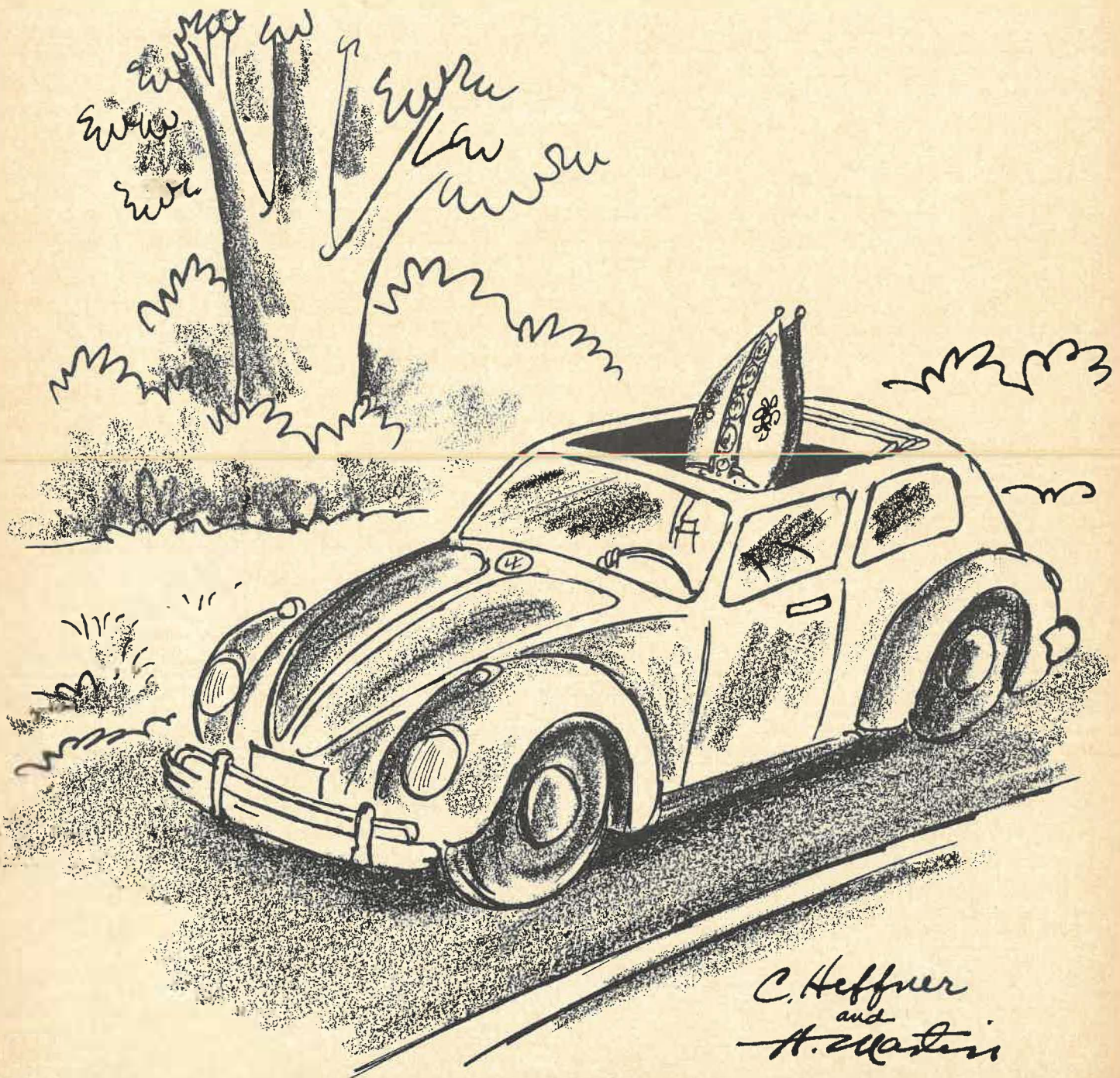


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# BOOKS

## Tracts for These Times

**The Oxford Movement.** Edited by Eugene R. Fairweather. Oxford University Press. Pp. 400. \$7.

Those who wish to understand how the Anglican Churches have become what they are would be well advised to get hold of *The Oxford Movement*, edited by Eugene F. Fairweather, and read it with care. For, short of the Reformation itself, the "Counter-Reformation" of the Oxford Movement Tractarians is among the most important single movements within Anglican history and, for that matter, within non-Roman Western Christianity, too. The movement has influenced the whole of the Protestant world, and not just the Anglican Communion.

Dr. Fairweather, associate professor of dogmatic theology at Trinity College, Toronto, is to be congratulated for his splendid introductory essay on the main issues involved in the Oxford Reformation. And not only are his selections from writings of the Tractarians excellent in quality and generally representative, but Dr. Fairweather has provided concise explanatory notes to each and has arranged them conveniently. Sections illustrate respectively the intellectual and political situation in which the Oxford Movement emerged, the ecclesiological character of the movement itself, the principal concerns of its main actors, the "heart



of the matter" or the basic religious ideas of the movement, and finally the sacramental theology and devotional teaching of the Oxford leaders.

In his introduction Dr. Fairweather points to several important aspects of the movement which his selections explicate. In order of importance, there is first the Tractarians' rediscovery of the historical dimension and historical mediation of redemption as against the prevailing individualism and individualistic piety of the times. Next there is their concern for *libertas ecclesiae*, the freedom of the Church. While some writers hold that the Oxford Reformers were narrowly ecclesiastical and concerned only for the welfare and interests of the Church, the editor is entirely right in his suggestion

that the welfare and integrity of the Church were inseparably linked with the *mission* of the Church in their minds. Mention is made of the recovery of long-forgotten forms of spiritual discipline and the conspicuous results of this recovery in the life of the Anglican Communion.

Examples entailed in this recovery are the Lenten observance, daily "divine offices," retreats, and the widespread revival of the "religious life," not to mention the revival of more frequent and reverent celebrations of the Eucharist and the impetus for the recovery of more beautiful and meaningful forms of worship. Lastly, the Oxford fathers did much, the editor observes, to prepare the Anglican Churches for the modern "ecumenical dialogue." Although the movement was insular in its original concern and conception, "its inner logic has compelled its sons to open their eyes to Christendom" (p. 13) and to realize the true "ecumenical" vocation of Anglicanism.

JAMES A. CARPENTER, Ph.D.

## To Search the Word

**The Showing Forth of Christ: Sermons of John Donne.** Selected and edited with an introduction by Edmund Fuller. Harper & Row. Pp. 230. (A selection of the Episcopal Book Club.)

Although John Donne was born in the 16th century, he speaks to us with a directness unmatched by any of our contemporaries. He is interested in essential aspects of the faith, and these grow out of the inescapable realities of everyday trials and temptations. He has a mind of extraordinary power: it deals simply with seemingly baffling problems. His reputation is deservedly as high in prose as it is in verse. And the thrust of his faith binds together all of his gifts; his integrity is stunning.

In *The Showing Forth of Christ*, Edmund Fuller has given Donne's sermons intelligent selecting and editing. The sermons chosen reach us with all the freshness and vigor that attended their first delivery. Whether he speaks of God's love or our ignorance, of how a man may be brought low only in order to be raised up, of Christ's coming again, or of the mystery of the Trinity, he intrigues us, anticipates our questions, sharpens our awareness of the problems involved, and leads us to the understanding he has himself gained only after long thought and meditation. As sentence succeeds sentence and paragraph hastens us on to paragraph, we find ourselves eagerly learning what it means to search the word of God.

In the parlance of the younger generation, this is a book that shakes you up, and the result should be enormously beneficial. Much of the excitement of the faith into which we were baptized is contained in it.

WILLIAM TURNER LEVY, Ph.D.

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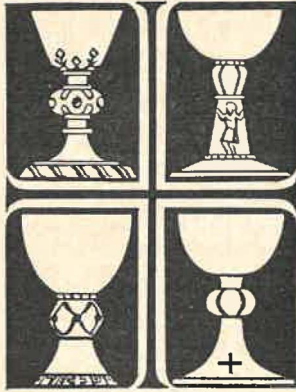
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# LETTERS

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.

## Not Senseless

I have read your first answer in the "Question Box" of April 11th.

Cassell's *New Latin Dictionary* (1960) translates the verb *resurgo* "to rise up again, appear again." The word *resurrexit* therefore means "rose again." In both our Creeds at this point good Latin is represented by good English. Thus, one may correctly say, "In a game of football a player knocked me to the ground, and I got up again." This does not mean that I got up twice. I was up before he knocked me down, and up again afterward.

The redundancy in *from thence* is not, as you claim, senseless. It is true that according to strict logic the word *thence* without *from* conveys the meaning; but it is also true that the best English sometimes bypasses strict logic in favor of rhythm. Indeed, English abounds in what might be called "tandem words"—cases where two or more words are so closely tied together that they act, and may even be spelled, as one. Would you want us to follow each Proper Preface with "So" instead of "Therefore?" Near the bottom of page 80 in the Prayer Book would you throw out "Wherefore?" Words like *whenever*, *hitherto*, *aforsaid*, *whithersoever*, *thereof*, *peradventure*, and dozens more of the kind, could be replaced by words of fewer syllables, but seldom if ever would this make the meaning clearer.

The Prayer Book does, of course, still retain quite a number of redundancies that are useless and tiresome. Such are the words "of charity" in the third line of the Collect for Quinquagesima. In such cases the offending words could probably be removed without causing a stir even in the House of Deputies.

