

The Living Church

October 23, 1966

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Trinity Cathedral in Downtown Newark

Louis Checkman

Merger in Newark

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Discussing Clergy Placement

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Discussing Clergy Placement *J. R. Zimmerman* 8

THINGS TO COME

October

- 23. Twentieth Sunday after Trinity
St. James of Jerusalem,
Brother of our Lord, M.
- 26. Alfred the Great, K.
- 28. SS. Simon and Jude, Aps.
- 29. James Hannington and his Companions,
B. and MM.
- 30. Twenty-first 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.

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The Living Church

LETTERS

Most letters are abridged by the editors.

For "815"

With individuals around the Church taking potshots at the Episcopal Church Center in New York, I feel it is time to sound a positive note. Having worked here for fourteen months, on occasion living in the building and at times arriving early and staying late, I speak firsthand.

In my opinion any Episcopalian can take great satisfaction in the physical structure and the people who man it. At 815 Second Avenue are found dedication, hard work, long hours, and sacrificial service. To inveigh against "bureaucracy" is merely to close one's eyes to a present in which the only workable answer to complexity is departmentalization and a chain of command.

Disagree if we must on statements by General Convention or Executive Council but let's not continue the indiscriminate assumption, peeping between lines of Letters to the Editor, that the Episcopal Church Center is anything but excellent. It is a splendid array of able people doing their very best.

ARTHUR BEN CHITTY
President

Association of Episcopal Colleges
New York City

Armed Forces Prayer Books

Re: the letter of the Rev. Allan B. Grayson [L.C., September 18th] in which he deplores the discontinuance of the Armed Forces Prayer Book and the high cost of its replacement (\$4.50, published by Seabury Press).

May I suggest to Fr. Grayson that he consider the Prayer Books published by the Church Pension Fund: 5 3/8 x 3 3/8 at a modest sum of 75¢, and 5 x 7 1/2 for around \$1.15, also a modest sum? These are readily available through Morehouse-Barlow Company in New York.

LUDWIG I. WEINRICH, JR.
Philadelphia Divinity School
Phila., Pa.

May I be permitted to respond to the letter from the Rev. Allan B. Grayson [L.C., September 18th]:

1. It is true that the Church Pension Fund is no longer associated with the publishing of the Armed Forces Prayer Book. Its edition of 1951 is exhausted.
2. The small Seabury Press Armed Forces Book of Common Prayer (complete) published in 1963 and distributed through diocesan Armed Forces chairmen as the central item in the so-called "Armed Forces Packet" is also not now available. The original printing of some 40,000 copies has been used up.
3. A new, thoroughly revised Armed Forces Prayer Book (not the Book of Common Prayer) has been assembled for this office by the Rev. Dr. H. Boone Porter of General Seminary and a member of the Standing Liturgical Commission of General Convention. This will be published early in 1967 by Seabury Press. We hope, but cannot now guarantee, to continue to make it available to servicemen without charge.

4. In the meantime we suggest that the small Church Pension Fund edition of the Book of Common Prayer (75¢) be presented to men going on active duty. We do have ample supplies of Church service crosses, I.D. cards, and other items. Orders for these should be placed with diocesan Armed Forces chairmen and not with this office.

We continue to be in urgent need of chaplains for the Army. Interested clergy, 33 years or under, are invited to write to the Rev. Cyril Best, 815 Second Ave., New York, N. Y. 10017. If a clergyman has prior service as a commissioned officer he may receive consideration up to age 39.

(The Rev.) EDWARD I. SWANSON
Civilian Coördinator
Armed Forces Office

New York City

P.B. of Whole Church?

I noted some months ago that the Presiding Bishop was quoted in THE LIVING CHURCH [June 12th] as having said, "Churchmanship differences in the Episcopal Church are no longer important." I assume that among other things, Bishop Hines means that expressions of churchmanship in ceremony and vesture do not imply crucial theological differences.

If this is the case, and these outward forms are *per se* neutral things, why doesn't the Presiding Bishop choose to use Anglo-Catholic vesture and ceremonial when he is with Episcopals of this persuasion? We Anglo-Catholics willingly expect to do the courtesy of complying with Evangelical practice when among Evangelicals. The Presiding Bishop is, after all, Presiding Bishop of the whole Church, and I am sure that he would not want to give the impression that he thinks this expression somehow illegitimate to the Anglican ethos or to belie his own words.

(The Rev.) ROBERT J. C. BROWN
Rector, St. Peter's Church

Ripon, Wis.

No Short Cut

You have a good point in your editorial [L.C., September 18th] that laws are not enough to ensure against racial discrimination. There is *no* short cut. It is also naïve to think an advertisement in the paper would have a "tremendous" effect. Its effect will probably be good but not tremendous. To expect otherwise will lead to unnecessary discouragement. The civil rights organization of my community tried it, and are glad we did. We have also worked on housing with individuals and the real estate brokers. We have worked with the school committee. The results are anything but spectacular but they have not been wasted. The schools are more aware of the problem, and many individuals plus one private school, with excellent supervision, have helped with tutoring and coöperative projects. The climate for enforcing our good state laws have almost certainly improved. Church members started the civil rights organization though it is secular. They are still (with the synagogue) its backbone. We just have to keep plugging. There is no substitute.

