, N. C., and Voorhees

Junior College, Denmark, S. C., are accredited schools serving particularly the Negro students of the south.

The women of the Church have also had a part in sponsoring racial conferences held throughout the country by the Department of Christian Social Relations. The purpose of these has been to provide opportunity for people of different racial backgrounds to get to know one another, to discuss their varied viewpoints in a calm and intelligent way.

The General Division of Women's Work, at the request of delegates to the 1961 Triennial Meeting, has devoted time to discussion of its policy for making grants. Since its inception the United Thank Offering has been used for advance work of the Church and for support of women who wish to make the work of the Church their profession. These two fields have been of primary interest to the women, although throughout the years the interest has continued to broaden. With the renewed emphasis on the fact that each Church member, man or woman, ministers to others where he is, the field of service for the United Thank Offering grants should be as wide as the world.

The General Division feels that the United Thank Offering is an over-and-above gift of the women and should be used for work beyond the limits of the General Convention budget. Women, too, make pledges to the general budget through parish pledges. But the Offering is more than pledging, and the thought is that it should be used to support new work, new ministries, studies, etc., which the general budget cannot do.

On this basis, a proposal will be made to the delegates of the Triennial Meeting for the withdrawal of United Thank Offering funds from the general budget. Since World War II, when pledges were low, the women of the Church have contributed toward the general budget during each triennium. During the last triennium \$1,200,000 was so contributed. It is recommended that in 1964 this amount be cut in half, with \$300,000 allocated in 1965, \$200,000 in 1966, and \$100,000 in 1967. It is hoped that as of Triennial Meeting 1967, the amount formerly in the budget will be available for new work.

The women have no idea, however, of making any ironclad policy for the use of the United Thank Offering. There will always be emergencies and special needs in the Church; and the Offering should be used for such purposes when it seems necessary. The scope of the Church's work is the world. Living as we do in a period of constant change, of revolution, there are always new and important needs facing Christians. We must be able to seize these opportunities. The United Thank Offering of the women of the Episcopal Church can provide the means for making the most of many such opportunities.

Grants Made During Triennium

Some of the UTO grants made during the 1961-1964 triennium, in addition to those made at the 1961 Triennial Meeting.

Philippine Joint Council	\$22,500
St. Margaret's House, Berkeley, Calif., for purchase of land	42,000
Research assistance for Bishop Bayne	5,000
Church of South India	1,500
Scholarships for Indian college students	2,500
Dominican Republic — Church of San Estebán, San Pedro de Macoris	10,000
Southwestern Brazil, Church of the Crucified, Bagé — to complete church	25,000
For redecorating headquarters of Church Army	4,000
Trailers for Nevada	16,000
Equipment for St. Barbara's Training School in Athens, Greece	4,820
Holy Trinity School, Port-au-Prince	17,500
Forty bicycles for clergy of Church of India, Pakistan, Burma and Ceylon	2,000
Rectory for Indian field, North Dakota	20,000
Toward dormitory for married students, Seminary of the Caribbean	10,000
Shoin Girls' School, Kobe, Japan	20,000
St. James' rectory, Kemmerer, Wyo.	15,000
Towards new chapel, near Chanute Air Force Base, Rantoul, Ill.	14,500
Building for married students, Holy Cross College, Rangoon	15,000
Conference center, Western Kansas	20,000

Delegates to the 1964 Triennial

[From a list compiled by the General Division of Women's Work]

ALABAMA

Mrs. Jack Capel, Jr., Montgomery
Mrs. Frank W. Davies, president, Birmingham
Mrs. Ralph J. Kendall, Eutaw
Mrs. Ivan Melrose, Fairhope
Mrs. Neal Roberts, Huntsville

ALASKA

Mrs. Allan J. Dorman, president, Ketchikan
Mrs. Louis Hodgkins, Anchorage
Mrs. Hugh Stall, Ketchikan
Mrs. Norman Tate, Petersburg
Mrs. C. Q. Williams, Anchorage

ALBANY

Mrs. Maynard Bebee, president, Castleton
Mrs. Chester W. McBride, Newport
Miss Helen Hay Heyl, Albany
Mrs. Herbert Dewey, Canton
Mrs. Garrett R. Roelfs, Glenmont

ARIZONA

Mrs. Shaw McDaniel, president, Phoenix
Mrs. W. C. Smith, Scottsdale
Mrs. David Mellott, Phoenix
Mrs. Guy Doshier, Scottsdale
Mrs. Samuel Bowditch, Tucson

ARKANSAS

Mrs. Harry S. Lieber, Jr., president, Fort Smith
Mrs. W. S. Mitchell, Little Rock
Mrs. W. R. Pape, Fort Smith
Mrs. Douglas Romine, Little Rock
Mrs. Ernest B. Wilson, Harrison

ATLANTA

Mrs. Eugene Basinski, Macon
Mrs. Dan H. Du Pree, Jr., president, Athens
Mrs. Charles Hight, Rome
Mrs. Frank P. Hudson, Atlanta
Mrs. Arthur J. Mickelbury, Atlanta

BETHLEHEM

Mrs. Wallace Durand, president, Wilkes-Barre
Mrs. Raymond Hird, Forest City
Mrs. Grant Mahon, Reading
Mrs. Richard Skinkle, Emmaus
Mrs. H. A. Williams, Allentown

BRAZIL

Dona Nancy De Almeida, Santa Maria (Southwest-
ern Brazil)
Dona Joyce Filizola, Curitiba (Central Brazil)

Dona Ruth Mattos, Porto Alegre (Southern Brazil)
Dona Helenita Soria, president, Porto Alegre
(Southern Brazil)

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Mrs. Keene O. Haldeman, president, San Francisco
Mrs. Wilfred Hodgkin, Alameda
Mrs. Elmer O. Peters, Los Altos
Mrs. L. Stewart Rolls, Santa Clara

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Mrs. Fernando Aldana, Guatemala

CENTRAL NEW YORK

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Mrs. Harold Nelson, Auburn
Mrs. Angus Saunders, Watertown
Mrs. Jack Vail, Binghamton
Mrs. Richard Zogg, president, North Syracuse

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Mrs. Milton C. Haase, Crystal Lake
Mrs. Jonathan Pugh, president, Chicago
Mrs. Emil Polich, Wheat Ridge
Mrs. Roy O. Riser, Park Ridge
Mrs. Robert H. Rosenwald, Western Springs
Mrs. Michael Vinik, Libertyville

COLOMBIA

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Mrs. William Meigs, president, Baranquilla

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Mrs. Raymond G. Spence, Denver
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Mrs. Winthrop H. Davis, president, Meriden
Mrs. Charles Allen Even, Wethersfield
Mrs. Alan F. Hilton, Ansonia
Mrs. Robert Robinson, Thomaston
Mrs. Morton S. Thomas, Riverside

CUBA

Sra. Dolores Parabela, Camaguey
Sra. Elvira Sherwood, Guantanamo
Sra. Nerva Cot, Camaguey
Sra. Julia Sabido, Moron
Sra. Maria Josefa, Trabanco, Camaguey



Tillie the Tigress from Thomasville Zoo
Came to Triennial with nothing to do.
She lived for ten days
among ideas so rife
That Tillie went home
with a purpose in life.