The final sentence of our Prayer Book's great Preface names the four desiderata that should set Prayer Book style: "clearest, plainest, most affecting, majestic." Anyone who would try to revise the book with his eye pinned exclusively on the first two, giving the back of his hand, so to speak, to the third and fourth, should beware. He might crack a knuckle.

(Rev.) JOHN WALLACE SUTER  
Retired Custodian of the  
Book of Common Prayer

Concord, N. H.

In regard to your proposed answer to the question, "Why do we say that Christ rose again from the dead?" in your issue of April 11th—you should have considerably more respect for English syntax than you showed in your flippant dismissal of the problem.

Not only is the sense of *again* meaning "back" still in force, and certainly valid in this use in 1600, it is a precise translation of the Latin of Nicea which said *resurrexit*,

*Continued on page 14*

# The Living Church

Volume 150 Established 1878 Number 18

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

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Reunion and the Holy Communion  
*Norman J. Catir, Jr. 12*

## THINGS TO COME

### May

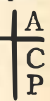
2. Second Sunday after Easter  
Synod meeting of the diocese of Quincy, St. Paul's Cathedral, Peoria, to 3d
4. Convention of the diocese of Easton, Christ Church, St. Michael's, Md.
5. Convention of the diocese of Dallas, St. Michael and All Angels' Church, Dallas, to 6th
9. Third Sunday after Easter
11. Convention of the diocese of Kentucky, St. Luke's Church, Anchorage, to 12th
16. Fourth Sunday after Easter
17. Annual meeting, Anglican Society, Cathedral Church of St. John the Divine, New York, N. Y.
18. Executive Council meeting, Greenwich, Conn., to 20th
21. Special convention of the diocese of Ohio to elect a Bishop Coadjutor, Trinity Cathedral, Cleveland

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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light and understanding, to nourish the hearts of the simple;  
and that while our desire is set on Thy commandments, we may  
receive with open heart the Spirit of wisdom and understanding.

— Mozarabic, trans. by William Bright



The Very Rev. Francis B. Sayre, Jr., dean of Washington Cathedral, inspects the Gutenberg Bible which will be part of an exhibit of ancient religious volumes to be displayed at the dedication of the cathedral's new Rare Book Library on May 16th [see page 9].



# The Living Church

May 2, 1965  
Second Sunday after Easter

For 86 Years:  
A Weekly Record of the News, the Work,  
and the Thought of the Episcopal Church.

## BAPTISM

### At Face Value

Baptisms by Episcopalians, Lutherans, and many other non-Roman Churches should be accepted by Roman Catholic priests as valid, a member of the Secretariat for Promoting Christian Unity said in St. Louis recently. Fr. George H. Tavard said it could be a sacrilege for priests to rebaptize someone they were reasonably sure was already baptized. Fr.



Tavard said that Roman Catholics must take non-Roman rituals on Baptism at their face value, and overcome their scruples about validity.

Speaking at a workshop on modern catechetics at Maryville College of the Sacred Heart, the French-born ecumenist said the question of validity of the previous Baptism, while important, wasn't any more important than the possibility of committing sacrilege by attempting to baptize twice.

"The practice of conditional Baptism, to me, is a peculiar one," Fr. Tavard said. "I must say that I myself have never rebaptized anyone. I have very strong feelings against it.

"Any conditional Baptism exposes the ritual that we use to non-validity—to nullity. For if we are wrong in thinking that the previous Baptism was not valid, the Baptism we are attempting to give will not be valid. And exposing a sacrament to the possibility of non-validity I understand to be a sacrilege. No priest can give a sacrament if he thinks it is not valid, and it is a sacrilege to do so."

Fr. Tavard was backed by Msgr. William Baum, executive secretary of the new U. S. Bishops' Commission for Ecumenical Affairs, who said it had been the "unwavering practice of the Roman

[Catholic] Church" to accept the validity of Baptism performed by other Christians; provided the Trinitarian formula expressed in St. Matthew was followed.

"The Holy See has consistently taken this stand, right from the days of the debates between St. Cyprian and the Roman Pontiffs," Msgr. Baum added.

"I would be very broadminded in assessing the validity of a Protestant Baptism," he said. "Anybody who ever looked at the official ritual of not only the Episcopal Church and the Lutheran Churches, but also the Presbyterian Church, can see that the formula for Baptism is quite in keeping with the [Roman] Catholic understanding of Baptism in the name of the Three Persons of the Holy Trinity.

"And once the Protestant Church has, in its official books, described its understanding of Baptism, I don't think there is any ground for doubt about the validity of the Baptism—unless we happen to know that the minister who baptizes was morally a free-lancer who didn't follow his own ritual. That has happened, but it has happened also with [Roman] Catholic priests.

"I don't think there is any question about the validity of Baptism for the major Protestant Churches." [RNS]

## DRAMA

### Curses in the Arches

by CLYDE HALL

During several evening hours in early April none of the accepted names of the majestic Washington Cathedral seemed quite adequate or descriptive. Certainly Washington Cathedral, even National Cathedral, were too white, Anglo-Saxon, Protestant for those evenings of bitter drama and folk music. More appropriate for the occasion would have been such a name as the Cathedral of Interracial Brotherhood.

Five thousand citizens, as many black as white, more young than old, dressed more casually (chinos and shifts) than formally, choked every sitting or standing space of choir, transepts, and nave on the opening night. Their playbills briefed them on "4 Plays on Race" by the Rev. Malcolm Boyd, ordained priest 10 years ago, and an enemy of things-as-they-are

ever since. His four plays: *Boy*, *The Community*, *The Job*, *Study in Color*. The first two were billed for presentation April 4th and 5th; the second two for April 6th and 7th. When, however, it was rumored that certain persons planned a picket protest, *The Community* was interchanged with *Study in Color*.

The plays had been seen and heard before—as the advance publicity stated, they had "jolted campuses and coffee houses across the country" but were to be performed "in an even unlikelier setting—at the Great Crossing in the middle of the National Cathedral . . . where the tragi-comic absurdity of knowing man by his color should be exposed." It was—in strong language and violent action.

The story-line of *Boy*: an encounter at a bootblack stand between the Negro shoeshine "boy" and a white (supremacy) man, the bootblack seeking vainly a kind word from someone and riddance to the derisive "boy." *Study in Color* casts Boyd as a Negro and Woodie King, Jr., a New York Negro actor, as a white man, each behind masks; they cannot communicate, and the audience quickly catches the absurdity of judgments made on the basis of color. *The Job* satirizes a Negro ballplayer hired as a celebrity to promote the "race angle" of a movie; it attacks exploitation of race as a gimmick to sell merchandise. *The Community* focuses on an empty casket—symbol of the Church, dead to the yearnings of humanity.

But if at times the audience gasped as curses of hatred echoed among the soaring Gothic arches, they were no less startled by the words of Fr. Boyd's sermon which, among other things, supported miscegenation as a hopeful cure for racial intolerance. Whether they subscribed to his philosophy was neither here nor there. Wasn't he national field representative of the Episcopal Society for Cultural and Racial Unity serving today on an interracial team ministry at the Church of the Atonement in Washington? Hadn't he just returned from Selma, and earlier from many places in the south where he had lived with intolerance? He had to be heard out.

"The deep break isn't a racial one but an involvement one. Many Negroes consider other Negroes as colored white men, while whites reject other whites who have renounced race loyalty in order to participate



in building a new society based on a different understanding of freedom.

"Probably nothing would be so helpful as a rapid increase in racial intermarriage, for this would accelerate normal social intercourse and, with it, human acceptance of one another. But there will be no easy or quick answers. Each man and woman must look within himself, see what he sees there in his heart and mind, and act as honestly as he wishes."

Thousands came each night—mostly the young, wondering, seeking, hoping to find their places to contribute to better understanding among their fellows. Each night, at the close, they crossed arms holding their neighbors' hands—"Don't be afraid to hold your neighbor; Americans are afraid to touch one another!" Fr. Boyd admonished from the high cathedral pulpit. They sang enthusiastically: "We Shall Overcome," swaying in long rows of rocking humanity.

Two leaders of the Episcopal community in the nation's capital stood at the foot of the stairs to the choir, watching the slowly dispersing crowd of quiet young people of many denominations—but strangely, now all of one color. They were the Very Rev. Francis B. Sayre, Jr., dean of the cathedral, and the Rt. Rev. Paul Moore, Jr., Suffragan Bishop of Washington, who in response to my question replied: "It was simply great!" And the dean added: "It is what our cathedral is for!"

#### SOUTH FLORIDA

### After Ten Years

by the Rev. CARROLL E. SIMCOX

Four city mayors and many other dignitaries were among the 1,500 citizens of the Miami area who turned out on April 4th for a testimonial dinner honoring the Rev. Theodore Gibson, Negro rector of Christ Church in Coconut Grove.

The occasion was Fr. Gibson's stepping down from the presidency of the Miami chapter of the National Asso-

ciation for the Advancement of Colored People after 10 years in that office. Speakers at the dinner hailed him as "the kindly reverend" and as the "hell-raiser in a turned-around collar."

When Fr. Gibson began his term as head of the NAACP in 1954, Negroes never dined in downtown restaurants. "The best we could expect was a sandwich and paper cup of coffee which some white person would bring to us as we waited in a back room or an upstairs office," he recalls.

At the testimonial dinner, people of both races sat down to roast beef on fancy china in the ballroom of the Dupont Plaza Hotel.