EDITH BRADLEY
Milton, Mass.

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O ALMIGHTY and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things which thou commandest; through Jesus Christ our Lord. *Amen.*

The Collect for the
Twentieth Sunday after Trinity

The Living Church

October 23, 1966
Twentieth Sunday after Trinity

For 87 Years:

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

EXECUTIVE COUNCIL

Pilot Dioceses, Social Problems

Executive Council policy-makers, attending their quarterly fall meeting October 4th to 6th at Seabury House, got a first-hand progress report on the Church's highly professional approach to the many-faceted problems of ministering to men and women in an urban society.

The report—actually a presentation by several Joint Urban program leaders, occupying most of the last morning—was in a sense an answer to a state-of-the-Church message by the Rt. Rev. John E. Hines, the Presiding Bishop, given at the start of the meeting. In it, and subsequently during the urban presentation, Bishop Hines stressed the "high priority" nature of urban situations facing the Church and urged that "the Church must not be frightened off" from the magnitude of urban crises "calling . . . 'help, help.'"

The urban presentation showed, in sample form, how coördinators of twelve pilot-diocese projects are evolving answers to how the Church can minister effectively in widely-differing situations brought on by big-city sprawl and the obsolescence of diocesan boundaries and systems. "We want to state our objectives in measurable, not motherhood terms," declared the Rev. G. H. Jack Woodard of the Home Department's Domestic Mission Division, listing findings so far in the urban program. He added, "God help us if this were to stay at the research level." The "most significant" result of the multimillion dollar program so far, he said, is to show how the Church, nationally and locally, can "identify" workable processes of renewal and long-range planning.

The effort, initiated after the 1961 Detroit General Convention, already has shown, according to the Rt. Rev. Robert L. Dewitt, Bishop of Pennsylvania and Home Department chairman, that "the accustomed ways the Church is working are simply not sufficient to meet these problems."

Three pilot-diocese coördinators described their area solutions to urbanization. The Rev. Anthony Morley, of the Diocese of Missouri, outlined bi-diocesan coöperation with the Diocese of Springfield, on the housing front in East St. Louis, Ill. The Rev. Charles Wilson of the

District of Idaho detailed the flexible team ministry approach to scattered and understaffed parishes in areas outside cities. The Rev. Donald Williamson of the Diocese of Tennessee described plans for an interdenominational Southern Regional Training Center, the site unannounced, as a response to rapid industrial change in the south.

The urban presentation drew a number of queries and comments from Councilors:

"What we're really saying is that there is

Continued on page 13

COVER STORY: NEWARK

Decision to Merge

Communicants of St. Philip's, an all-Negro congregation, and Trinity Cathedral, an integrated congregation, Newark, N. J., voted for merger, in separate congregational meetings following a corporate Communion service in the cathedral, October 2d. St. Philip's had burned in 1964 and since then the congregation had been using the cathedral house [L.C., July 17th].

Five months of deliberation, several joint meetings, and much thought had preceded the historic voting. There are some in each congregation that hoped for the continued separation, preserving their own identities. However, most members feel that the racially-integrated cathedral will create a stronger base for carrying on the Church's work in Newark.

The cathedral name will be continued but within the structure St. Stephen's Chapel will be renamed St. Philip's. Originally organized as Trinity Church in 1740, the cathedral lists 238 communicants; St. Philip's organized in 1848, lists 750 communicants.

When the two congregations learned that the merger had been approved, they gathered together to sing, "Now Thank We All Our God."

EPISCOPATE

Pike Threatens Suit

In reply to the charge by the Rt. Rev. Henry I. Louttit, Bishop of South Florida, that he had been "judgmental" in his public comments upon the baptism of Mrs. Luci Johnson Nugent in the Roman Catholic Church last year, the Rt. Rev. James A. Pike has said that he may institute civil or ecclesiastical action, or both,

against Bishop Louttit if the latter does not publicly correct his charge. Also Bishop Pike informed the *Greensboro* (N. C.) *Record* that he was resigning the office and title of "Auxiliary Bishop" of California so that neither his former diocese nor his successor as diocesan Bishop of California would be involved in his dispute with Bishop Louttit and the Committee of Bishops for Defense of the Faith, which charges him with heretical teachings and conduct unbecoming a clergyman. He made it clear that his renunciation of the title "Auxiliary Bishop" did not mean the elimination or reduction of his episcopal activities in California and that he intends to go on administering Confirmation in the diocese and to remain an honorary canon of Grace Cathedral in San Francisco.

DELAWARE

Communion Exchange

In an exchange of Communion services, the Rev. Gordon Charlton, rector of St. Andrew's, Wilmington, and his assistant, the Rev. Lloyd Casson, celebrated the Eucharist for Presbyterians in the First and Central Presbyterian Church, and the Rev. Ellsworth Jackson, Jr., minister of First and Central, and his associate pastor, the Rev. Bernard M. Taylor, and their elders, presented the Presbyterian Communion Service at St. Andrew's, using a temporary Communion table.