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Mrs. Kirby Davis, Irving
Mrs. Raymond Dean, Jr., Sherman
Mrs. T. M. Delaney, president, Dallas
Mrs. Charles McGill, Dallas
Mrs. Tom F. Reese, Dallas

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Mrs. Robert M. Dodge, Rehoboth
Mrs. John Fletcher, North Hills
Mrs. John E. Pierce, Claymont
Mrs. Eldridge Y. Prettyman, president, Milford
Mrs. Paul F. Turner, Wilmington

DOMINICAN REPUBLIC

Sra. Prudencia de Aristy, San Pedro de Marcoris

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Mrs. Dodd Bonner, president, Aurora
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Mrs. Louis Poisson, Jr., Wilmington
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Mrs. Melvin Whitfield, Kinston

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Mrs. Teunis Wyers, president, Hood River
Mrs. Grant Rinehart, Nyssa
Mrs. T. M. Barber, Pendleton
Mrs. Dean Erwin, Enterprise

EASTON

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Mrs. William Dewees, Ocean City
Mrs. Edward Evans, Salisbury
Mrs. Owen S. Selby, president, Chestertown
Mrs. Edmund Walton, Salisbury

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Mrs. Edward Smith, Chippewa Falls
Mrs. Charles Day, Rice Lake
Mrs. Jack Ely, River Falls

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Mrs. R. J. Lynch, president, Bradford
Mrs. John G. MacDonald, Titusville
Mrs. Frank Roll, Seneca
Miss Margaret Tanner, Bradford

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Mrs. W. M. Robinson, president-elect, Quincy
Mrs. W. J. Sears, Jacksonville

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Mrs. Harris Hall, Ripon
Mrs. Paul Rist, Mosinee

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Mrs. James Vickery, president, Suamico

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Mrs. Charles B. Mikell, Savannah
Mrs. Arthur Simkins, Savannah
Mrs. Quealy Walker, Sea Island
Mrs. George M. Williamson, president, Augusta
Mrs. J. W. Wilson, Savannah

HAITI

Mrs. Roger Germain, Port-au-Prince

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Mrs. John A. Ford, Sr., Lancaster
Mrs. Edward K. Jennings, Wellsboro
Mrs. C. L. Lyon, Sunbury
Mrs. R. Hadly Waters, president, State College

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Mrs. Richard W. Bond, Jr., Sunset Beach
Mrs. Thomas H. Brodhead, president, Honolulu
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Mrs. Tim Chong Young, Honolulu

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Mrs. Don Numbers, Boise
Mrs. John D. Smith, Idaho Falls
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Mrs. Lawrence Dorsey, Indianapolis
Mrs. Chester Hultberg, Crawfordsville
Mrs. Charles Wiselogel, West Lafayette

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Mrs. Logan Huiskamp, Keokuk
Mrs. Robert W. Kem, Des Moines
Mrs. C. Perren Drew, Marshalltown
Mrs. L. R. Baker, Humboldt

KANSAS

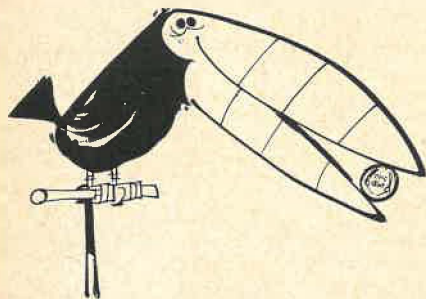
Mrs. Joe Balch, Chanute
Mrs. Albert Goering, president, Newton
Mrs. Gordon Hurlbut, Jr., Tonganoxie
Mrs. James Winn, Abilene
Mrs. Alfred Wolfgang, Topeka

KENTUCKY

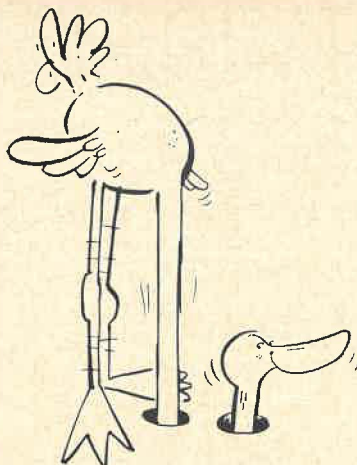
Mrs. William B. Gentleman, Louisville
Mrs. Harold Hotopp, president, Louisville
Mrs. Don LeSieur, Hopkinsville
Mrs. MacMillan McElwain, Owensboro
Mrs. J. Clay Murphy, Louisville

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Mrs. Douglas Bradley, Lexington
Mrs. John N. Browning, president, Maysville
Miss Mary Belle George, Pikeville
Mrs. LeRoy Miles, Lexington
Mrs. Otto Wolff, Covington



Tessie the toucan watched every cent
And wanted to know
where the money all went.
She went to St. Louis, asked a few questions,
Now she's giving her money
as well as suggestions.



Olivia Ostrich liked everything pleasant
The daily news rather upset her.
At St. Louis she found out
her own role in life
And now she is facing things better.

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Mrs. Mai C. Terry, Monrovia

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Mrs. Joseph Brown, Massapequa
Miss E. Pauline Johnson, Brooklyn
Mrs. George C. Koch, Huntington
Mrs. Pedrito E. Slater, East Elmhurst

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Mrs. Leslie H. Norins, Santa Barbara
Mrs. R. A. Vanderlinde, Beaumont
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Mrs. H. Belfield Hannibal, Los Angeles

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Mrs. Porter Allen, Franklin
Mrs. William C. Gilmer, president, Shreveport
Mrs. Robert Roberts, Jr., Shreveport
Mrs. W. R. Shuffield, Lafayette

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Mrs. Gerard W. Rubino, Portland
Mrs. George F. Talbot, president, Portland
Dr. Charity Waymouth, Bar Harbor

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Mrs. Palmer H. Fletcher, Baltimore
Mrs. Wilmer K. Gallager, Baltimore
Mrs. Copeland Morton, Jr., Baltimore
Mrs. John A. Tussing, Baltimore

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Mrs. Felix W. Knauth, Chestnut Hill
Mrs. Raymond W. Albright, Cambridge
Mrs. Stewart W. Holmes, Newton Center
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Senora Nely Van Gelder-De L., Col. Lomas de
Guadalupe

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Mrs. Richard Hargreaves, Farmington
Mrs. Kenneth J. Sims, Detroit
Mrs. William Tesen, Detroit
Mrs. Charles F. Trapp, president, Grosse Pointe

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Mrs. Frederick H. Lott, Minneapolis
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Mrs. Murray Dean Etherton, president, St. Louis
Miss Louise Knapp, St. Louis
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Mrs. Lyle Johnson, Omaha
Mrs. John O. Jones, Seward
Mrs. Carl J. Klemme, president, Lincoln
Mrs. W. D. Newberry, North Platte

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Mrs. Quincy E. Fortier, Las Vegas
Mrs. T. K. Hood, Elko
Mrs. John P. Thatcher, president, Reno
Mrs. Wayne Williamson, Reno

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Mrs. Frederick C. Gilman, Pompton Lakes
Mrs. John W. Hopkins, East Orange
Mrs. Richard G. Pettingill, president, Montclair
Mrs. William Sortor, Engelwood
Mrs. Maurice B. White, Mountain Lakes

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Mrs. Merrick Chapin, Jr., president, Nashua
Mrs. Robert H. Dunn, Kittery Point
Mrs. Valentine W. Gerrish, Hancock
Mrs. Lyndal W. Newton, Nashua

NEW JERSEY

Mrs. Robert Feild, Woodbury
Mrs. Homer Harrington, Somerset



Pearl the Parrot prated and prated
Till all of her hearers were exasperated.
She returned from St. Louis,
changed every way:
Now Pearl had really
found something to say.

Mrs. Frederick W. Kates, Elizabeth
 Mrs. James Salisbury, Westfield
 Mrs. J. Woodward Tallman, president, Beverly

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 Mrs. R. E. Foulsham, El Paso, Texas
 Mrs. John Humphrey, president, Ft. Sumner, N. M.
 Mrs. Harry Shutes, El Paso, Texas
 Mrs. Jack Woodard, Santa Fe, N. M.