Fr. Gibson was extolled by Bill Baggs, editor of the *Miami News*, as a leader who "started working long before civil rights movements became fashionable."

In 1959 Fr. Gibson defied an investigating committee of the Florida legislature which demanded that the NAACP membership list be turned over during a probe of alleged Communist infiltration. He called the demand an "uncalled-for harassment" and refused to submit. He was sentenced by a circuit court judge to six months in jail and a fine of \$1,200 for contempt of court, but in 1963 the U. S. Supreme Court overturned the ruling and upheld Fr. Gibson's claims of "constitutional right to associate." This he recalls as the happiest day of his life.

Fr. Gibson's answer to the charge of Communist domination of the NAACP is, "I don't think we need the Communists to tell us that we ought to have our constitutionally guaranteed freedoms."

#### SPACE

### "Topping Out"

by ELAINE MURRAY STONE

On April 14th, the Rev. Paul Perrine, vicar of St. Luke's Church, Courtenay, Merritt Island, gave the invocation at the "topping out" on Merritt Island of the Vehicle Assembly building, in which

the Saturn space vehicle will be assembled for its trip to the moon. Raising of the 38' white painted beam to the top of the VAB's 525' level marked the completion of the steel skeleton of the building begun 16 months ago. The job was undertaken by the American Bridge Division of U. S. Steel and for the "topping out" ceremony the chief executives were host to the many leaders of the space industry who journeyed to Cape Kennedy for the event. The white beam, already covered with signatures of hundreds of workmen, was autographed by all the dignitaries present before it was hoisted to its position at the top of the building.

Fr. Perrine was chosen for the honor of giving the invocation because his little white church is one of the historic landmarks on Merritt Island. It was built in 1887 as a sort of private chapel for the LaRoche and Porcher families, pioneer citrus growers in the area. As late as 1950 the number of communicants could be counted on the fingers of one hand. This was Fr. Perrine's first church and when he arrived in 1963 there were 70 communicants. Now there are 105. It is still a mission, but with the amazing growth in membership since NASA chose Merritt Island as the area on which to build its moonport, the continuing influx of missile workers to this area suggests that it should soon be elevated to parish status.

The ceremony began at 11 a.m. with brief remarks by Dr. Kurt Debus, director of NASA's Kennedy Space Center; J. Donald Rollins, president of U. S. Steel's American Bridge Division; and Lt. Gen. W. K. Wilson, Jr., chief of the Army Corps of Engineers. Fr. Perrine gave the invocation and the four-ton beam, glistening in the tropical sunshine, was hoisted to the top of the 525' steel skeleton. The building is expected to be completed in February, 1966.

#### ECUMENICAL

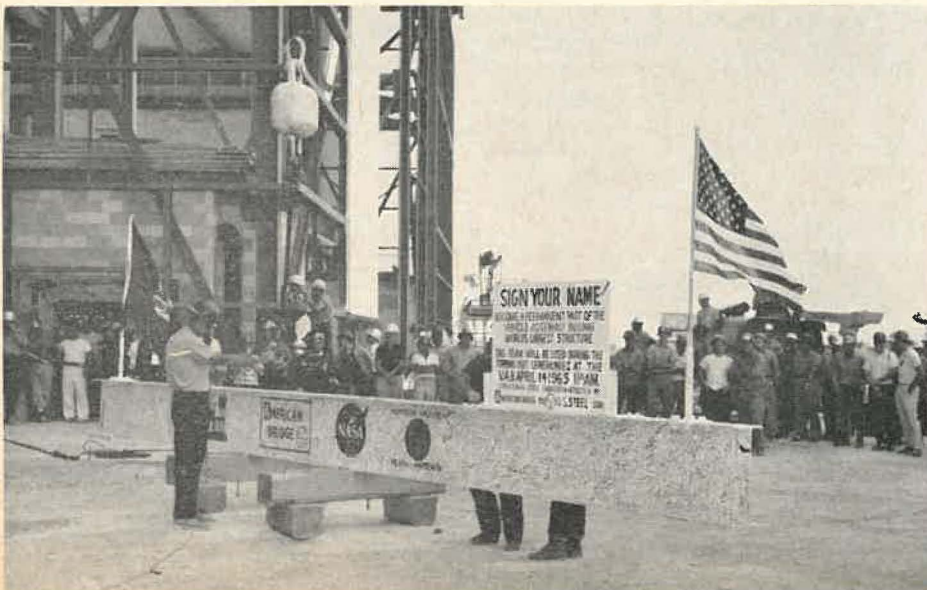
### On a Permanent Basis

The ecumenical movement has become very strong in Syracuse, N. Y., and two groups are now organizing it on a permanent basis.

Protestant, Episcopal, and Roman Catholic clergy serving churches in the central Syracuse area have formed a group called the Syracuse Downtown Clergy. Currently, 15 priests and ministers belong to it. The group was brought together informally last October by the Rev. William J. Shannon, vice rector and administrator of the [Roman Catholic] Cathedral of the Immaculate Conception, who invited the group to enter into a program of mutual concern—providing basic educational skills to the disadvantaged and under-privileged in the downtown area.

The chairman of Syracuse Downtown

VAB "topping out" ceremonies: Because of a little white church, invocation at the "topping out."





Clergy is Fr. Shannon and the vice chairman, the Rev. George L. Earnshaw, pastor of the First Baptist Church. St. Paul's Episcopal Church, in the heart of downtown Syracuse, is represented by the Rev. Harold L. Hutton, rector, and the Rev. Hugh Replogle, assistant. Other churches represented are the First Methodist, the First English Lutheran, the First Presbyterian, the Park Central Presbyterian, and the Plymouth Congregational Church.

On the southern end of the city, a section known locally as "the Valley," the Valley Ecumenical Committee was organized in January. It has since sponsored four mass meetings and a four-week program of lectures and discussions on "Racial Understanding." The committee consists of clergy and laymen from five churches—St. Andrew's in the Valley (Episcopal), St. James' (Roman Catholic), St. Paul's (Methodist), Valley (Presbyterian), and Atonement (Lutheran).

The speaker at the first mass meeting, held at St. James' Church, was the Rt. Rev. Ned Cole, Bishop Coadjutor of Central New York. Three hundred people were expected, but more than 600 came to the meeting.

As a result of the four meetings and discussions, 123 persons have signed up to work as individuals on four community projects; 60 more have signed up for more discussions. The four projects are a community day school, the Bishop Foery Foundation [Roman Catholic], and work with the Dunbar Center and the Madison Area projects in an area undergoing racial changes. Since the meetings, conversations have been held with several real estate agents of the Valley.

After the mass meetings and lecture-discussions, the Valley Ecumenical Committee and discussion leaders met at Thornfield, the Episcopal Conference Center at Cazenovia, N. Y. The guest speaker was Fr. Dan Corrigan, a Jesuit, who is editor of the Roman Catholic magazine, *World Mission*.

The Valley Ecumenical Committee is not only concerned with relationships between peoples, but with mutual understanding between various branches of the Church. During Lent, the Lutheran, Methodist, and Presbyterian pastors preached at St. Andrew's in the Valley, and jointly conducted the Good Friday three-hour service in that church.

## WASHINGTON

### Rare Volumes

by CLYDE HALL

Librarians and book collectors from all over the United States are expected to convene at the Washington Cathedral on May 16th, for the opening of the cathedral's new Rare Book Library.

Mr. James R. Tanis, librarian of Yale University, will make the dedicatory ad-



dress on the occasion, and the library will be accepted on behalf of the cathedral chapter by the Very Rev. Francis B. Sayre, Jr., dean of the cathedral.

More than 100 rare religious volumes will be on display for the public opening, loaned from repositories and individual collectors around the world. Included in the display will be a Gutenberg Bible; the first Old Testament printed in English; the first issue of the first edition of the first Book of Common Prayer of the Anglican Church; and the first Protestant Episcopal edition of the Book of Common Prayer. To be shown as well will be a large number of illuminated manuscripts dating from the eighth through the 14th centuries.

The Rare Book Library, an integral part of the cathedral, is expected to be the repository for more than 10,000 rare religious books to be acquired in years to come. They will find a natural setting in an atmosphere of 14th-century Gothic architecture, wood paneling, oak pilasters and beams. The library's exhibit room is graced by a limestone exhibit case, carved with delicate crockets, finials, and small faces by the cathedral's master carver, who spent six months at the work. Nearby is the Gothic cloister with individual cases for exceptional volumes.

However ancient in appearance, the new library is protected by the most modern safety devices against fire, theft, humidity, and ultra-violet radiation so destructive to old manuscripts. The library was designed by Philip Hubert Frohman of Frohman, Robb, and Little, of Boston and Washington. Mr. Frohman has been the cathedral architect for nearly 50 years. The general contractor was the George A. Fuller Company of New York which has engaged in cathedral construction since its inception in 1907.

The Rev. John M. Mulligan (right) received his identification as new chaplain of the Port of New York, from Mr. Leo Brown, commissioner of the Department of Marine and Aviation on April 8th. Dr. Mulligan is director of the Seamen's Church Institute of New York. Fr. Mulligan succeeds the Rev. Charles T. Bridgeman, formerly curate of Trinity Parish, New York City, now retired.

## AUSTRALIA

### Open to Question

Ten Anglican bishops declared in Sydney that some of the contentions of Australian Prime Minister Robert Menzies on the situation in Vietnam are "open to grave moral question."