The Episcopal clergy provided temporary kneelers for the Presbyterians who went to the altar to receive.

Dr. Jackson termed the experience "an ecumenical mountain peak for both congregations. And I realized in the dialogue which followed that we already have something of an ecumenical Church. There are people in both congregations who have been reared in various other denominations." [RNS]

GENERAL CONVENTION

Chairmen Named

General chairman of the 1967 convention is Mr. Willard R. Yeakel, president of the Northwest Bolt and Nut Co., Seattle; and Mr. Lowell P. Mickelwait is serving as treasurer.

The full-time convention staff which includes the Rev. Lincoln Eng, is now working in Diocesan House, 1551 Tenth Ave. E., Seattle, Wash. 98102. Fr. Eng

is on leave of absence to act as assistant chairman. The Rev. Canon Kenneth Snyder, canon for evangelism and stewardship, is convention manager, and his assistant is Mr. W. Robinson Weiss.

The site for the convention will be the Seattle Center, first created for the Seattle World's Fair, 1962. The House of Bishops will meet in the Playhouse, a contemporary theater, and the House of Deputies will meet in the arena of the center. The women's triennial sessions will be held in the new Seattle Opera House.

The Coliseum, which seats 14,000 persons, will be used for the convention's opening service, the United Thank Offering presentation, and the ecumenical ministry service.

LONG ISLAND

No Election

A special convention on October 8th, held for the purpose of electing a second suffragan bishop for the Diocese of Long Island, failed after eight ballots and was adjourned. Fourteen men were nominated at the meeting in the Cathedral of the Incarnation, Garden City, and at the end of the last ballot seven remained as nominees.

No date has been set for resumption of balloting, and it will be at the call of the diocesan, the Rt. Rev. Jonathan G. Sherman.

NEW YORK

Franciscan Unity Service

Two Franciscan orders, one Episcopal and the other Roman Catholic, joined for a service of prayer, singing, and readings of St. Francis, on October 4th, in St. Francis of Assisi Roman Catholic Church, West 31st St., New York. The occasion marked the feast day of the orders' patron saint—St. Francis of Assisi.

At the end of the service, the Rt. Rev. Charles F. Boynton, Suffragan Bishop of New York, and the Most Rev. Terence J. Cooke, Auxiliary Bishop of the Roman Catholic Archdiocese of New York, embraced in the traditional kiss of peace.

The service honoring St. Francis was patterned after the historic meeting in Rome last March when the Archbishop of Canterbury visited with Pope Paul VI. At that time the two leaders called for serious dialogue between members of the two Communions.

At the close of the service, the Rev. Paul Kenworthy, vicar of Little Portion monastery, read as a closing prayer, the Prayer for Unity from the Book of Common Prayer. It asked God to "take away all hatred and prejudice, and whatsoever else may hinder us from godly Union and Concord."

The Rev. Damian McElrath, professor of Church history at Holy Name College, Washington, D. C., said in a



Jo-ann Price

Bishop Cooke (l.) and Bishop Boynton exchange the kiss of peace.

commentary during the service that the "Gospel living" and "Pauline flexibility" stressed by St. Francis can "in some respects become the motif for Franciscans in the ecumenical movement, helping "to repair the house of the Lord."

UTAH

Mission Frontier Corps

The Frontier Corps of St. Christopher's Mission, Bluff, Utah, began its second year of operation September 19th, with a week of orientation on the work of the mission with the Navajo. Classes began September 26th, and include theology, Biblical studies, Church history, and liturgics, in this two-year volunteer study and work program. The new corps members assigned specific duties are: Mrs. Phyllis Clark, Vacaville, Calif., former manager of the Better Business Bureau, Stockton, Calif.; Mr. Joseph Day, former restaurant manager, Wichita, Kan.; Mrs. Day, dental technician; Mr. Richard Kerr, recent graduate of the University of Oregon; Miss Marie Lockett, R.N., Hot Springs, S. D.; and Mrs. Harriet Dimitruk, R.N., Wagner, S. D. All members of the corps will also assist in outstation religious instruction and assistance to the Navajo.

In September 1967, these people will be assigned to a permanent outstation for a year of work among the Navajo in the mission's 5,000 square mile territory.

All volunteers receive \$15 a month allowance, room, and board. The Rev. Wayne Pontious, vicar of the mission, also teaches. His assistant, the Rev. Ian Douglas Mitchell, composer of the "American Folk Song Mass," is director of program for the volunteers.

ARIZONA

Living Room Dialogues

Living room dialogues between Episcopal and Roman Catholic laymen and clergy in Coolidge, Ariz., have affected

only a small group of people so far, but those involved are determined to continue the efforts that have been rewarding to them.

Each cleric—the Rev. Robert Moore, rector of St. Michael's, and the Rev. Edward Carscallan, pastor of St. James' Roman Catholic parish—celebrated before an altar set up in a parishioner's home. Fr. Carscallan spoke of the divisions which prevented the two groups from receiving together, and hoped that the pain of that moment might draw them closer together, spurring the search for a solution to the "scandal of separation."