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 New York City
 Mrs. William L. Gardner, New York City
 Mrs. Ralph F. Stott, Poughkeepsie
 Mrs. J. Mortimer Rutherford, Chappaqua
 Mrs. Landes Lewitin, New York City

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 Mrs. Eric Flannagen, Jr., Henderson
 Mrs. James L. Godfrey, Chapel Hill
 Mrs. Julia Harris, Durham
 Mrs. W. H. R. Jackson, president, Raleigh
 Mrs. Eugene Knight, Raleigh

NORTH DAKOTA

Mrs. Richard R. Emery, Fargo
 Mrs. William C. Lontz, president, Fargo
 Mrs. Robert Barclay, Bismarck
 Mrs. Glenn Phillips, Minot

NORTHERN CALIFORNIA

Mrs. Francis DuBois, Woodland
 Mrs. Nathan Fay, Napa
 Mrs. Kenneth McCarty, Sacramento
 Mrs. Edward McNair, Marysville
 Mrs. Robert N. Miller, president, Sacramento

NORTHERN INDIANA

Mrs. Haskell Rhett, Michigan City
 Mrs. M. F. Durfee, Crown Point
 Mrs. Bruce Meyers, Elkhart
 Mrs. Orville Nichols, Jr., Knox
 Mrs. E. Eugene Furry, president, Plymouth

NORTHERN MICHIGAN

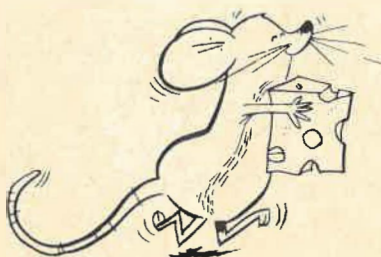
Mrs. Walter C. Drevdahl, president,
 Sault Ste. Marie
 Mrs. Ben F. Helmer, Escanaba
 Mrs. Henry E. Ask, Sault Ste. Marie
 Mrs. Kenneth Sannes, Niagara
 Mrs. W. K. Trudgeon, Ironwood

NORTHWEST TEXAS

Mrs. Thomas Bugbee, Goodnight
 Mrs. M. T. Johnson, Odessa
 Mrs. E. R. Manning, Kermit
 Mrs. Tom Porter, Sweetwater
 Mrs. Davis Scarborough, president, Abilene

OHIO

Mrs. W. Frank Burnett, president, Sandusky
 Mrs. Theron T. Brown, Shaker Heights
 Mrs. Charles Huston, Mentor
 Miss Mary E. Johnston, Cleveland
 Mrs. John Medlong, Parma



Charlotte Y. Churchmouse,
 the vicar's young wife,
 Went to St. Louis for the time of her life.
 The poor little mission back home, ever after
 Showed her a new glory,
 from crypt up to rafter.



Dinah the Duck from the shores of
 Lake Michigan
 Flew south to St. Louis
 and said, "Oh, I wish again
 That all the young ducklings
 and all the old drakes
 Could know how much difference
 the Church really makes.

OKLAHOMA

Mrs. Sam Bates, Stillwater
 Mrs. Frank E. Brown, president, Tulsa
 Mrs. Sam Carpenter, Cushing
 Mrs. Noel Kaho, Claremore
 Mrs. Fred Shellabarger, Norman

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Mrs. H. Howard Hamlin, president, Seattle
 Mrs. W. L. Bates, Snohomish
 Mrs. C. S. Cunningham, Seattle
 Mrs. James B. Pierson, Seattle
 Mrs. Lowell O. Wiggins, Seattle

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 Mrs. John S. Jackson, Jr., Portland
 Mrs. Kermit Johnson, Beaverton
 Mrs. Clinton Snodgrass, Medford
 Mrs. Lyle Specht, Tillamook

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 Mrs. Ruby Foster, Almirante, R. P.
 Mrs. Leon Headley, Panama, R. P.
 Mrs. Lemuel B. Shirley, president, Panama, R. P.
 Mrs. John Spalding, Cristobal, C. Z.

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 Mrs. Rayburn C. Smith, Jr., Wynnewood
 Mrs. John P. Lutz, Devon
 Mrs. Horace J. Wheaton, Philadelphia
 Mrs. Henry Hood, Havertown

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Miss Josephine Abalos, Chicago, Ill.
 Mrs. Victoria Lo, Manila

PITTSBURGH

Mrs. Merle D. Chamberlain, Pittsburgh
 Mrs. John D. Fulton, president, Pittsburgh
 Mrs. Henry W. Phelps, Pittsburgh
 Mrs. D. Stewart Templeton, Greensburg
 Mrs. Fred H. Ulrich, Corapolis

PUERTO RICO

Mrs. Lorenzo Alvarez, Ponce
 Mrs. Enid Rivera, College Park, Rio Piedras
 Mrs. Maria Christina Rivera, Mayaguez
 Mrs. J. Pastor Ruiz, Ponce
 Miss Ruth Saliva, Santurce

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 Mrs. Roxanne Peine, Quincy
 Mrs. George Potter, Macomb
 Mrs. Clifford R. Schertz, president, Tiskilwa
 Mrs. Carroll Smith, Dunlap

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 Mrs. John D. Velleca, Bristol
 Mrs. Richard J. Fink, North Kingstown
 Mrs. Henry E. Fowler, West Barrington
 Mrs. Daniel C. Osborn, East Providence

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 Mrs. Archibald Forman, Penn Yan
 Mrs. George Stiegler, Brockport
 Mrs. Thomas C. T. Buckley, Geneseo
 Mrs. John Guenther, Rochester

SAN JOAQUIN

Mrs. Arthur T. Alberg, Stockton
 Mrs. Fletcher Davis, Porterville
 Mrs. Harry B. Lee, Fresno
 Mrs. William M. Lyles, president, Avenal
 Mrs. J. F. Putney, Bishop

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 Mrs. Harold Glover, John's Island
 Mrs. William A. Hill, president, Cheraw
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 Mrs. Daryl Stahl, Dallas
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SOUTH FLORIDA

Mrs. James G. Bartley, president, Orlando
 Mrs. Donald Bell, Lake Worth
 Mrs. Grady L. Crawford, Miami
 Mrs. A. Travers Ewell, Miami
 Mrs. Lawson P. Kiser, Valrico

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 Mrs. James Briggs, Cincinnati
 Mrs. Paul Key, Columbus
 Mrs. Richard Enderlin, Jr., Chillicothe
 Mrs. Fred Crow, Syracuse
 Mrs. F. Melvin Payne, Dayton

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 Mrs. A. Landon Gray, Waverly
 Mrs. Wayles R. Harrison, Danville
 Mrs. S. Janney Hutton, Hopewell
 Mrs. Jack Mason, president, Norfolk

SOUTHWESTERN VIRGINIA

Mrs. John V. Berberich III, Lexington
 Mrs. William Bolster, Bristol
 Mrs. Henry A. Davenport, Jr., Staunton
 Mrs. John C. Parrott, president, Roanoke
 Mrs. Philip W. Turner, Jr., Salem

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Mrs. Clyde Allen, president, Spokane
 Mrs. R. F. Canfield, Spokane
 Mrs. Hugh Cravens, Spokane
 Mrs. E. E. Melville, Union Gap
 Mrs. Marc H. Shelley, Jr., Spokane

Delegate list continues on p. 27



Pauline the Polar Bear came down from Nome
 To meet in St. Louis, a long way from home.
 She ate and she ate
 and returned somewhat fatter,
 But she also had increased
 her heart and grey matter.

“Neither Male Nor Female”

Among us Christians, says St. Paul, there is neither male nor female, for we are all one in Christ Jesus (Galatians 3:22). It is odd that people can read this thundering proclamation of the emancipation of women in Christ, and continue to say that St. Paul had a low opinion of women. Most enlightened minds of his day would have agreed with his Jewish countryman Josephus, who said that “in every respect woman is inferior to man.” The godly man, as he thanked God for His blessings, recalled with special gratitude that he had “not been born a woman.”

Jew and Gentile, rich and poor, wise and ignorant, white and colored, male and female — all become “one in Christ Jesus” once they are truly baptized and grafted into Him — one — but not “one and the same.” Jew and Gentile remain Jew and Gentile, in Christ; and so with Caucasian and Negro, and so with male and female. The unity which is in Christ is never the unity of the amalgamation of two or more originally separate elements into one, like a chemical synthesis. In Christ, man becomes *more* man, and woman becomes *more* woman, since God has so made them and so willed them to be. It is, therefore, a serious perversion of Christian doctrine to say that in Christ it doesn't matter what a person's sex is, or color, or particular gifts. Anything that is “in Christ” matters infinitely, because it has infinite potential value. And this includes the womanhood of the female member of the body of Christ. God made her a woman that she might serve and glorify Him as a woman. The unity of male and female in Christ is the unity which is to be seen wherever two or more human beings have joyously “lost” their individual identities in total devotion to a common love, or enthusiasm, or duty, or cause, or lord. They remain distinct individuals, with a diversity of gifts. But so long as the one Spirit possesses them, who cares?