They were replying to a public statement in which Sir Robert rejected a call from 13 Anglican bishops that Australia support the efforts of Pope Paul VI, the United Nations, and the governments of Canada, France, and India in taking positive steps "towards an honorable and peaceful settlement of the fighting in Vietnam." Sir Robert had said that some sections of the bishops' letter "surprised" and "distressed" him.

In their reply the bishops stated that they "cannot think that we, or others more distinguished, are hopelessly deluded in asking that negotiations become the objective of Australian diplomacy."

In an examination of the merits of both sides in the Vietnamese war, they said that while "the illegal activities are constantly being brought to our notice," they "feel bound to point out that the South is not blameless."

"Your reference to the Geneva accords of 1954 as being consistently violated by the Communists is surely less than the

*Continued on page 14*



# THE OFFICE

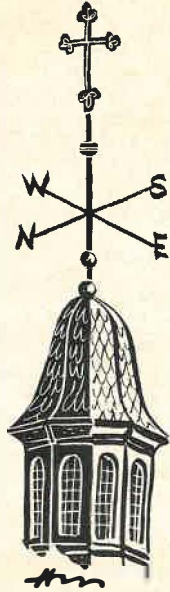
# OF DEACON

an opportunity for a woman truly called

to use her best

by the Deaconess

Davenport



A recent article in a Church magazine said, "Women may not be ordained to the ministry" and further asked, "Is there an established profession for women in the Church, or just a series of 'opportunities for service?'"

Let's take a look at what we have! The Church *does* have; an office of ministry to which women may be ordained—the office of deaconess in the Church of God.

Does this raise questions? It does! The questions overlap, but commonly asked are these:

(1) *Is the order of deaconesses a part of the ministry, or is it a semi-monastic religious society?*

A religious order or monastic society makes its own rules, subject only to approval of episcopal authority. Orders of ministry are governed by canon law. Historically, deaconesses were considered to be clergy in both civil and ecclesiastical law. The deaconess office is governed by canon law today. Canon 51 "On Deaconesses" regulates: qualifications, period of candidacy, subjects of study, age of admission, required testimonials of fitness of character, and physical and mental health. Canonical examinations must be passed, and in some cases are the same for deacon and deaconess—with the exception of Greek. No one can be recognized as deaconess until the admission service is performed by the bishop.

The deaconess must always be canonically attached to a diocese or missionary

district, and under the direction of the bishop, to whom annual reports must be made. Transfer to another diocese must be made by letter dimissory. The functions a deaconess may perform are prescribed in the Canon. Summarized briefly they are: religious and social work among the young, the sick, the afflicted, and the poor; organizational work, especially with women and children; teaching and educational work; preparation of persons for the receiving of the sacraments; assisting at Holy Baptism; the baptizing of infants; the reading of Morning and Evening Prayer and the Litany, and making addresses at these services.

(2) *Is the office of deaconess a modern innovation?* No! After Pentecost, when the Church grew in numbers and problems, men were set apart, and very soon women also, as "servants" (*diakonos*) of the Church to take care of special ministrations.

As each office of ministry developed, prayer and the imposition of hands (*cheirotoneisthai*) became the *sine qua non* which distinguished clergy from laity. In the ordination of male and female deacons the same words were used. The women deacons were called "deaconesses" after the fourth century.

The greatest use of the office of deaconess was in the East, but the office was used by the Church in the West also. Being considered part of the ministerial system it was mentioned or legislated about in three of the great Ecumenical Councils—Nicea, Chalcedon, and Trullo.

Because of changed social conditions

in the Middle Ages, the use of the office declined, but was never lost sight of. In 1734, the Non-Juring Bishops of Scotland (from whom the first American bishop received consecration about 50 years later) desired to restore the office and compiled a beautiful service for the making of a deaconess. As far as we know, the actual restoration came in 1862, when the Bishop of London set apart the first deaconess of modern times. In 1885, Bishop Wilmer of Alabama and, in 1887, Bishop Potter of New York restored the office in America. General Convention passed a Canon on deaconesses in 1889.

(3) *Is a woman merely blessed for service, or is the deaconess ordained by the bishop?*

In restoring the office, the bishops have been extremely careful that the "Setting Apart Service" should have these three essential parts: (a) Prayer. (b) The laying on of hands. (c) The giving of authority to specific office—"Take thou authority to execute the office of deaconess in the Church of God. . . ." or "I admit thee to the office of deaconess in the Church of God. . . ."

Two other things are done many times, always now in England, which do not affect the *validity* of the ordination: (d) The giving of the New Testament. (e) The giving of the deaconess cross (added since the adoption of a uniform cross in America and England).

The bishops in restoring the office *before* the Canon was passed did nothing amiss or strange. They had a right to act—a right inherent in the historic episcopal office. Ancient charters to bishops, "concede and confirm the right to ordain bishops, priests, deacons, deaconesses, and subdeacons."



Because there were controversial opinions regarding the status of the deaconess, the Archbishop of Canterbury, in 1917, appointed a committee of clerical and lay scholars to delve into historical data which was not easy of access, and to make careful research and study. They brought in an extensive report which was thoroughly thrashed out in the Lambeth Conference of 1920. The resolutions then made and later reaffirmed by Lambeth Conferences of 1930 and 1948, and by the Convocations of Canterbury and York in 1939-1941, state: "that the order of deaconesses is the one existing ordained ministry for women, in the sense of being the only order of ministry in the Anglican Communion to which women are admitted by episcopal imposition of hands."

(4) *Does the ordination of a deaconess convey character?*

It does! It would be illogical and out of keeping with the Church's teaching to think otherwise. As in other sacraments that are not repeated, the gift of grace is real and for all time. Baptism is not just a pretty initiation ceremony, it conveys "character." The confirmation gifts of the Spirit are real and for life. In ordination, the gifts of grace are real and specific to the living and serving in an office of ministry, intended and thereby authorized. "Once a deacon, always a deacon." A deacon might retire, be suspended from functioning, be deposed, but can be restored without being re-ordained. The "character" conveyed to the deaconess is of like nature *except* that her "character of office" cannot be added to.

(5) *Is the deaconess the counterpart of the modern deacon?*

In rank, yes. In function, no. In aspirations to higher office, no. Duties assigned to deacon and deaconess have never been

exactly the same. Each had his or her particular duties, and contribution to make. The office of deacon has developed into a sort of sub-priesthood, in which a man serves as short a time as possible before being ordained priest. There is a movement within the Church to restore the ancient concept of the deacon's office. The diaconate of women has been restored in accord with the early pattern.

(6) *Deaconesses may be o.k., but will not women strike out for the priesthood?*

Such fears are quite foolish! Women are loyal members of the Anglican Communion which tries to hold steadfast to the doctrine, fellowship, and practice of the early Church, neither adding to, nor subtracting from, the essentials of faith and order. There is no precedent for women priests in Catholic tradition. Our Lord chose men to be His Apostles; the Seventy sent to preach were men; the Holy Communion was instituted in the presence of men only; the Great Commission and the power to pronounce forgiveness to the sinner, were given only to men. Women, however, ministered to the Lord, stood faithful at the cross, and were chosen the first witnesses of the resurrection. They were present and received the gifts of the Spirit on Pentecost. Keeness of mind and depth of spirit are given both men and women. The office of deaconess was created in apostolic days within the framework of the Church's ministry. It offers abundant opportunity to use the best talents and abilities women possess. The building up and utilization of a strong diaconate of women would be the strongest bulwark against innovations of order. The office of deaconess has dynamic potential for the modern Church. Lambeth draws attention to the wide, important range of work which may be entrusted to deaconesses.

(7) *How is the Church using this ministry now? What does the deaconess do?*

In the century since 1862, hundreds of women have served and are now serving in this office, quietly, humbly, and efficiently for the extension of the Church of God, both at home and in the mission field. The ministry has developed into distinguishable types of work, namely:

#### Institutional work

Hospitals—Deaconesses who are also graduate nurses manage hospitals and clinics. Homes for children—The deaconess is mother to the flock.

Homes for the aged—Deaconesses give comfort to those in the eventide of life.

Homes for reclamation—Deaconesses give girls a new start and attitude toward life.

#### City mission work

Several large cities have city missions to look after the sick, the poor, the delinquent, the needy that are not shepherded by parish churches. Deaconesses act not only as social workers, but as assistant chaplains, visiting city and county institutions where services are held and bedside talks and prayers made.

#### Church settlement houses

In the city—Activities and instruction is provided to benefit the physical, mental, social and religious needs of people of all ages in crowded city areas.

In the country—The same plan is adapted to isolated rural areas with a day-school and regular Church services held, and hand-work made to be sold elsewhere.

#### Rural work

The missionary deaconess has several, often widely separated, mission stations which she visits, conducting services and giving instruction.

#### Religious education

Church boarding Schools for Indian children. Director of religious education in city parishes. Diocesan director guiding small schools, conducting Church School-by-Mail, and training teachers.

#### The parish deaconess

She is general assistant to the rector or incumbent visiting the sick and the well; teaching in, or superintending the Church school; giving devotional talks to groups; counselling with individuals; preparing souls for the reception of the sacraments, particularly Baptism and Confirmation; guiding an altar guild, and helping wherever needed.

Sometimes it is possible for two or more deaconesses to live together, working as partners, or at different tasks. This is ideal and follows the Lord's plan of sending the disciples out two by two. Unfortunately, this is not usually possible, for financial and other reasons. Where only one worker is possible, the deaconess lives and works alone.