The dialogues grew into existence after Fr. Carscallan spoke to the Churchwomen of St. Michael's, following Vatican II. He presented the resumé in light of the implications for Coolidge as a community. In an exchange, Fr. Moore spoke to the Ladies Sodality at St. James. There, he pleaded for more coöperation in areas of common concern, adding "we must come to know each other better."

ROME

Anglican Center Opened

Fourteen clergymen representing the Anglican community in Rome were received recently in audience by Pope Paul VI. The occasion was the opening of the Anglican Study Center in Rome, located in Palazzo Doria. The center will also be the residence of the personal representative of the Archbishop of Canterbury.

The Rt. Rev. Donald H. V. Hallock, Bishop of Milwaukee, was the Presiding Bishop's representative in the group headed by the Rt. Rev. John Moorman, Bishop of Ripon, and senior delegate-observer at Vatican II.

Replying to a formal address of salutation by Bishop Moorman, the Pope, speaking in English, described the Anglican center as "a further step in practical ecumenism." He also said he trusted that "knowledge without prejudices, knowledge inspired by reverence and desirous of discovering not so much what divides us as what unites us, would prepare the way for love, a love that might lead to union." [RNS]

CANADA

Ramsey Concludes Visit

At a final press conference held in Edmonton, Alta., before returning to England, the Archbishop of Canterbury said that he had been "very struck by the great coöperation" between the Roman Catholic and Anglican Churches in Canada. "In every place the Roman Church has joined in worship with us . . . and the brotherly spirit has been marked. I am also struck by the spirit of coöperation among other Churches as well. I can spot that this is a friendly spirit, there all the time and not just for the

visit by the Archbishop of Canterbury."

Earlier in Victoria, Dr. Ramsey had joined in an appeal by Pope Paul VI for peace in Vietnam. "If the war continues, it may grow into something horrible."

Outside Christ Church Cathedral, Victoria, the Peace Action League demonstrated with signs. After the service the primate said that he had told the pickets as he entered the cathedral that they were "carrying coals to Newcastle." "A few minutes later (in his sermon), I was pleading for the utmost support for peace in Vietnam," he said.

Earlier in his tour of Canada, he said that the U. S. had gone into the war with a conscientious motive—to halt Communist aggression. [RNS]

CONVENTIONS

Rhode Island: September 10th

In a brief opening address to the convention meeting in St. Martin's, Providence, the Rt. Rev. John S. Higgins, Bishop of Rhode Island, called the construction of a four-story, 51-bed nursing home a "venture of faith." The convention, approving the project contingent upon assurance of a matching sum of federal funds under the Hill-Burton Act, authorized the diocesan council to arrange for a loan from diocesan trust funds for financing its share of construction. The project approval was on voice vote after a long, off-the-record discussion. Bishop Higgins said that there were only 12 or 15 negative votes voiced among the 250 delegates present.

The delegates also heard the Rev. Alexander Stewart speak of the October 15th-20th diocesan mission to be conducted by the Rt. Rev. Michael Coleman, retired Bishop of Qu'Appelle. Fr. Stewart noted that Rhode Island Episcopalians number the same today as they did 20 years ago, while the state's population has grown about 200,000. He said that baptisms and confirmations "are not keeping pace, and the number of funerals show that we are much older than the average for the state."

In action taken at the sessions, deputies and alternates to General Convention were elected.

Indianapolis: September 23d-24th

Two women were elected to diocesan committees—Mrs. G. Barron Mallory to the diocesan council, and Mrs. Charles Battle to the Standing Committee. In other elections, delegates and alternates to the General Convention were selected.

The convention, meeting in Christ Church Cathedral, Indianapolis, voted to re-convene not later than April 30th, to explore the updating of the administrative affairs of the diocese. A proposed budget of \$399,122 was passed.



U. S. Army Photo

The Rev. James Joseph, rector of St. Paul's, San Antonio, Texas, and chairman of the armed forces division for the Diocese of West Texas, has received a citation naming him honorary chaplain of the U. S. Army, in recognition of many hours of work for military personnel and calls on military hospital patients (28,000 in 10 years), in the military post area consisting of Ft. Sam Houston, Brooke General Hospital, and 4th Army Headquarters. He here receives his citation from MG William A. Harris.

Keynote speaker at the diocesan dinner was Mr. Walker Taylor, Jr., executive director of the MRI commission, who presented current programs designed to unify and strengthen the Church's efforts here and abroad.

The Rt. Rev. John P. Craine, Bishop of Indianapolis, said that the several deanery meetings preceding the convention, to acquaint people with convention business, brought "a maximum of knowledge and effort in a minimum amount of time" to the convention.

Honored during convention were: the bishop's secretary, Mrs. Camilla Hiatt, who is retiring; the secretary of the diocese, Harlan Johnson; and the Rev. Canon Reese Thornton.

Kansas: September 25th-26th

Delegates and visitors attending the annual convention of the Diocese of Kansas, were entertained at tea in Turner House, the new \$95,000 diocesan center; met the staff; and learned of the work being done there.

The convention dinner, subsequent meetings, and convention Eucharist were all held at the Town House Motor Inn. One of the rooms was equipped as a chapel. The Rt. Rev. William Davidson, Bishop of Western Kansas, spoke on "What's Right With the Church."