There is another possible perversion of this Christian doctrine. It can be argued that because women have their work to do for God in the Church — wonderful



work, which only they can do — they ought not to be doing any of the things which have been traditionally allocated to the men of the Church, such as participation in the tasks of administration, policy-making, and legislation for the Church as such. This is a total, complete misinference. Traditionally, we have had in the Epis-

copal Church a “separate but equal” policy with regard to women which has been as morally shabby and as factually false as the “separate but equal” policy between the races in America. We have been forced to admit that “separate” schools and other institutions and facilities for Negroes are very seldom “equal” in fact. Women in the Episcopal Church have suffered the same handicap, and still do. We hope that the 61st General Convention will act to set this right.

But regardless of past and present handicaps, the women of the Episcopal Church are serving their Lord and their world in ways which must rejoice the heart of any lover of Christ and His kingdom. This special issue of THE LIVING CHURCH is thankfully and prayerfully dedicated to the strengthening of their hands for His service.

What Meat?

The General Division of Women's Work, which has the overwhelming task of planning the content and details of the Triennial Meeting of the women of the Church, has always, we think, tried to plan the meetings in accord with the desires of the delegates. This coming Triennial has been planned with even more attention to the “feedback” of comment and criticism, expressed wish and suggested hope of the women who were delegates to previous Triennials. One member of the General Division said that “the recurring phrases from those busy, devoted women were these: ‘More meat, more involvement, no lag, and a shorter meeting!’ ”

Differences between the program as planned for the St. Louis Triennial and previous ones indicate how hard the Division has tried to fulfill those demands. But — and we readily acknowledge that we sit a long way from both the planning and the execution at this point — we do tend to wonder a bit at the interpretation of just what is meant by “meat” and by “involvement.”

We look over both the program and the suggested preparatory reading for delegates to the Triennial, and we find that there is one aspect which does not indicate much difference from previous ones. This Triennial seems to continue a trend which has been evident in all the recent ones, as nearly as our imperfect memory serves us. This is the sociological trend. “Meat” seems to be sociological and anthropological content — “involvement” seems to be social, and to some extent political and economic and psychological. Thinking over the Churchwomen we know, in large parishes and small, from one coast to the other, we think that the women might well have meant something different.

The Triennial meeting, like the General Convention, can be a thrilling thing, and to many delegates it is. Always there is a renewed sense of the vastness of the Church, if nothing more. The delegates spend crowded and fatiguing hours being bombarded by the corporateness of the Body of Christ — and it is well that this can happen.

But there is for many, we think, a need for a balancing factor. To describe this factor without leading to misinterpretation is difficult. If we say that there is a

lack of "personal religion," it can be construed to mean that we desire a return to some sort of individualism. And what can be more personal than the Holy Communion, which is available in many places, every day? If we say that the lack is a devotional one, then some will think that we are being sanctimonious. Episcopal women, we are afraid, have of late become as self-conscious as Episcopal men about referring to personal religion, spiritual involvement. Involvement there must be, of course — there is a sharp accent on involvement these days — but that is always social involvement, ethical involvement, psychological involvement.

General Convention is not, of course, supposed to be a revival or a retreat. It is a legislative body, meeting for business. And it should be businesslike, even though it must depend upon the help of God the Spirit if it is to do its business well. But the Triennial Meeting is not a parallel of General Convention. It has its legislative functions, but its chief purpose is educational.

We think that the women of the Church may well want some education in the spiritual disciplines as well as those of the social sciences, even if those sciences are looked at through the eyes of the spirit as well as the flesh. Perhaps one reason that Triennial is a fatiguing experience is that it lacks this balance. How much, in its scheme of things, do ascetic theology, moral theology, dogmatic theology weigh?

Remembering previous comments of delegates, we think that these things are often what the women mean by meat, every bit as much as the admittedly good and necessary sociological concerns.

Women have long been the backbone of the Church's missionary enterprise — but the mission of the Church, much as it must include feeding the hungry and teaching the ignorant, much as it must include human relationships, can never be complete with those things alone. The knowledge of the love of God is as necessary to man

as bread — and as necessary to Churchwomen as knowledge of the world they live in.

We shall look forward with interest to the coming Triennial meeting — and hope that we find our tentative criticism completely confounded!

CHRISTINE FLEMING HEFFNER

If Not the Sacraments—Pickwick

We meant to keep editorially the anniversary of Frederick William Faber, who was born on June 28, 1814, and the date slipped past us before we knew it. But we will gratefully, albeit belatedly, salute his memory for something he said as he lay dying.

Faber was one of those rather few Tractarians who became Roman Catholics. Of course, we think he made a mistake in so doing. But it is not for this that we now recall him.

Nor is it for his universally popular hymns, such as "Faith of our fathers" and "Hark, hark my soul!" His death-bed remark tops all his eloquence. His last illness was a tedious and painful ordeal. After he had received the Last Sacraments he rallied and lived on for some time. He asked if he might receive the Last Sacraments again. Since he had already received them in the same illness, his superior had to refuse his request. Then Faber exclaimed, "Well, if I cannot have the Last Sacraments, give me Pickwick!"

Any Christian who sees that a good humorous book is a gift of God and a means of grace, by which to live and by which to die if need be, deserves to be remembered, and emulated.

PROGRAM

Continued from page 12

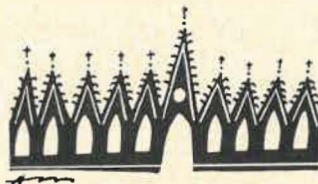
dresses, setting forth the theological frame of reference and the vivid evidence of rapid change in every area of life at home and abroad, the women will meet in small groups to discuss the implications.

The third presentation, delineating the roles and opportunities of women in Church and society, will be made by Mrs. Harold C. Kelleran, associate professor of pastoral theology at the Virginia Theological Seminary. From her broad experience in the Church and her work with women representing a wide variety of roles in society, Mrs. Kelleran is able to present the whole subject from an inside view and to formulate a personal synthesis of woman's role in Church and society.

Appointed in advance, several persons, who will represent varying points of view, will react immediately from the floor of the meeting to Mrs. Kelleran's address. They will sharpen issues, raise questions, point to implications for the future or make comments to contribute to the dis-

cussion when the women share their own reactions in small groups.

In the final step of the threefold purpose, discussion will not follow the presentation but will precede it. Only the women themselves can say what they perceive to be the demands God is mak-



ing upon them. So, in light of the earlier presentations, the concerns of the business sessions, all of the experiences of the Triennial Meeting and General Convention, the women, meeting in small groups, will consider the demands which God is placing upon them and together try to discover ways of responding which are relevant to the needs and opportunities of the present.

The group reports will be summarized

and presented in an address by Mrs. Theodore O. Wedel, NCC Assistant General Secretary for Program, past National President of the United Church Women, and herself once Presiding Officer of the Triennial Meeting. It is the hope that from these discussions will come some specific objectives and directions for the ministry of Episcopal Churchwomen in the coming triennium.

All the events and elements of the Triennial Meeting — the UTO grants, business sessions, and shared experiences with General Convention, such as the ecumenical dialogs and Joint Sessions — will inform and support the women in carrying forward their stated purpose through the decisions and resolutions of the Triennial Meeting. It is hoped that the action and experience of Triennial and the follow-up in diocese and parish will be seen as sharing in the response to the demand laid upon the whole Church in the document, "Mutual Responsibility and Interdependence in the Body of Christ."

STEWARDSHIP

Continued from page 11

the channels of information and responsibility provided by the women's organization, working in close coöperation with national and diocesan leadership, provide those who wish it with an excellent source of education. A woman may use this help to contribute to decisions which must be made, and actions which must be taken, when she is given the opportunity to do so.

However, quite outside of organizational channels, a woman has much to offer from the experience and insights which come from her daily life. Whatever a woman's role is, whether she be wife, mother, professional person, or wage-earner, she complements, she increases, she makes the community whole. She is the other half.