This office of ministry is flexible to meet specific needs of the Church. The deaconess is paid a modest salary. She generally finds it best to have an apartment where she may do her own house-keeping because her hours are irregular, and she finds in the physical tasks recreative balance from the tensions of teaching and working with people and their problems.

The Episcopal deaconess wears a simple distinctive garb of dark blue or black with white collars and cuffs, and the deaconess cross. A matching veil and cape or cloak is worn outside, and a white cap worn in house, church, or chapel. This simple religious habit identifies her as a servant of Christ and His Church, and opens many hearts and doors to her ministry.

(8) *Are deaconesses required to remain single?*

In the Anglican Communion, the Church allows its ministers to judge for themselves whether the single or married estate, "serve better to godliness." Therefore, no vow of celibacy is appended to the ordination promises. Permanent character is conveyed in ordination which is not nullified by marriage. In the case of the deaconess, the English Convocation specifically stated, "No vow or implied promise of celibacy is involved."

However, for the woman seeking the

*Continued on page 17*



# REUNION

*and the*

**HOLY**

**COMMUNION**

by the Rev. Norman J. Catir, Jr.

Rector, St. Andrew's Parish, Stamford, Conn.

It has become almost trite to call our age a time of Christian reunion; well-founded hope for unity shines brightly. Yet in spite of all our attempts to fulfill our Lord's will for unity, we must face the present reality that different Communion still exist within Christendom. It is no accident that the word "Communion" is employed to designate the various parts of fractured Christen-



dom. For divergence in belief has brought about the lamentable inability of millions of good Christians to make their Communion together. Each of these ecclesiastical Communion has gathered about and defended a basic profession of faith which it considers essential to Christianity.

Doubtless many divisions in the Christian world were caused by sin, others by error. In scarcely any case, however, could one doubt the honesty of belief either of the founders or of the responsible adherents of the various Communion. The basis of most disagreement among Christians is theological. Because we understand Bible and Tradition in different ways, because men's conscientious judgment varies, Christians disagree about the meaning of the apostolic ministry, the saints, the Church, the sacraments, and other important theological matters.

Today, more than at any other time in recent history, the mind of Christendom seems to be growing toward unity. Nevertheless wide divergence of belief on important matters does now exist. Concerning the sacrament of Holy Communion, for instance, Roman Catholics hold

to the dogma of the Real Presence accomplished by means of transubstantiation (change of the essence of inward properties of bread and wine, not of the outward or accidental properties), while many modernist Protestants consider the Holy Communion a psychological subjective remembrance of Jesus.

So essential to our unity in faith is our belief about the Sacrament of Unity, the bread of life, that this word Communion is used to describe the fractured parts of Christendom. Until men of different Communion achieve unity of belief concerning the Holy Communion which they receive, they cannot call themselves members of the same Communion and participate in that most intimate Sacrament of Unity. For a Catholic Christian to receive Communion at the altar of a Communion which holds that Jesus Christ is not objectively present in the sacrament would be for him to lie, just as the parallel act of a memorialist Protestant at a Catholic altar would be to live out an untruth. Each might be a charitable lie; but in the end such well meaning, charitable lying could lead only to severe mischief.

Perhaps greater harm can be done to reuniting of Christ's fractured body by the glossing over of honest differences than by any other well intentioned pursuit. The intention of such charitable men is admirable, the action and outcome irreparably lamentable; for in drawing a person of vastly different sacramental conviction to an altar of my Communion, I am saying either that his beliefs are unimportant, that my beliefs are unimportant, or that neither is important. Probably what I am saying is that a belief in general is unimportant.

Such a course will lead each of us either down the hazy path of indifference or into the refracturing of a merely bandaged but unhealed Christendom. Either result could be disastrous. If dishonest intercommunion leads to indifference, the Christian life is undermined. If it leads to further fracture and misunderstanding in a Church which mistakenly assumes that it is visibly united, it sets back the entire cause of reunion.

Most Christians find it difficult fully to embrace the theological fact that membership in Christ's body means suffering as well as victory. Many well-meaning enthusiasts for reunion seem to want the victory while avoiding the sacrifice. Or if they do acknowledge the element of suffering, they are apt to equate it with the elimination of cherished denominational custom rather than with the inherent pain which our honest divisions cause. But the suffering inherent in Christ's wounded Body is far more elemental. It springs from the fact that we have one Lord, one faith, one Baptism, spiritually and ontologically, but not

*Continued on page 16*



## Holy Orders and Women

The question of whether the Church should ordain women to Holy Orders has been raised once again, this time by the Rt. Rev. James A. Pike, Bishop of California [L.C., April 25th]. Most Churchmen, whatever their views, must share our relief that Bishop Pike has decided to put the question to the House of Bishops for a ruling rather than to go through with his original plan to ordain a deaconess to the diaconate. The Church's Canons, and various pronouncements, on the subject of deaconesses and the kind of ministerial order they possess, are fairly well loaded with ambiguities. Faced by such a situation a bishop ought to defer to the collegial judgment of the episcopate as a whole, rather than to act on the sole basis of his own reading and interpretation. This is the line Bishop Pike is taking, and it is the only right one as we see it.

Most Christians, whatever their sex or theological stance, find it extremely difficult to think calmly and objectively, and therefore well, about this question of whether women can or should be ordained to the ministry. A person's prejudices incline him to view the other side of the argument with scornful wonder. Even the great and good Samuel Johnson was not above this scornful wonder; when asked what he thought of the then revolutionary Methodist practice of allowing women to preach, he replied that a woman preaching is like a dog walking on its hind legs—you are not surprised that he does it badly, you are surprised that he does it at all! Dr. Johnson probably felt that he had spoken the final word on women and preaching. In retrospect we see that he was quite monumentally wrong. There have been some great women preachers.

What are the primary facts, data, and considerations which should provide the material of a soundly Christian position on the subject of Holy Orders and sex? In this, and succeeding editorial installments, we shall try to set these out in some kind of order. We shall not pretend to that kind of completely open-minded impartiality which comes from having no prior conviction and commitment of one's own. We work from a definite position, which rests upon two major premises: first, that all baptized Christians, both male and female, are ordained to be human instruments of *the* ministry—the everlasting ministry of Christ our Great High Priest, which He carries on through His Body the Church on earth; and, second, that when He called and ordained His twelve Apostles He instituted through them a special ministry, which we may call the apostolic ministry or the ministry of Holy Orders, and to this ministry only men may be ordained. Perhaps the best way for us to contribute to this discussion consists of setting forth our reasons for taking the position we do.

There is an obvious good logic in making our beginning at the historical beginning. At and from the beginning of the Church, only men were ordained to the apostolic ministry. Christ Himself chose only men

to be His Apostles; these men in turn ordained only men to share with, and succeed them in the exercise of this ministry. Now, those first-generation Christians were entirely clear about the revolution in the status of women which was wrought by Christ. Under the old covenant of Israel woman occupied a truly inferior position. But St. Paul proclaims the mind and will of Christ for His new order in these words: "As many of you as were baptized into Christ did put on Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male or female; for ye are all one man in Christ Jesus" [Gal. 3:27-28]. In Christ, men and women are equal. In Christ, all share in the royal priesthood of the Redeemer. The triumphant establishment of this understanding of woman's place in the community of the new creation was a revolution of incredible speed, profundity, and completeness. In the twinkling of an eye, historically speaking, woman was raised from inferiority and servility to an honor and dignity equal to that of any man.

Moreover, it was recognized that Christ called the woman disciple to a real share in His ministry. This was St. Paul's understanding of the matter. Thus he writes to the Romans, "I commend to you our sister Phoebe, a deaconess of the church at Cenchreae . . . for she has been a helper of many and of myself as well" [Rom. 16:1-2]. Her ministry was that of works of mercy and loving service.

But neither Phoebe, nor Lydia, nor Chloe, nor Mary the Mother of the Lord, nor any other woman, was ordained to the apostolic ministry. This is a clear fact. And from that age to the present it has been believed and taught by the Catholic Church that it is the Lord's will and purpose that this should be so.

The apostolic ministry, or ministry of Holy Orders, is distinct from (although a part of) the general ministry of Christ to the world, to which all Christians are ordained at their Baptism, in that it is the ministry in which the office and work of the original Apostles is carried on—the witness to Christ in His Resurrection, the mission to all the world to preach the Gospel and to baptize all nations, the custodianship of the faith and the stewardship of the sacraments, the rule and administration of the Church upon earth. The member of this ministry is a successor of the Apostles in character, in mission, and in authority; and, be it remembered, in responsibility, for since much is given to him much is required of him.

From the beginning, only men have been ordained to this sacramental and authoritative ministry within the ministry of Christ. Why? We can think of several reasons which we consider good ones, and which we shall set down further along. Meanwhile, we call attention in passing to a truth about men and women which is inexpressibly important, namely, that men and women can be *equal* while being radically and profoundly *different*. It may be that only a man can be a bishop or priest. Does this imply an unjust inequality between the sexes? But then, only a woman can be a mother.

There can be complete equality along with complete diversity. We can think soundly, and hope to get somewhere with our thinking, about the mystery now before us only as we completely master this truth.

[To be continued]



## NEWS

Continued from page 9

whole truth of the matter," they said. "Both North and South, and China and the United States, have violated the agreement." The bishops noted a "continued" refusal to hold free elections in South Vietnam and the granting of military bases to the U. S. as examples of such breaches by the South.

"The main contention of your letter," the bishops continued, "is that we are indifferent to the moral and religious elements in the situation, whereas you and your government are deeply concerned with both.