A record budget of \$313,064 was adopted. This included a pension plan for lay employees of the diocese, and is open to participation by parishes and missions. St. Luke's, Shawnee, and St.

Martin's-in-the-Fields, Edwardsville, both missions, were admitted to parish status. The convention also voted to apply for constituent membership in the Kansas Council of Churches.

During the convention luncheon, the Rt. Rev. John W. Sadiq, Bishop of Nagpur (India), spoke on the great need for Christian unity in India and elsewhere in the world.

In his annual address, the Bishop of Kansas, the Rt. Rev. Edward C. Turner, thanked the many from near and far who had responded with goods and money to aid the tornado victims in Topeka. He also announced that the diocesan MRI giving had totaled \$17,936.32.

AROUND THE CHURCH

In addressing students at Emmanuel-St. Chad's College, Saskatoon, Sask., the Archbishop of Canterbury, Dr. Ramsey, said that it is a "serious mistake" to exclude Communist China from membership in the United Nations, "just because we don't like its ideologies." In reply to a student's question, the Archbishop stated that the U. S. went into Vietnam only to end Communist aggression there, "but now it seems to be an increasing war with no winner possible. I ardently desire a reasonable peace settlement with some give and take on both sides." [RNS]

A federal grant of over a million dollars has been awarded to St. Luke's Hospital, Phoenix, Ariz., enabling the capacity of the facilities to be doubled. Earlier the hospital had been granted some \$300,000 to add a mental health center.

There is much evidence to support the view that the issue of clergy placement has reached critical proportions in the Church. For example, the bishop of a large metropolitan diocese recently remarked that he had a list of 200 clergy who had inquired about positions in his jurisdiction. Much has been written on the subject, most notably excellent articles by the Rt. Rev. Frederick J. Warnecke, Bishop of Bethlehem, and the Rt. Rev. John S. Higgins, Bishop of Rhode Island. Bishop Stokes of Massachusetts, in his diocesan address to convention two years ago announced from his own personal experience, "The so-called clergy shortage no longer exists." It is the opinion of this writer that a problem does exist in the area of clergy placement, everybody knows that it exists, everybody whispers about it privately; but not too many people, particularly parish priests, talk about it openly for fear of private hurt, and absolutely nobody, with the noble exception of the Rt. Rev. Appleton Lawrence, retired Bishop of Western Massachusetts, is doing anything about it.

Why is there a problem? One big incongruity which Bishop Warnecke so excellently pointed out some time ago, is that we are an "episcopal" Church which does not trust bishops. From my viewpoint he was right when he said that bishops ought to have more authority to intervene pastorally in situations which they know need changing, either for the sake of the priest or the sake of the parish, especially when there has been a breakdown in communications between them.

I also believe that a bishop should have some sort of veto-power over a parish's choice of rector. A bishop, very often, if he knows his diocese, is better able to judge whether a man is truly suitable for a parish than can a committee of laymen who frequently make rather superficial judgments. We would not want to abolish a parish's right to choose its own rector, and move into a system of appointment, but we would, for the parishes' own good, want to give the bishop the right to say "no" when an obviously wrong choice is being made. I think for example of the all-too-frequent cases of a large parish calling a young and inexperienced curate to be rector simply because he is handy and personable. Very frequently such a choice both ruins the future ministry of the young priest and damages the work of the parish which he is not yet ready to serve.

The big problem with this is our fear of "churchmanship." We are afraid that a bishop would fill a diocese with "his kind of man." Actually, for some reason, this can happen under our present chaos! What we really need are two things: to elect the kind of bishops we can trust (and I think the great majority presently fill that category), and to grow up out



of this silly "churchmanship" squabble. In this ecumenical era, neither the world nor the Church can much longer afford "two kinds of Episcopalians." I am *not* arguing for uniformity in the Church. But I *am* arguing for charity, flexibility, an end to disunity within our household, and an end to unreasonable extremes.

Another problem is that there are too many small churches. I suspect that there are many dioceses with small mission congregations who still have a hard time finding clergy. Statistics of a few years ago pointed out that 70 percent of Episcopal churches have less than 200 communicants. There are only two solutions to this problem. The short-range solution is to do more to equalize salaries, and to help people realize that it is not a disgrace to serve in an outpost of the Church. To provide a decent salary for these places is also to give them stability, and the possibility of growth, and spiritual as well as material prosperity. This is mission in the best sense of the word. The long range solution is to begin to see that the Episcopal Church does indeed have a big stake in the ecumenical movement; that if a Church unity can be achieved which is not just a shallow compromise of principles, then there are many communities in this vast country

Discussing the

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By The Rev. J. I.

Rector, Ca

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of ours where small Episcopal churches with no real hope of ever becoming anything else may merge with other congregations within a united Church and actually become what at our best we claim to be—the Church of Christ for all the people of the area. We must overcome our big-city image, and realize that for vast portions of the United States we are a tiny, struggling body, which has real and practical interests in the unity of the Church, for the very sake of the Church's mission in all its aspects.

The Living Church

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Things are too critical to wait. Other things can also be done.