Women's individual gifts vary widely, as do those of men. She may be brilliant or dull, competent or confused. These are her qualities as a person, and her ability or desire to serve in governing bodies of the Church must always be assessed in the light of these qualities. But she is also a woman, in a world which is made up of men and women, and of the children who are in the process of maturing into one or the other. Whatever the decisions to be made by the Church, even those which are presented in the guise of budget or canon law, they are essentially concerned with people, and with the effort of the Christian community to minister to them.

Structure and organization are necessary tools to help express this concern clearly and well. They are, however, always secondary to the purpose for which they were created. The Church must reflect the needs of the world it strives to meet and serve. To do this, it must work in wholeness, not in separation.

The knowledge, the insights, the strengths and weaknesses of men and women together, with their individual gifts and their inherited and cultural roles in society, all are needed in the great task in which the Church is engaged. What special ability, what earned knowledge, what devotion and commitment can the Church afford to discard or overlook, in the notion that its value is determined by the sex of the person to whom it has been given?

We speak of a proper stewardship of treasure, time, and talent. What can we say, in our current situation, of our stewardship of persons within the Household of Faith? Here are men and women, created by God to love Him and to serve Him according to the gifts with which He has endowed them. He has not seen fit to divide these gifts into the categories which society so readily accepts. Are we in the Church really wise enough to continue to alter His plan?



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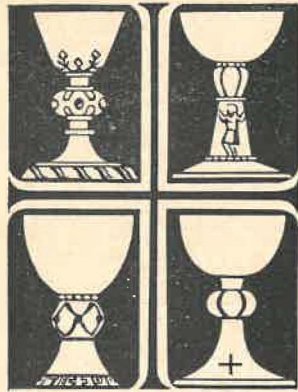
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LETTERS

Continued from page 4

crated Bread and Wine remaining at the end of the service must be consumed at the altar in view of the whole congregation. Happily, again, many clergy recognize that at the end of a most deeply spiritual service it is unfortunate to have the congregation have to remain while the clergy and others in the sanctuary consume the consecrated elements and cleanse the vessels. Therefore in many parishes it is customary to carry the vessels into the sacristy and take care of the ablutions there, thus allowing the congregation to leave with the beauty of the service unmarred by ecclesiastical housekeeping.

It should be noted that this is within the meaning of the rubric as the consecrated elements are not carried "out of the Church" as the sacristy is in the church. As Dr. Massey Shepherd notes in the *American Prayer Book Comentary*, page 85: "There is no rule in our Church requiring that the ablutions be done at the altar or in the presence of the people." From an historical point of view this custom of taking care of the consecrated elements in the sacristy fulfills the original purpose of the rubric for as Dr. Shepherd also notes "its purpose was to prevent sacrilegious use of the consecrated elements."

One could easily cite many other rubrics which fortunately for the Church are not "literally understood, and complied with," but are interpreted by the rubric of common sense to meet changing conditions and needs. Hence the editorial statement that all that is needed is "some plain honesty" by which is obviously meant, literal interpretation of the rubrics is far from the case. What is needed today, particularly in view of our ecumenical climate, is a greater use of the rubric of common sense, particularly in the interpretation of the Confirmation Rubric.

Since this rubric affects our relations with other Churches at such a sensitive point I heartily agree with the suggestion in your editorial that the rubric be changed "in such a way as to leave no room for doubt or confusion as to its intent." In the present ecumenical climate is not our Church ready thus to acknowledge that all baptized Christians are members of the Body of Christ and make clear that this rubric is a disciplinary rule for our own Church membership and should not be applied to members of other Christian Communions?

My final question is: Should we, as your editorial suggests, try "to change the text" of the rubric, since to amend the Prayer Book is a long and difficult process, or would not a clarifying resolution be sufficient for the present? We then can let the Standing Liturgical Commission and the Commission for the revision of the Prayer Book (which I hope may soon be established) wrestle with the textual change?

(Rev.) GARDINER M. DAY

Rector, Christ Church

Cambridge, Mass.

Editor's comment: Dr. Day fails to convince us that a rubric is not a law to be interpreted literally but rather "a directive for the guidance of minister and congregation," for the following reasons: (1) A rubric certainly *looks* and *reads* like a statute, and not a permissive di-

rective. It states what *shall* or *may* be done. (2) It is either enacted or perpetuated by the legislative body of the Church — General Convention in the American Church. A professor of liturgics, a bishop, or anybody for that matter, may give "directives" or make suggestions. But when General Convention makes, or alters, or removes, or preserves a rubric, it does so by legislative process and as a legislative body. (3) Dr. Day's analogical references to those words in Holy Scripture and the Creed which are not to be taken literally proves nothing, since the Scriptures and the Creed are not framed as law. (4) What Dr. Day calls "the rubric of common sense" very often appears in history as the principle of anarchy: every man his own pope. (5) The rubrics which Dr. Day specifically cites as being more honored in the breach than in the observance can still be real laws, regardless of how many clergy transgress them.

Our editorial plea for "some plain honesty" was not meant as a plea simply for a literal interpretation of the rubric. The "plain honesty" we advocate consists of (a) making up our minds as a Church concerning the admission of unconfirmed persons to Holy Communion, and (b) making whatever changes in the rubric as may be necessary to reconcile our law with our practice.

Although I have long since attained the respectability of vestryman and warden, for 25 years before I was confirmed I frequently received Communion at Episcopal altars — virtually always at the hands of a priest who knew that I was not an Episcopalian.

Indeed, had I ever been denied Communion, or felt that the Episcopal clergy upheld the closed-shop idea of Communion, I should never have sought Confirmation. I do not think that any Church has the right to deny the Lord's Supper to any baptized and believing Christian.

Rather than us all praying that President Johnson be confirmed as an Episcopalian — as desirable as that might be — I think we should pray for expurgation of the idea of closed Communion from the Canons of the Protestant Episcopal Church.

WARREN H. PIERCE

St. Petersburg, Fla.

I wish to thank you for the splendid editorial, "Needed: Some Plain Honesty" in the June 21st issue of *THE LIVING CHURCH*. The matter could hardly have been put more directly, and I am frank to say that I find few sincere or honest laymen in this Church who respect priests for "watering down" or evading responsibility in obeying the doctrine and discipline of the Church, regardless of their own personal point of view. It is quite clear that the interpretation of the rubric regarding the receiving of the sacrament intends that, in normal circumstances, one must have been confirmed or received into full communicant status in the Episcopal Church. It is also clear, as you state in your editorial, that the Church's mind may safely be expressed through the good

judgment of a bishop in his diocese under certain circumstances to allow the administration of the sacrament to unconfirmed Christians.

(Rev.) BRADFORD B. LOCKE, JR.
Rector, Christ Church

Guilford, Conn.

I believe that Evangelicals will endorse your editorial suggestion that General Convention make an official interpretation of the Confirmation Rubric. Most of us want Holy Communion to be a common sacrament shared by Christians at all times and in all places. In these times, we also hope it will unite us in one Lord and one faith and not be used to separate us from one another and from Him.

(Rev.) DABNEY J. CARR III
Executive director,

The Evangelical Education Society
Philadelphia, Pa.

No one (who purports to understand Prayer Book history) could make the glaring error of taking the confirmation-communion rubric at face value. It is not exclusivist in origin and should be applied now, as in the 17th century, to urge baptized Anglicans to complete that Baptism with Confirmation.

With the multitudinous social concerns facing Christ and His Church, how utterly like Episcopalians (or at least the accepted image of Episcopalians) to vent their enthusiasm upon the idolatry of cultus.

I suggest that THE LIVING CHURCH and other organs editorialize to assure others, at least (since likely we will not be seeing the likes of the President often), of the difference between occasional Communion and being in communion.

(Rev.) H. WARD JACKSON

Rector, Church of the Ascension
Frankfort, Ky.

I wish to comment on your editorial concerning "closed Communion" versus "occasional conformity." I think you made an important point about honesty, and I should expect the rubric to be changed if indeed the "large majority" of Episcopalians do not keep it. Meanwhile the loyal priests who do keep the rubric ought not to be castigated and resisted by the "majority" who prefer to break the rubric. There was none of this at all in your editorial, but I have heard many lay people call on "Christian charity and brotherhood" as the basis for "open Communion," and then promptly pronounce judgment and anathema on priests who quietly keep the rubric. I belong to the minority who believe it ought to be kept until it is changed.