"You think of the war as a crusade being carried out by the Christian forces of the 'deeply religious' people of South Vietnam, the U. S. and, presumably, Australia against the 'atheistic and materialistic' forces of North Vietnam and China.

"We find ourselves unable to make this clear moral and religious distinction, and regard the distinction as in itself open to grave moral question."

The Anglican leaders said that while they could understand the desire to restrain the political imperialism of China, and even the necessity of using force to do so, they could not justify it on Sir Robert's grounds that the U. S. and Australia were altruistically coming to the rescue of "local freedom and self-government." [RNS]

## EDUCATION

### Dedication at Sewanee

The Jessie Ball duPont Library at the University of the South, Sewanee, Tenn., was dedicated April 3d, with members of the duPont family and many other friends of the college present for the service. The speaker for the occasion was Dr. Alfred R. Shands, medical director of the Alfred I. duPont Institute for Crippled Children and Mrs. duPont's personal physician and friend. He paid tribute to her munificent and carefully thought-out contributions to Christian education, for which 11 universities and colleges have awarded her honorary degrees. Sewanee, in 1945, was the first.

The \$1,500,000 library is a major objective in the current "Ten Million Dollar Campaign" for which the Ford Foundation has offered \$1 for each \$3 raised by the university. The incentive grant is part of a distribution to 21 selected liberal arts colleges throughout the nation to provide national and regional standards of excellence for similar institutions. The Sewanee campaign period, during which gifts to the university will be matched by the Ford Foundation, runs until August 31st of this year.

The last target for the campaign is a new science building.

## LETTERS

Continued from page 4

not *surrexit*—for the same reason.

I am now wondering if your theological and liturgical answers are just as understanding as your grammatical ones. I dread the time people like you are allowed to mess with the Book of Common Prayer.

NANCY E. SOLEM  
(Mrs. Paul O. Solem)

New York City

**Editor's comment:** No flippancy was intended. "Rose again" does not strike the editor as being a clear, unambiguous modern English phrase for "He came back."

### Agreement in Principle

In principle I am in complete agreement with your editorial concerning capital punishment which appeared in the April 4th issue. It is a point which I have "discussed" with some regularity in the presence of Christians and non-Christians alike. Capital punishment should be done away with not only on the basis of Christianity but, as you cite, statistical evidence as well.

My question centers around the unrealistic way in which your article is written. Such phrases as "a child of God whose name rings with a princely dignity in the courts of heaven" and "the work of reparation" serve to hinder our cause rather than help it. Until "the Church" learns to relate its beliefs, feelings, and concern in a straightforward, unclouded way, the Gospel stands little chance of becoming more relevant. Your phrases would be disregarded completely by the intelligent and sincere advocate of capital punishment.

Let's keep the editorials down to earth and to the point.

(Rev.) WILLIAM R. FLEMING  
Assistant minister, Christ Church  
Dearborn, Mich.

**Editor's comment.** Our editorials are addressed to Christian believers who really shouldn't find such terms "unrealistic."

### In Debt

The review in your issue of April 11th, of *The Problem of Catholicism*, by Vittorio Subilia, has put us in debt to Dr. Frederick C. Grant. Your reviewer, having been himself one of our official observers, is in a position to speak first-hand of the author's appraisal of the Vatican Council, and in doing so he has put to rest the most important of the misinformed misconceptions which are current, both in the secular press and in our own Church circles, here in the U. S. A.

It seems to be an American characteristic to jump to happy conclusions, by which the wish often becomes father to the thought. Quite frequently, too, we are all too ready to accept the deductions of the public press. It is pleasant to accept optimistic conclusions, but, to be acted upon, the optimism must be justified.

Dr. Grant, in his review, is no pessimist, but he is in a position to distinguish between far-off hope and immediate, often

unjustified assumptions. This review should move us to discrimination and to godly patience. With Dr. Grant's review we should, after digesting Subilia's book, be moved to prayer, while we steadfastly keep our eyes on the ultimate goal.

(Very Rev.) EDWARD S. WHITE  
Dean emeritus, Nashotah House  
Denver, Colo.

### Footnote

Permit me to add a footnote to the article by the Rev. B. F. Williams in the April 11th issue.

Those who maintain that it was the Jewish *people* who rejected and crucified our Lord do not seem to take any account of such a verse as Luke 23:48: "And all the multitudes who assembled to see the sight, when they saw what had taken place, returned home beating their breasts." Nor do they seem to consider that Acts 2:23 is offset and corrected by 3:17, not to mention the Lucan Passion Narrative; and that in any case the statement can scarcely be *ipsissima verba*, in a book written 60 or more years later, long after the event.

The attempt sometimes made to excuse Pilate is not well-founded. He was a weak and cowardly man, and, adds Josephus, a cruel one. But to excuse a weak governor



in order to blame the mob or the Sanhedrin is too much in line with modern sentimentalism: *tout comprendre est tout pardonner*—"His mother didn't love him!" The Emperors did not take such a view when governors proved incompetent and weak. As Tiberius (I think it was Tiberius) said to a scion of a noble Italian family who made his pile in three years governing an eastern province and then came home to enjoy the rest of his life in luxury, "You have robbed those people. Now go back and live among them!" Or Nero, who reprimanded a racketeering governor: "I sent you to tend my sheep, not to shear them!" Pilate was dismissed and banished in A.D. 36. The idea that he could have handed over the trial of Jesus to any other authority is absurd. Listen to the most recent statement of one of the world's outstanding authorities on Roman law and government, Mr. A. N. Sherwin-White, in *Roman Society and Roman Law in the New Testament* (Oxford 1963), p. 36: "When we find that the capital power was the most jealously guarded of all the attributes of government, not even entrusted to the principal assistants of the governors, and specifically withdrawn, in the instance of Cyrene, from the competence of local courts, it becomes very questionable indeed for the Sanhedrin." That a *junta* of ecclesiastics, the Jerusalem high-priestly clique, pressed Pilate to put Jesus to death, is not denied; but the responsibility of the Jewish *people* is a monstrous lie. And to attempt to incriminate them by showing the weakness and pliability of Pilate is pretty thin argumentation.

(Rev.) FREDERICK C. GRANT  
New York City



# AROUND THE CHURCH

The Valley of the Sun Kiwanis Club, Phoenix, Ariz., through its Support of Churches Committee, has thanked **Trinity Cathedral** and St. Mary's Roman Catholic Church for giving the downtown business community the opportunity to worship and prepare for Easter through noonday Lenten services.

The services at the cathedral, to which members of the Kiwanis Club were invited by the Very Rev. Elmer B. Usher, were prayers and a short sermon starting at 12:10. A quick luncheon was served after each service so that businessmen and women might be back to work on time.

The Rev. **Charles H. Crawford**, rector of St. Paul's Church, Yuma, Ariz., has been elected vice-chairman of the **Advisory Council** to the **Arizona State Employment Security Commission**. The Council meets monthly to study the problems and recommend actions relative to the Employment Service and the Unemployment Compensation divisions. Fr. Crawford is one of three "public" members on the nine-man Council.

The Rev. **C. FitzSimons Allison**, associate professor of ecclesiastical history at the School of Theology of the University of the South, has been selected as the preacher for the "Parish of the Air" series to be broadcast by the Episcopal Radio-TV Foundation, starting July 11th. Each of these programs lasts for one-half hour and includes 15 minutes of music. The choir chosen for broadcast with Dr. Allison is that of Hobart and William Smith Colleges, Geneva, N. Y.



Dr. Allison: Selected to preach.

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## REUNION

*Continued from page 12*

practically, not psychologically.

Now, with the guidance of the Holy Spirit, as we continue in our halting way to attempt to bind up the wounds in Christ's Body, wounds which we have made through sin and error, we must continue to accept the lacerations and breaks still present, not honestly healed. Any attempt to cover over an unhealed wound will cause greater infection and disease in the final issue.

For this reason above all others our Church has maintained the theological, disciplinary rubric, stated at the end of the confirmation service, that only those who have received or are ready to receive full initiation into the Church, (Baptism and Confirmation) may make their Communions at Anglican altars. "And there shall none be admitted to the Holy Communion, until such time as he be confirmed, or ready and desirous to be confirmed." The Second Office of Instruction expounds the same rule.

Certain critics of this plain and undeniable discipline, based on a different level than a ceremonial rubric, have stated that the confirmation rubric is meant only for members of the Anglican Communion and not for members in good standing of other Communions. In

a sense this is true because members in good standing of other Communions should, one might expect in normal circumstances, be making their Communions Sunday by Sunday at their own altars. How else can they maintain their membership in good standing in any Communion? With this large view in mind, necessity should seldom bring Christians in good standing in their Communions within the scope of this discipline.

Historically the first section of the confirmation rubric goes back to the 13th-century Constitutions of Archbishop Peckham; it was formulated in a period when there was but one Communion in



the West. Obviously the archbishop promulgated the rule as a discipline for his own flock. Significantly, however, the rubric was reviewed and renewed in the English Prayer Book Revision of 1662. At that time the "ready and desirous" clause, based on the Sarum canon, was added. This was the period of the restoration of the Stuart House, together with

Anglican supremacy, after the rule of the Lord Protector Oliver Cromwell who had upheld a Puritan regime for nearly 20 years.