First of all, we must overcome the idea that every call must be "a step up." It is my contention that many clergy would welcome a change, just for the sake of a fresh start, and questions about the size of the parish, and even the salary, are secondary. Why cannot bishops exercise the pastoral role which is already theirs, and do something *now*? We tell our denominational friends that bishops are vital because they are "pastors to the pastors." So let it be! If a bishop knows of a number of men within his diocese who need and want a change, why cannot he sit down and talk this matter over with both the clergy and their vestries? I am convinced that a bishop who did this would find that he could arrange "swaps" between parishes of similar size, salary, churchmanship, etc., in just such a way. I believe that most vestries are mature enough to understand if their rector needs a change, and would welcome meeting with a man in a similar parish who also wants a change. And then such parishes could enter into an agreement to call the other man. Many such parishes might even enjoy getting a new man without the fuss and bother of a long vacancy. And it would still preserve their right of choice.

Even in larger Churches, however, we have a problem of clergy mobility. The lack of real machinery for this leads to two things: clergy who flit from one job to another every year or so for fear of getting "stuck," and clergy who do "get stuck" and become bitter and frustrated because they cannot get out. We have already stated that giving bishops a greater hand would help. But it is not the entire answer. And it would take canonical change. I hope it comes. But I don't think that we can wait.

It could be done without any change of canon. The bishop, of course, would *not* be able to use this system to place a man with deep problems; that would cause its breakdown at once.

I am convinced that this "swap" could go further. A bishop in one part of the country has a man who would like to serve in another part of the country. He could contact his brother bishop and see if he has one or several men who would be interested in serving in his area. And a change could be arranged even across diocesan lines. Again, the bishop would have to be able to trust his brother, that he is not using this method of getting rid of his "problems." This system could exist side by side with our present system of calling, and not affect it in the least, except that it would take the pressure off many parishes, and many clergy.

There are other partial solutions which might be explored. Perhaps the Division of Ministries of the Executive Council might serve as a clearinghouse for clergy who are looking for a new assignment and for bishops who have vacancies to be filled. We might even learn from business and put to work the computer that we are told now resides at 815 Second Ave., not to replace the godly judgment of our Fathers in God, but to assist them in making wise choices. In any case, this Division of Ministries might solicit the advice and counsel of some outstanding business corporations that are facing, and meeting, many of the same personnel problems which confront the Church.

We must also come to see that the clergy surplus is more apparent than real. I believe that the Lord needs more, not less, servants in the ordained ministry. They are needed in the many specialized ministries that are growing up as the Church faces its responsibilities in the world. These men complement the parish ministry, not replace it. Some priests frankly are not suited to the administrative routine of being a rector in a parish, and should be helped to see their vocation as life-long assistants in large or metropolitan parishes. Countless parishes (my own included) desperately need more men on their staff but cannot afford it. The Church must see that greater stewardship is needed to pay the bill for new and more efficient ministries, and parishes must help one another. Old-fashioned parochialism must die if the Church is to live and serve truly and efficiently the new age. All parishes must see that all clergy receive financial remuneration which is worthy of the vocation of priesthood.

We have here tried to attack a complicated problem, but one worthy of respect and the most urgent deliberation. Nothing less than the health of the Church, and the well-being of her ordained servants, is at stake. I am certain of but one thing—the situation is critical. We must face it, and we must do it *now*.

EDITORIALS

"From all false doctrine . . . from hardness of heart . . .

We do not believe that the case of the "Committee of Bishops to Defend the Faith" vs. Bishop Pike should be "tried in the press," if by this is meant that editorial judgments for or against the accused, or the accusers, are pronounced before a judicial verdict is reached. It is for the bishops to decide, ultimately, what that verdict is to be. Meanwhile, we shall try to stick to straight, impartial reporting of the facts of the case as it develops. We feel free, however, to comment upon what people other than Bishop Pike and his critics may say about the case. In its issue of October 13th, *The Witness* editorially criticizes the committee (let's meekly surrender to the inevitable and call it the CBDF from now on) for bringing action against Bishop Pike, on the ground that these bishops "seem to believe that all would be well if the clergy could only be persuaded to use the old words in the old patterns. . . ." Bishop Pike, it says, "is wrestling with the problem of how to say it today" and it wishes that "his critics showed some sign of recognition that the wrestling match is going on and would do more than shout epithets from the ringside at the contender."

This is a biased, unfair, inaccurate, and slightly ridiculous assessment of the committee's case against Bishop Pike. Anybody who knows such men as Bishop Louttit of South Florida and Bishop West of Florida, to mention but two of the very able men who have signed the presentment, surely realizes that these men are not naïve simpletons theologically—which they would be, if they were as *The Witness* describes them. The suggestion that Bishop Pike is about the Church's only contender in wrestling with the task of presenting the Gospel in language understood of people in our day is absurd. Every competent clergyman preparing a sermon for next Sunday wrestles with this task; all competent theologians do so. Bishop Pike is surrounded by a great cloud of fellow witnesses who also wrestle.