Whenever Dr. Massey Shepherd's well-known observation concerning the rubric on p. 299 is quoted, I wonder why someone does not quote the Offices of Instruction on pages 291 and 293: "After you have been confirmed, what great privilege doth our Lord provide for you?" The great privilege, of course, is that of receiving Holy Communion.

The Church's own members are required to wait for the great privilege of Holy Communion until they have received special instruction, made a public declaration of their beliefs, and received the strengthening gifts of the Holy Spirit in the completion of their Baptism through Confirmation. Why should

the casual (in the sense of knowing nothing about the recipient's beliefs, considering the amazing variety of attitudes toward the Person of our Lord and the sacraments even among the baptized) availability of the sacrament to just any visitor undermine the new communicant's sense of privilege and obligation?

In some ways it seems quite narrow to insist that a person who does not receive the sacrament is somehow being snubbed. What about participation in the great offering and consecration, the corporate penitence and absolution, the thanksgiving, the glorious praises and prayers and hymns? Are these not true Christian fellowship? Even the most Catholic-minded Churchmen I know don't take such an exclusive view of receiving. Although practicing regular reception of the sacrament, they are satisfied occasionally, for one reason or another, to witness to their belief in God's redemption of the world through Christ as they assist at the offering of the Holy Eucharist. They still go out from the service fully aware that they are to carry the life of Christ into the world.

HOPE DRAKE BRONAUGH
(Mrs. R. L. Bronaugh)

Waco, Texas

Clergy Retirement

It is true enough that the exercise of the priesthood can and should continue to a ripe old age, but the responsibility of administering a parish is another thing. The fortunate few can spend their last years in a subordinate or specialized ministry, but for most of us that is out of the question.

What we have a right to ask of the Church and of the Pension Fund is the option to retire on a reduced pension which would be actuarially feasible at the present rate of assessment. Members of the clergy have been treated too long (perhaps affectionately) as rather dull children who must be taken care of in spite of themselves.

For the majority of the clergy who are enrolled in Social Security the proposed option would be more attractive than you seem to think. In 1956 the trustees of the Church Pension Fund stated, "For a given contribution rate an annuity starting at age 68 can be about 24% larger than one starting at age 65." If that means what I think it does, the annuity at 65 would be reduced by a little less than 20% from the figure which could have been expected three years later. So far, so good — or bad.

But for these three years clergymen over 65 are being prevented by our present rules from drawing Social Security benefits to which they would be entitled. The total cost to them in money is something like this: benefits lost, \$4500; Social Security tax paid, not less than \$750; earnings allowed under Social Security rules, \$3600. (For these three years of "vigorous retirement" an annual income of \$1200 from occasional services and unrelated employment does not seem unreasonable.) I do not mention the income tax which could have been saved, for that is a variable. The total loss could reach or exceed \$9000. Allowing a life expectancy of 15 years after 65 that would be \$600 a year, which would offset a 20% reduction on a pension of \$3000.

I am not suggesting that every priest would find this desirable, or even that many would. I am saying that every priest should have the right to choose. Those who did so



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would provide the Church with a reserve of still-vigorous manpower for the many needs which cannot now be adequately met by an over-worked parochial clergy.

(Rev.) ERNEST J. MASON
Rector, Holy Trinity Church
Spokane, Wash.

Your editorial on clergy retirement in the June 14th issue is, in my opinion, largely wrong. Sixty-five is the ideal time for retirement for most clergy.

At that age, and frequently for about 10 years before this, most people have really lost their contact with the younger generation. This is particularly so in a world where customs and cultural patterns are changing so very quickly. In a parish where there can be an older rector and a younger man on the staff, this is not a problem. But this is not the case in most situations, and at 65 it is the unusual rector who really understands and can relate adequately to teenagers and young people in their early twenties. For this reason alone I approve of retirement at 65.

(Rev.) A. S. HILL
Rector, St. John's Church, Wilmot
New Rochelle, N. Y.

Your editorial on clergy retirement in the June 14th issue is a prime example of the shallow thinking typical of the Church in these areas. Your attitude and approach, closely related to that of the Pension Fund, is akin to thinking that belongs to the Middle Ages in terms of pension planning, social theory and personnel.

To state that the law cannot allow for an exception and therefore imply that nothing can or should be done about present regulations of the Pension Fund is poor law and worse theology. The law allows for many exceptions, and the Church should be the first to know about exceptions to law. I have had a modern, progressive actuary examine the Church Pension Fund and you might be interested to know that there is no good reason why the Fund cannot be made a great deal more flexible on its present rate basis.

In modern pension planning flexibility is the key word. The Pension Fund can and should be made flexible to meet the untold variety of conditions older people can find themselves in. The reasons which you have adopted for opposing such flexibility are more emotional than rational. The ones advanced by the Pension Fund have nothing to commend them more than expediency. If THE LIVING CHURCH wishes to be of service to the Church and the clergy prior to Convention it would do well to explore the situation in depth and run some articles by qualified persons in and out of the Fund. This would be far more helpful than the ill-advised editorial which may well set back a good cause.

(Rev.) CHARLES KRATZ, JR.
Vicar, St. Margaret's Church
Baltimore, Md.

Among the many memorials to General Convention regarding clergy pensions, the one from the diocese of Massachusetts presents a novel approach worthy of wide consideration.

Clergy who have the smallest stipends over their ministry have the least ability to

save for their old age and receive the smallest pensions. The clergy with the largest stipends have the greatest ability to save for their old age and receive the largest pensions — and obviously need the large pension far less than the men who receive the small pension.

Massachusetts proposes that all retirement pensions be equal. This would greatly simplify the actuarial problems of early retirement.

(Rev.) JOHN W. ELLISON
Rector, Parish of the Epiphany
Winchester, Mass.

New Episcopal College

This is in response to the letter by Miss Elizabeth B. Schadt in the May 24th issue of THE LIVING CHURCH. All alumni of Episcopal educational institutions would be welcome as friends of Saint Michael's College here at the University of the Pacific. Our plans call for our opening in the fall of 1966. We would welcome all interested Churchpeople to become associated with the newest of our fine Church colleges.

WAYNE D. GRAY
Dean of Administration
University of the Pacific
Stockton, Calif.

Thanks to 220

Through your columns may I express my sincere thanks to more than 220 priests of the Church for answering a long and rather sticky questionnaire on adult Christian education?

I am writing a doctoral dissertation in the area of adult Christian education, and needed this information. The priests who responded did so with humility and a real soul searching. From the responses one gets the impression that these priests feel that the seminaries really let them down in preparing them to deal with adult needs and interests.

The Church is at present "all systems go" on urban work and urban problems and forgetting that through adult education many of the pressing inner-city problems may be attacked, if not more than partially solved.

It is my intention to write each of the clergy a note of thanks, but under the press of work this is for the moment impossible. May this note of thanks serve until a personal one is received by each of the clergy who were good enough to help me.

(Rev.) FRED A. CROFT
Rushville, Ind.

Bishop Dees, Pro and Con

I am writing in reference to the "Letter to the Editor" written by Mr. James P. Dees, so-called bishop of the Anglican Orthodox Church [L.C., May 24th]. Perhaps I am just plain dense, but I still can't see in Mr. Dees' letter where he gives proof for his consecrators. Perhaps his friends are content with his validity, but I am not.

As pointed out to us by one of our fellow clergy at our recent clergy conference, we can do harm to our own Church by either jokingly or in seriousness calling this man a bishop. This may lead Episcopalians or non-Episcopalians to believe that he is a bishop of the Episcopal Church, or that he is a deposed bishop of the Episcopal Church.

Mr. Dees just recently marched through



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Alabama sending out notices in plain en-
velopes about his newly formed Church.
One poor soul even had to pay the 5¢ post-
age as there was no stamp on her letter.
As of yet I do not know if Mr. Dees has
formed an Anglican Orthodox Church here
in the diocese of Alabama.

(Rev.) RICHARD N. WALKLEY
Rector, Trinity Church
Demopolis, Ala.

As I see it, the clergy, or about 90% of
it, has fallen in the hands of the Fabians,
and has become a set of mouthing, bungling,
hypocrites.