The Puritans had denied the value of the apostolic ministry, and of Confirmation as well as the reality of the Real Presence in the sacrament of the altar. They had, indeed, forbidden Confirmation. The confirmation rubric was renewed with special reference to such Dissenters and to those whose Confirmation their convictions had prevented. It drew lines which protected and in relief enunciated Puritan beliefs as well as those of the Anglican Church. In essence the confirmation rubric said, Anglican altars are open to all those who can conscientiously accept the sacrament which is offered there; but far be it from us to encourage men to do what they cannot believe.

In an age when all men long and work for Christian unity, the danger is that some will try to seek the appearance by by-passing the reality. No matter how much one feels or wants to be united with another, union cannot be real so long as divergence about foundation beliefs exists. Let us have unity in every issue about which we are honestly united. Let us have honesty in every area where the wounds of disagreement still hotly burn. Let us never try to outrun the Holy Spirit who always knows best.

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## DEACONESS

Continued from page 11

ministry in the office of deaconess, there are practical and serious considerations which must be thoroughly thrashed out and resolved in her mind during her period of preparation and candidacy.

The Lambeth Conference stated, "It should be understood that a deaconess dedicates herself to life-long service." The ministry is not an occupation to be lightly entered into, nor given up when the going is hard, nor a stepping-stone to something else. A woman must be free to "serve the Lord, without distraction." Marriage, with the making of a home, the care and training of children, is a full-time job. While in these modern, "instant" times a wage-earning job is sometimes combined with marriage, the ministry of the deaconess differs from the professions of law, medicine, or science. While it is conceivably possible that a married woman with no curtailing obligations, and a mate who was willing to be in second place to a vocation, could serve acceptably in the office, it is more probable that the "wings of the Spirit" would be clipped. "No man can serve two masters."

In the deaconess' ministry, the Lord's will and His work must always come first. The office is more than a profession. It is a vocation! It is the answer to a call! And He who calls is the Lord Jesus Christ!

A woman truly called feels she has found "the pearl of great price." Duty for Him is so interesting, so challenging, so filled with joyous satisfactions, that it leaves little desire for any other type of life. True, there are difficulties, sacrifices, loneliness, for the way of the cross is never easy. But the deep consciousness that one is a co-worker with Him strengthens, sustains, and blesses.

(9) *How does a woman prepare for this office?*

The first step is to get in touch with your bishop and qualify as a candidate. Next is to approach the national training center for candidates. This is the Central House for Deaconesses, 1914 Orrington Avenue, Evanston, Ill. Here candidates live with deaconesses where their vocation can be tested, guided, and developed. Academic courses are taught by clergy, and ministration of the office by deaconesses. Supervised field work is part of the training. College graduates may work for their M.A. degree at nearby Seabury-Western Seminary, while obtaining their deaconess training. The required canonical examinations are taken in the diocese where the candidate is to be ordered.

The fields of the Church are white unto harvest. There have never been enough deaconesses to fill the positions open to them. May many women hear the Lord's call, and find the happiness of serving Him, in this office for women.

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Aged beyond their tender years, caged behind their ever-darkening fears, the hungry street-children of overcrowded Hong Kong are turning their backs on the future, on hope, on God! Hunger haunts their every hour as they scavenge in garbage dumps by day and huddle in vermin-infested ruins by night.

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# DEATHS

*"Rest eternal grant unto them, O Lord,  
and let light perpetual shine upon them."*

The Rev. William Friend Day, priest of the diocese of Montana, died March 5th, in Bellingham, Wash. He was 89.

Fr. Day was born in England, and came to Livingston, Mont., as a young man to be a chemist. Later he moved to Bozeman where he studied privately for Holy Orders. He was ordained to the priesthood in 1925. He served churches in Bozeman, Townsend, and Hamilton, Mont., and retired as rector of St. James' Church, Deer Lodge, Mont., in 1952, when he moved to Bellingham.

He is survived by his wife, Helen, one son, William, two grandchildren, and numerous nieces and nephews.

The Rev. Henry Joseph Hill, vicar of St. Augustine's Mission, St. Petersburg, Fla., died April 2d of a heart failure during an exploratory throat operation.

Fr. Hill was born in 1913, in Antigua, British West Indies. He received the B.S. degree from St. Augustine's College, Raleigh, N. C., and the Th.B. degree from the Philadelphia Divinity School. He served as priest-in-charge of three missions in North Carolina from 1952 to 1954. He was rector of St. Philip's Church, Indianapolis, Ind., from 1952 until 1964, when he went to St. Augustine's Mission, St. Petersburg. Fr. Hill was a member of the diocesan council of Indiana from 1958 to 1961, and was secretary of the Council of Churches of St. Petersburg this year.

He is survived by his wife, Lucille L. Hill, and three children, Phyllis, Shirley, and Dwight.

The Rev. William Porkess, D.D., retired priest of the diocese of New York, died March 27th, in New York City.

Dr. Porkess was born in England in 1876. He received the B.A. degree from Victoria University in England, and the D.D. degree from the University of Pittsburgh. He was ordained to the priesthood in 1909. Over a period of 56 years he served churches in New York, Connecticut, and Pennsylvania. He was rector of St. Stephen's Church, Wilkesburg, Pa., for 30 years. When he retired in 1946, he continued to be actively involved in the life of the Church, serving as locum tenens in a number of parishes in New York City. From 1937 to 1949 he was a member of the standing committee in the diocese of Pittsburgh, and he was chairman of the board of religious education from 1918 to 1921. He was a member of the Home Department of the National Council from 1932 to 1935. He was chaplain to the Wilkesburg Rotary Club from 1932 to 1949. Dr. Porkess was deputy to four General Conventions, from 1931 to 1943. He was author of several books, articles, and hymns.

Dr. Porkess is survived by a brother, Frank B. Porkess, and a number of nieces and nephews, all living in Britain.

The Rev. Benjamin Walker Saunders, chaplain since 1950 at DeKoven Foundation, Racine, Wis., died March 17th in Racine.

Fr. Saunders was born in Granite, N. H., in 1893. He received the B.A. degree from the University of Wisconsin. He attended Nashotah House and was ordained to the priesthood in 1944.

Fr. Saunders taught English literature at the University of Wisconsin before he was ordained

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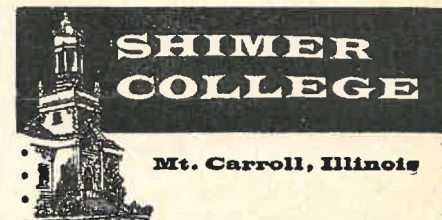
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to the priesthood. He served St. John the Divine Church, Burlington, Wis., from 1943 to 1950. While in Burlington Fr. Saunders became editor of the *Church Times*, the predecessor of the *Milwaukee Churchman*. He continued as editor until 1958.

He was vicar of St. Stephen's Church, Racine, from 1950 to 1954, when St. Stephen's became a parish, and he remained there as rector until 1963, when ill health forced his retirement. However, he retained his post as chaplain at the DeKoven Foundation.

Fr. Saunders is survived by his wife, Kathryn; a son, David, of Whitewater, Wis.; and a daughter, Mrs. Reginald Stevens, of Wolfboro, N. H.

The Rev. Ezra Roland Stevenson, 88, retired priest of the diocese of Michigan, died on March 25th, in Traverse City, Mich.

Born in Blairsville, Pa., in 1876, he received his high school education in Washington, D. C. He received the M.A. degree from Dickinson College, Pennsylvania, and the B.D. degree from Drew Seminary.

Received from the Methodist Church in 1921, he served as assistant at Trinity Church, Bay City, Mich., and at the Kawkawlin Community Church. He was ordered deacon in January, 1922, and ordained to the priesthood in July of that year.

Fr. Stevenson served as rector of St. John's, Midland, Mich., from 1922 until his retirement in 1945. Since that time he had made his home in the Grand Traverse region.

Surviving are a sister, Mrs. Samuel Scribener, of Washington, D. C., and two nephews.

Deaconess Charlotte M. Boyd, retired, died January 17th, in Quebec, Canada, where she had lived with her sister for many years. She was 92.

Deaconess Boyd was graduated from the New York Training School for Deaconesses in 1900. She was set apart in 1901. Deaconess Boyd had served churches in New York and New Jersey. She retired in 1957 after 56 years of active service.

She is survived by a sister, Mrs. R. J. Hopper, of Quebec, Canada.

Deaconess Gertrude Stewart, retired, died March 11th at the Leamy Home, Philadelphia, Pa., after a long illness.

Born in Winfield, Kan., in 1881, she spent her early life in Rutland, Vt., until she entered the Philadelphia Church Training and Deaconess



House, where she was graduated in 1906. After graduation she went to China as a missionary in the district of Hankow. She was set apart in 1908 in Wuchang, China, and continued to serve as missionary teacher and evangelistic worker.

In 1927 Deaconess Stewart returned to the United States and was director of the Church Training and Deaconess House, Philadelphia, until

1931. She then returned to China where she was director of Bible Women's Work in the district of Hankow until 1941, when she retired from the mission field. She then went to Philadelphia to work as a volunteer in the Episcopal Hospital, throughout the war years, and continued to give weekly service at the Harrison Home section of the hospital up to the time of her last illness.

Deaconess Stewart was active in the life of the Leamy Home, which she entered in 1943, and was an active member of Grace Church, Mt. Airy, Philadelphia. She served on the Episcopal Co-operating Committee of the Chinese Christian Church and Center of Philadelphia for which she raised funds each year. Deaconess Stewart was responsible for the founding of the Alumnae Association of the Church Training and Deaconess House, now united with Windham House, New York City. She was editor of the *Newsletter* published twice each year for the members of the association.