In the formal presentment against Bishop Pike, and in the appendix thereto containing the documentation of the charges, there is nothing, absolutely nothing, in the way of condemnation or even a criticism of him on the score of *how* he says things; it's all about *what* he says, and more especially about what he specifically denies. The bishop is being accused—and this should be well understood by all—of altering and denying the Faith as *this Church has received the same*. It is contended by his accusers that at his ordination and consecration he took a vow of conformity to the doctrine of the Protestant Episcopal Church in the United States of America, and that he has openly and publicly taught doctrines which contradict the doctrine of the Church.

If *The Witness* were to say, "These charges are untrue, and the accusers are false witnesses" we should believe that this constituted "trial by press," but it

would at least make sense. For the question at issue is this: Is Bishop Pike guilty as charged? He is charged with violating his ordination vow of conformity by teaching doctrines that do not conform, either in content or in verbal expression, to the doctrine of the Church of which he is a bishop.

Perhaps just one example of the several charges against Bishop Pike will make clear the nature of the case against him. Anybody glancing through the Book of Common Prayer and noting the frequent occurrence of the Trinitarian formula "In the Name of the Father, the Son, and the Holy Ghost" would certainly get the impression that the doctrine of the One God in Three Persons is one of the doctrines of the Episcopal Church to which Bishop Pike has vowed to conform. But suppose it is established that he has publicly stated that he no longer blesses "in the Name of the Father, and of the Son, and of the Holy Spirit" but simply "in the Name of God": does this, or does this not, constitute a denial of the doctrine of the Holy Trinity which is held by this Church? Think what one will about the answer to this question, at least it needs to be recognized that this is the kind of question that is being raised about Bishop Pike's teachings by some of his brother bishops.

It seems to us that questions about the motives or the competence of either side in this deplorable controversy might well be left unexpressed. The whole thing is a sorry business; but if it is time for judgment to begin in the house of God, so be it. If Bishop Pike has been constrained by conscience to say and write what he has said and written, and if some of his episcopal brethren have been constrained by conscience to call for an open show-down, it ill becomes any Christian to reproach either him or them. It is in far better Christian form for all to pray that God's continual pity may cleanse and defend His Church, and deliver His people "from all false doctrine, heresy, and schism; from hardness of heart, and contempt of God's Word and Commandment."

A Parable

Once upon a time a priest was riding a plane and a gentleman came and sat down beside him. Soon they were chatting away, and the stranger said, "You know, I have great respect for religion. I am a scientist myself; in fact, an astronomer. Religion is a good thing to have, but I think it can all be summed up very neatly in the Golden Rule: "Do unto others as you would have them do unto you."

The priest thought about this for a moment and finally said, "That is very interesting. Although I am a priest, I have always been interested in science, and particularly astronomy. I think the whole matter of astronomy can be summed up by "Twinkle, twinkle, little star. . . ."

From the bulletin of
St. John's Church
Hampton, Va.

BOOKS

The Open Circle: the Meaning of Christian Brotherhood. By **Joseph Ratzinger**. Sheed and Ward. Pp. 128. \$3.50.

The Rev. Joseph Ratzinger's *The Open Circle* is a book written by a Roman Catholic for Roman Catholics. It explores the various meanings of "brotherhood" in the relation of the Roman Catholic Christian to his fellow-parishioners; to other Roman Catholics; to Christians who are not Roman Catholic; and to non-Christians.

In reviewing the book it is illuminating to make the distinction between two kinds of Christians. First, there is the Christian who has developed some maturity in the Christian life and who, in particular, has developed some *savoir faire* in dealing with the disappointments and the challenges of parish life. Although such a Christian, if he is an Episcopalian, will certainly not agree with all that Fr. Ratzinger says, at least he will find the book has some interest for him. There is, for example, a painstakingly worked out history of the "theology of brotherhood," and there is an all-too-brief analysis of the meaning of "election." Second, however, there is the Christian who remains perplexed as to how to live a Christian life in an alien world and even (or perhaps especially) how to be a Christian in the ostensibly Christian community. For such a Christian this book is at best ineffective; and at its worst it may be dangerous.

At best it will be ineffective for, although the constantly-reiterated theme of the book is that the Christian is to love all those who are (in whatever sense) his brothers, there is insufficient attention to the difficulties we all encounter in learning to give Christian love and to give it wisely. And the book is potentially dangerous because of its many assertions (sometimes the author's assertions and sometimes those quoted from others) which, though they may have their partial truth or may be true under some circumstances, if they are spoken at all, ought to be spoken with ample qualification and with great discernment of the spiritual needs of the person to whom they are said.

MARY CARMAN ROSE, Ph.D.
Goucher College
Baltimore, Md.

✦ ✦ ✦

The Samaritans. Edited by **Chad Varah**. Macmillan. Pp. 248. \$4.95.

In this country there were 20,000 known suicides last year. Many more suicides, perhaps as many as another 20,000, went unrecorded because they were disguised as accidents. One cannot dogmatize, but it is a reasonable supposition that many of these suicides could have been prevented if the would-be suicide could have had someone to talk to

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about his troubles and his intentions. It is evident that the causes of suicides and suicide-attempts are many and various. The graphs show too many strange correlations to allow us to explain all suicides by ascribing them to mental illnesses. Nevertheless, it remains true that despair is the state of most would-be suicides. What can be done to help people in despair, and to save them from suicide?