The super-pious, socialistic, northern and
north-western wings of the Democratic
Party, have used the poor Negro for their
own foul ambitions, and hate the southern
whites so much they are ready by any
means to destroy God's chosen people, the
house of Israel, yes, the Anglo-Saxon
Nordics — not the house of Juda.

You say you are sorry for Bishop James
Dees and his lost sheep. You should be sorry
for yourselves, not them, when the clergy
goes all over the country in league with the
socialistic National Council of Churches.

I am well acquainted with Bishop Dees,
having known him at St. Paul's Church,
Beaufort, N. C. He is a true Christian, who
preaches the real Gospel of our Lord and
Saviour, not Socialism.

It may help the liberal clergy to get off
this jag of false piety, and study the scrip-
tures of the Old and New Testaments and
learn the truth therein.

The clergy is not helping the cause of
Christ, but fostering lawlessness and athe-
istic-Socialism.

There is one thing sure, there is a God
in heaven who determines the outcome of
the actions of men, Churches, and nations.
"God," declared the Apostle Paul in Acts
7:26, "hath made of one blood all the na-
tions of men for to dwell on the face of the
earth, and hath determined the times before
appointed, and the bounds of their habita-
tion." This means separation of the races.

MATTHEW A. MARSHALL
Kinston, N. C.

Stations of the Cross

Re "The Face of Christ" [L.C., June 14th]
which mentions blank spaces on the interior
walls of our churches: There is a most logi-
cal solution to this problem.

Why not "Stations of the Cross" in bas-
relief or colored pictures? This is a very
ancient custom and I don't believe particu-
larly Roman. Nothing would bring home to
our people the events upon which our faith
is founded more effectively than display and
use of "Stations of the Cross."

RAYMOND MUNDT, M.D.
Auburn, Calif.

Lovett School

Just saw your cover picture and story on
Lovett School and Atlanta's cathedral [L.C.,
June 21st]. You tried hard to make news, but
people here know the cathedral is open to all
schools and other groups as a "cathedral" of
the city, which implies no more acceptance
than the Washington Cathedral with all its
"outside" groups, Jewish or secular or what.

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BOOKS

Continued from page 5

great leaders of Roman Catholicism assembled at Rome for the Second Vatican Council.

There is a curious slip in the Pope's address, in a passage addressed to the brethren of the Eastern Churches: Christ is given the title *Pantocrator*. But in classical Christian theology this is always a title of God the Father, as in the Apostles' Creed.

FREDERICK GRANT

Dr. Grant was an official Anglican observer at the first session of the Council.

The Intransitive Trap

The New Orpheus: Essays toward a Christian Poetic. Edited by Nathan A. Scott, Jr. Sheed & Ward. Pp. 431. \$7.50.

The New Orpheus is an important collection of essays on art and belief—one which a literate Christian of whatever persuasion might profitably read. A college graduate who even vaguely remembers using Cleanth Brooks and Robert Penn Warren's *Understanding Poetry* in freshman English will be able to follow the arguments.

The editor, Professor Nathan A. Scott, Jr., a priest of the Church, bases his rich selection of readings on two cultural facts: first, Brooks, Warren, and other

critics have for two generations now directed the reader's attention to a poem or story as an artifact of language; second, other critics, lay and clerical, have more recently explored a Christian approach to works of art in terms of vision, an orientation toward belief, an ultimate concern with incarnation. Scott's anthology seeks to relate these two critical emphases without sacrificing art to theology or theology to art. The common assumption is that literature may be incarnational and sacramental, but it is not a body of doctrine.

There are five sections to *The New Orpheus*. The first tries to discover how a general Christian aesthetic is to be constituted; here the most stimulating essay is by Denis de Rougemont. The second section, in which an essay by Fr. William F. Lynch stands out, discusses the nature of the Christian vision. The bases for a theological criticism are next explored by such critics as Walter J. Ong, William K. Wimsatt, Jr., T. S. Eliot, and Nathan Scott himself. The fourth group applies some theological considerations to modern poetry, drama, fiction, and the movies. A final section discusses the modern imagination, and here Elizabeth Sewell's essay, "The Death of the Imagination," is, to this reader, most exciting.

Christian critics recognize that art is "an intransitive trap," an end in itself. But they seek ways of relating the obvious facts that the artist *creates*, his work *incarnates*, that he is *inspired* to the

doctrine of the Trinity. They do not demand theological treatment or subject matter, but point out how the reader may make moral and theological use of his experience of art, "interiorly and unobtrusively." Some even insist, with Amos Wilder, upon the complete separation of art and theology.

Though there is a good deal of unity in this collection, and some repetition, the disagreements also help illuminate an area of vital significance for imaginative Christians.

ALBERT E. STONE, JR.

The reviewer is professor and chairman of English at Emory University, Atlanta.

Paperbacks Received

FROM MISSIONS TO MISSION. Protestant World Mission Today and Tomorrow. By R. Pierce Beaver. Association: Reflection. Pp. 126. 50¢

WHAT THE NEW TESTAMENT SAYS ABOUT FORGIVENESS. By Alfred Willetts. Foreword by J. B. Phillips. Association: Reflection. Pp. 128. 50¢

A HISTORY OF THE CONFRATERNITY OF THE BLESSED SACRAMENT IN THE UNITED STATES OF AMERICA. By William Pitt McCune. Available from the Confraternity, c/o All Saints' Church, 438 Valley St., Orange, N. J. Pp. 58. \$1. \$10 a dozen.

WHEN CHRISTIANS MAKE POLITICAL DECISIONS. By John C. Bennett. Association: Reflection. Pp. 123. 50¢

WHERE THE CLOCK WALKS. A history of Spanish immigration. By Betty Jo Taylor. Friendship. Pp. 123. \$1.75.

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LIBRARIES

MARGARET PEABODY Free Lending Library of Church literature by mail. Convent of the Holy Nativity, Fond du Lac, Wis.

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ORGANIST-CHOIRMASTER, Churchman, experienced, M.A., excellent references, desires full-time position. Reply Box K-137.*

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THE LIVING CHURCH

The Living Church

DELEGATE LIST

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Very Rev. Charles A. Higgins, dean
Sun 7:30, 9:25, 11

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Rev. R. Worster; Rev. H. Weitzel
Sun Masses 7, 9 (Sol), 11; Daily 7, 9; C Sat 5-6

ST. MATTHIAS

Washington Blvd. at Normandie Ave.
Sun Masses 7:30, 9:15 (Sung); Daily Mass 7, ex
Thurs 9:15 & Sat 8; HH & B 1st Fri 8; C Sat
4:30-5:30 & by appt

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
Rev. James T. Golder, r; Rev. Warren R. Fenn, asst.
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat 4:30-6

NORWALK, CONN.

ST. PAUL'S ON THE GREEN
Rev. F. L. Drake, r; Rev. A. E. Moorhouse,
Rev. R. I. Walkden
Sun 8, 10; Weekdays as posted; C Sat 5

WASHINGTON, D. C.

ST. JOHN'S Lafayette Square
Rev. John C. Harper, r
Sun HC 8, HC & Ser 9:15, MP & Ser 11, French
Service 4, EP & Ser 5:30; Daily services 8:30,
12:10, 5:15. Church open from 7 to 7

ST. PAUL'S 2430 K St., N.W.
Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass daily
7; also Tues & Sat 9:30; Thurs 12 noon; HD 6 &
12; MP 6:45, EP 6; C Sat 4-7

WASHINGTON, D. C. (Cont'd.)

ST. THOMAS 18th & Church Streets, N.W.
Sun HC 8, Morning Service & Ser 11, EP 7:30; Tues
& HD HC 12:15; Thurs HC 7:30

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun HC 7, 8, 9, 11; Daily 7:15, 5:30; also Tues,
Thurs, HD 6; Fri & HD 10; C Fri 4:30-5:30, Sat
4:30-5:30, 6:30-7:30

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r
Sun 7, 8, 10; Daily 6:45; C Sat 4:30

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30, Thurs &
HD 9; C Fri & Sat 5-5:25

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jefferson
Very Rev. Francis Campbell Gray, dean
Sun 6:30, 7:30, 9, 11; Daily 7:10, 5:45; Thurs
Fri & HD 10; C Sat 5

Continued on next page

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.