She is survived by many nieces and a nephew.

Ferdinand Fairfax Chandler, former president of the Episcopal Churchmen of the diocese of Virginia, died February 22d, at his home in Montross, Va. He was 67.

Mr. Chandler was a vestryman and former junior and senior warden of St. James' Church, Montross, and was superintendent of the Sunday school for 35 years. He represented the diocese a number of times as a delegate to the provincial synod.

Surviving are his wife, Frances Healy Chandler; two sons, F. F. Chandler, Jr., and Samuel Bryan Chandler; and a sister, Mrs. George McDaniel, all of Montross.

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### CAUTION

**PRUERING**—Caution is urged in dealing with a man using the name of Bill Pruessing, who poses as a reformed ex-convict who found God through the ministrations of an Episcopal priest in Texas. Formerly connected with In-As-Much House, Phoenix, which aids paroled prisoners, but was dismissed from the Board of the House earlier in the year. It is reported that Pruessing carries impressive letters and newspaper clippings. Inquiries concerning the man may be addressed to the Rt. Rev. Joseph M. Harte, D.D., Bishop of Arizona, 110 W. Roosevelt St., Phoenix.

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**ASSISTANT RECTOR** for mid-western suburban evangelical parish to have responsibility for youth work. Reply Box M-218.\*

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**CURATE**, moderate Churchman, suburb, New York City; house, stipend \$4,500-\$5,000. Reply Box A-232.\*

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**RETIRED PRIEST**, as part time visitor for two or three year term; active parish in delightful seaport town; attractive unfurnished apartment suitable for two; all utilities; remuneration within pension regulations; travel allowance; correspondence invited. The Rev. Frank J. Landolt, St. Mark's Church, Mystic, Conn. 06355.

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**ORGANIST-CHOIRMASTER** desires full time position, east or southeast. Academic degrees and wide experience in all types of choirs. Reply Box T-224.\*

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**PRIEST**, 42, Prayer Book Catholic, experienced in Town and Country. Midwest preferred, but not essential. Reply Box H-215.\*

**PRIEST** desires work as chaplain in coeducational Episcopal school. Ordained ten years; married, with children; available for fall semester. Reply Box B-230.\*

**SUPPLY PRIEST** July, Upstate New York or environs in exchange for living quarters (family), stipend. Box 37, Lake Jackson, Texas.

**SUPPLY WORK**, Sundays or weekends, June through September. Reply: The Rev. Albert N. Roberts (retired), 117 Ridge Ave., State College, Pa.

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

### RETREATS

**RETREATS FOR MEN**, individual or groups. Write: Guestmaster, Order of St. Francis, Mount Sinai, N. Y. 11766.

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**USED PEWS**—Small quantity. Quote price and style. Reasonable distance from Houston, Texas. Campbell, 12922 Hansel, Houston.

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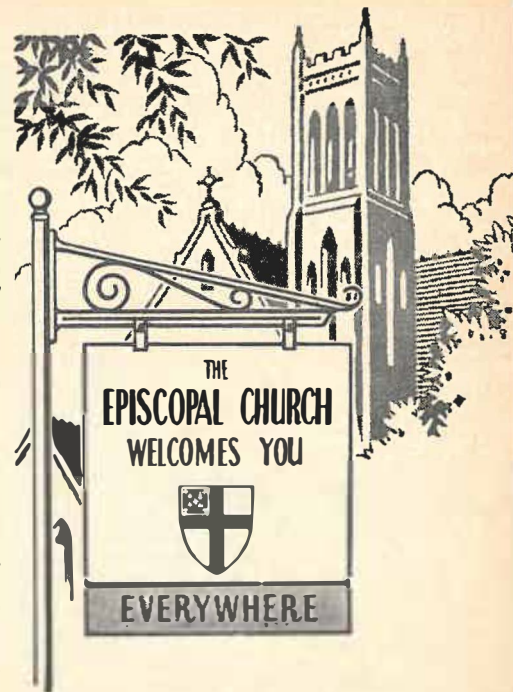
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THE LIVING CHURCH



# CHURCH DIRECTORY



## PHOENIX, ARIZ.

**CHRIST CHURCH OF THE ASCENSION**  
5100 N. 40th St. (Temporary quarters)  
Rev. Canon George McNeill Ray, r  
Sun HC 8, MP 9:30, 11; Ch S 9:30;  
Nursery 9:30-12:30; Thurs HC & Healing 10

## LITTLE ROCK, ARK.

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

## LOS ANGELES, CALIF.

**ST. MARY'S** 3647 Watseka Ave.  
Rev. R. Worster; Rev. H. Weitzel  
Sun Masses 7, 9 (Sol), 11; Daily 7, 9; C Sat 5-6

## 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; Sat 4:30-6

## WASHINGTON, D. C.

**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

## 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, 9:15, 11; 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

**INTERCESSION** 501 N.W. 17th St.  
Rev. Bruce E. Whitehead  
HC 7:30; HC or MP 10; EP 7:30

**ST. MARK'S** 1750 E. Oakland Park Blvd.  
Sun Masses 6, 7:30, 9, 11:10, MP 11; Daily MP &  
HC 7:30; Wed HU 9:30 & HC 10; Sat C 7

## 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

## ST. PETERSBURG BEACH, FLA.

**ST. ALBAN'S** 85th Ave. & Blind Pass Road  
Rev. John F. Hamblin, Jr.;  
Rev. George P. Huntington  
Sun 7, 8, 9, 11; Daily 6:30; C Sat 4

## 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

**ASCENSION** 1133 N. LaSalle Street  
Rev. F. William Orrick  
Sun MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdys  
MP 6:45, Mass 7, EP 5:30; Fri & Sat Mass 7 &  
9:30; C Sat 4:30-5:30 & 7:30-8:30

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; IS, 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.

## EVANSTON, ILL.

**SEABURY-WESTERN THEOLOGICAL SEMINARY**  
Chapel of St. John the Divine  
Mon thru Fri Daily MP & HC 7:15; Cho Ev 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

## BOSTON, MASS.

**ALL SAINTS'** at Ashmont Station, Dorchester  
Sun 7:30, 9 (Sung), 11 High Mass, Daily 7 ex Mon  
5:30, Wed 10, Sat 9

## DETROIT, MICH.

**ST. JOHN'S** Woodward Ave. & Vernor Highway  
Rev. Thomas F. Frisby, r; Rev. S. B. Shank, Jr., c  
Sun 8 HC, 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. Hohenschild, 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

## NEW YORK, N. Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
12th St. and Amsterdam Ave.  
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;  
Wkdys HC & 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

**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

**GENERAL THEOLOGICAL SEMINARY CHAPEL**  
Chelsea Square, 9th Ave. & 20th St.  
Daily MP & HC 7 (7:30 Sat & hol); Daily Cho Ev 6

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

**ST. MARY THE VIRGIN**  
46th St. between 6th and 7th Avenues  
Rev. Donald L. Garfield, r; Rev. Louis G. Wappler  
Sisters of the Holy Nativity  
Sun Mass 7, 8, 9 (Sung), 10, 11 (High); Ev B 6;  
Daily Mass 7, 8, Wed 9:30, Fri 12:10; Daily Ev 6;  
C Fri 12:40-1, 5-6, Sat 2-3, 5-6, 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, 9 (Sung), 11 (Sol); Daily 7:30 ex Sat  
Wed & Sat 10; C Sat 5-6

**ST. THOMAS** 5th Avenue & 53d Street  
Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (1S), MP 11; EP 4; Daily ex Sat  
HC 8:15, Wed 5:30; Thurs 11; Noondays ex Mon  
12:10. Church open daily 6 to midnight

## 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 12:30 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

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

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

**ST. AUGUSTINE'S CHAPEL** 292 Henry St.  
Rev. Wm. W. Reed, v; Rev. Jeffrey T. Cuffee, p-in-c  
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Solemn  
High Mass; Weekdays: Mon, Tues, Thurs, Fri & Sat  
9:15 MP, 9:30 Low Mass; Wed 7:15 MP, 7:30 Low  
Mass

**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

## PHILADELPHIA, PA.

**St. MARK'S** Locust St. between 16th and 17th Sts.  
Sun HC 8, 9, 11; EP 5:30; Weekdays 7:30, 5:30;  
Wed, Thurs, Fri 12:10; Sat 9:30; C Fri 4:15-5:15,  
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

## FORT WORTH, TEXAS

**ALL SAINTS'** 5001 Crestline Rd.  
Sun MP & HC 7:45; HC 9, 11, 5, EP 8; Daily MP &  
HC 6:45 (ex Thurs 6:15), EP 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

## SEATTLE, WASH.

**ST. PAUL'S** 15 Roy St. at Queen Anne Ave.  
Rev. John B. Lockerby, r  
Sun 7:30, 9 H Eu, 11 Mat & H Eu

## PARIS, FRANCE

**HOLY TRINITY PRO-CATHEDRAL**  
23 Ave. George V  
Very Rev. Sturgis Lee Riddle, D.D., dean; Rev.  
Jack C. White, Rev. Frederick McDonald, canons  
Sun 8:30, 10:45; Thurs 10:30; Fri 12:45

## GENEVA, SWITZERLAND

**The American Church, (Emmanuel Episcopal)**  
4 rue Dr. Alfred Vincent (off Quai Mont Blanc)  
Rev. Perry R. Williams; Rev. Kent H. Pinneo  
Sun 8 HC, 9 & 10:45 MP & Ser with Ch S (HC 1S)

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