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

ATTEND SUMMER CHURCH SERVICES

Continued from previous page

PALM BEACH, FLA.

BETHESDA-BY-THE-SEA
S. County Rd. at Barton Ave.
Rev. J. L. B. Williams, M.A., r; Rev. James D. Anderson; Rev. Lisle B. Caldwell
Sun 8 HC, 10 MP & Ser; Daily MP 8; Wed HC 10

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily Mass 7:30, Ev 7:30; C Sat 5

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Sun 8 & 9:30 HC, 11 MP, HC, Ser; Daily 7:15 MP, 7:30 HC, also Wed 10, Thurs 6:30; (Mon thru Fri) Int 12:10, 5:15 EP

ST. MARGARET'S 73rd St. at Coles Ave.
(1 block west of Route 41)
The Episcopal Church of South Shore
Rev. Albert F. Peters, r
Sun HC 8, 9, 11

LEXINGTON, KY.

ST. RAPHAEL'S
James Lane Allen School — Appomattox Rd.
Sun 9

PORTLAND, ME.

CATHEDRAL CHURCH OF ST. LUKE 143 State St.
Sun HC 7:30, 9, 11, EP 5:30; Daily MP & HC 7:30 ex Thurs 9:30, Mon 10:30; Daily EP 5:30

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw and Madison Sts.
Rev. MacAllister Ellis; Rev. William L. Jones
Sun Masses 7, 8, 12:15 (Low Masses); 10 (High Mass); Daily 6:30, 7, 9:30; Fri 5:30; C Fri 5-6, Sat 4:30-5:30, 7:30-8:30

CHEVY CHASE, MD.

ALL SAINTS' Chevy Chase Circle, Rt. 240
Rev. C. E. Berger, Th.D., D.D., r
Sun HC 7:30, Family Service 9:30, MP 11, 1S HC 11; Daily MP 10, HC Wed & HD 10

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Rev. Frs. F. A. Frost, T. J. Hayden, D. R. Magruder
Sun 7:30, 9 (Sung), 10:40 Mat; 11 Low Mass & Address; Daily 7 ex Mon 5:30, Wed 10, Sat 9; EP Sat only 5; C Sat 5, Sun 8:30

DETROIT, MICH.

ST. JOHN'S Woodward Ave. & Vernor Highway
Rev. Thomas F. Frisby, r; Rev. S. H. Knight II, c
Sun 8 HC Chapel, 11 MP; 1st Sun HC; Wed 12:15 HC

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
The Rev. E. John Langlitz, r
The Rev. W. W. S. Hohenschield, S.T.D., r-em
Sun HC 8, 9, 11, 1S MP; HC Tues 7, Wed 10:30

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
Rev. Tally H. Jarrett
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Mon, Tues, Wed H Eu 9:30; Thurs, Fri, Sat H Eu 7:10; EP daily 5:30

ATLANTIC CITY, N. J.

ALL SAINTS' 10 S. Chelsea Ave.
Rev. Arthur McKay Ackerson, r
Sun HC 8, Family Eu 9:30, MP 11, 1S HC 11

NEWARK, N. J.

GRACE CHURCH Cor. Broad & Walnut Sts.
Sun Masses 7:30, 9:15 (Sung), 11; Daily 7:30 (ex Fri 9:30)

The Living Church

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL
Sun HC 8, 9:30, MP 11; Daily HC 7:30 ex Fri 9:30

TRENTON, N. J.

TRINITY CATHEDRAL West State & Overbrook
Sun 7:30, 8:30, 9:30, 11; Wed 7:30 & 10 (Healing Service); HD 6:30

BRONX, N. Y.

HOLY NATIVITY Bainbridge Ave. & 204th St.
Rev. Herald C. Swezy, r
Sun 8, 10, Thurs 10

EAST MEADOW, LONG ISLAND, N. Y.

CHRIST THE KING DeWolfe at 5th St.
Rev. Marlin L. Bowman, v
Sun 8 MP & HC (Said), 10 MP & HC (Sung)

FLUSHING, N. Y.

ST. MARGARET OF SCOTLAND
L. I. Xpy. & 193 St. (5 min. E. of World Fair)
Rev. Arthur A. Archer, r
Sun Masses 8:30, 10; Daily Masses Mon, Tues, Fri 7; Thurs, Sat 9; Wed 9:30; C Sat 7-8

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4; Wkds MP & HC 7:15 (& HC 10 Wed); EP 5:15

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC, 11 Morning Service & Ser, 9:30 & 11 Ch S, 4 EP (Spec. Music); Weekdays HC Tues 12:10; Wed & Saints' Days 8; Thurs 12:10; Organ Recitals Wed 12:10; EP Daily 5:45. Church open daily for prayer

HEAVENLY REST 5th Ave. at 90th Street
Sun HC 9 & 1S, 11, MP Ser 11 ex 1S; Wed HC 7:30; Thurs HC & LOH 12 & 6; HD HC 12

ST. IGNATIUS' Rev. Charles A. Weatherby, r.
87th Street, one block west of Broadway
Sun Mass 8:30, 10:45 MP & Sol Moss (Nursery care); Daily ex Mon 7:15 MP & Mass; C Sat 4

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
Rev. Chas. H. Graf, D.D., r
Sun HC 8, Ch S 10, Cho Eu 11; Daily HC 7:30 ex Sat; Sat 10; Thurs & HD 7:30 & 10



CATHEDRAL CHURCH OF ST. LUKE
PORTLAND, MAINE

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

ST. MARY THE VIRGIN 139 West 46th St.
Sun Masses 7, 9, 11 (High), EP & B 8; Daily 7, 8; Wed 9:30; Fri 12:10; C Thurs 4:30-5:30, Fri 12-1, Sat 2-3, 4-5, 7:30-8:30

RESURRECTION 115 East 74th St.
Rev. Leopold Damrosch, r; Rev. C. O. Moore, c; Rev. C. L. Udell, asst.
Sun Mass 8, 10 (Sung); Daily 7:30 ex Sat; Wed & Sat 10; C Sat 5-6

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

ST. THOMAS 5th Avenue & 53d Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11; Daily ex Sat HC 8:15; Tues 12:10; Wed 5:30

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r
TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily MP 7:45, HC 8, 12, Ser 12:10 Tues, Wed & Thurs, EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8, MP HC Ser 10; Weekdays HC (with MP) 8, 12:05; Int 1:05; C Fri 4:30-5:30 & by appt. Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Leslie J. A. Lang, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon, Fri, and Sat 9, Tues 8, Wed 10, Thurs 7; Int noon

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6, 8-9 & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. Wm. W. Reed, v; Rev. Jeffrey T. Cuffee, p-in-c
Sun 8 Mass, 9 Mass & Ser, 10:45 MP, 11 bilingual Mass & Ser, 5 EP; Daily: 7:45 Matins, 8 Mass, 5 EP

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
Rev. Wm. W. Reed, v; Rev. James L. Miller, p-in-c
Sun MP 7:15, Masses 7:30, 9, 11 (Spanish), EP 5:30; Daily: 7:45 Matins, 8 Mass, 5 EP

NIAGARA FALLS, N. Y.

ST. PETER'S Jefferson Ave. & 2d St.
Rev. Canon Richard B. Townsend, r
Sun HC 8, MP 11, 1S HC 11

SYRACUSE, N. Y.

CALVARY James St. at Durston
Sun 7:30, 9, 11; Mon, Wed, Fri 7; Tues 6:30; Thurs 10; Sat 9; EP 5:30; C Sat 4:30

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 9, 11; Weekdays 7:30 (ex Sat), 5:30; Wed 12:10; Sat 9:30; C Sat 12-1

WESTERLY, R. I.

CHRIST CHURCH Broad & Elm Sts.
Sun 8, 9, 11; Daily Office 9 & 5; HC 9 Wed & HD; 10 Tues, 7 Thurs, C Sat 5-6

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30, Ch S 11:15; Mass daily 7 ex Tues & Thurs 10; C Sat 4-5

July 19, 1964