The Rev. Chad Varah, an English priest, has tried to answer this question, and the movement which he has founded and which constitutes the name of his book, *The Samaritans*, is dedicated to the service of those who are tempted to suicide or despair. The movement was founded in Britain, and it has spread to many other parts of the world. There are groups in the United States which are dedicated to the same work, but these

groups seem to be independent of one another, and interestingly enough, seem not to make as much use of ordinary lay workers as the British movement.

The longest article in *The Samaritans* is the introductory essay in which Fr. Varah tells how he became concerned over the problem of suicide, how he started the movement, and how it has grown. Other essays deal with "Helping people in distress," "Lay organizations and suicide prevention," "Befriending the lonely," and "Depression." Most of the articles are by psychiatrists who are consultants to the various Samaritan branches; some are by social workers; and two are by clergymen.

The fact that suicide is such a pressing social problem invests this book with special urgency and interest. Sometimes it seems to me that we in this country

have an idea that one must be a psychiatrist or a qualified social worker before one can give any help to those in trouble. The Samaritans are (medically) lay people who work closely with doctors and psychiatrists; they are stand-ins, not for the doctor or the priest, but for the family which ought to be acting as a source of strength and as a refuge in times of crisis. This book gives one an understanding of what ordinary people can do to help the despairing, when they are ready to meet them simply as persons, and as persons who care.

(The Ven.) STANLEY ATKINS
The Archdeacon of Milwaukee

✦ ✦ ✦ ✦

Christmas, An Annual of Christmas Literature and Art, Vol. 36. Augsburg. Pp. 67. \$1.50 gift edition. \$3.50 library cloth edition.

Since 1931, this *Christmas Annual* of stories, music, art, and poetry has brought together some of the best works available. The contemporary paintings for the Christmas Gospel are a welcome addition this year, and the article on Christmas tapestries with excellent illustrations will be of interest long after the Christmas season is past. The background of each of the well-chosen carols is given, and each is illustrated. This is a good volume to have for teaching or for reading, especially to younger people.

G. M. SIMCOX
People and Places Editor

Booknotes

By Karl G. Layer

The Upper Room: Sept.-Oct. 1966. Pp. 74 paper. \$.15. World Christian Fellowship Number.

Next Move for the Migrants. By William E. Scholes. Friendship. Pp. 31 paper. \$.85. An examination of the problems facing the migrant workers, and what is being done by and for them. The work of the NCC with these people is described. Pictures are plentiful and good.

This Is the Puzzle of Poverty. By Jeanette Struchen. Friendship. Pp. 32 paper. \$.85. Mrs. Struchen presents an overall view of the poverty problem. Each chapter typifies a specific condition and situation of poverty either in this country or overseas. Illustrations are good.

Jubilee. By Margaret Walker. Houghton Mifflin. Pp. xiii, 497. \$5.95. A Civil War novel based on the life story of the author's great-grandmother. The story of the war is told from the Negro point of view by a Negro.

Appointment Congo. By Virginia Law. Rand McNally. Pp. 289. \$3.95. The story of Burleigh A. Law, a Methodist missionary in the Congo, as told by his wife.

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COUNCIL

Continued from page 5

an absolute necessity for analysis at the local level," observed the Rt. Rev. Gerald F. Burrill, Bishop of Chicago, "and then using what we learn."

Discussing what another Council member termed the "great gulf" between religion and social work, the Rev. Reinhart B. Gutmann, executive secretary of Community Services of the Christian Social Relations Department, said: "There is no question but there is considerable alienation between social work and religion. . . . But, we must take a fresh look at the biblical doctrine of man. This is the point where social work and the Church can again engage one another. We are creating the conditions where they may come together."

In his state-of-the-Church talk, Bishop Hines emphasized other areas of change in which, he said, the Church must be willing to "sit loose" in its programming and be able to move quickly and flexibly to meet urgent needs. He cited the up-



dating of theological education, the deploying of human resources, and the "less rigid" commitment of finances as priority considerations.

Allied to the specifics of the urban presentation were a resolution and a statement relating to the race situation. The resolution established the 1967 Church and Race Fund, authorizing a \$100,000 appeal. This would include "a sum comparable" to the \$65,000 earmarked from the 1966 appeal for the National Council of Churches' Commission on Religion and Race projects. The statement, by the Rev. Quinland R. Gordon, associate secretary of the Division of Christian Citizenship of the Christian Social Relations Department, discussed the meaning of the "black power" slogan. "There is every reason," said Mr. Gordon, "to believe that this cry will continue until determined, effective, and sincere efforts are made by the power structure of America to use American power to create equal opportunity, equal justice, and equal freedom for all, in life as well as in law. Then, and only then, will the cry for black power become inaudible." Mr. Gordon attended a conference of Negro clergy in New York's Harlem last summer. It compiled a widely-circulated document on black power.

Race was also a major question underlying the World Council of Churches' Conference on Church and Society, Dr.

M. M. Thomas, of Bangalore, India, one of the conference's main leaders, reported to the Executive Council. The conference was attended by thirteen Episcopalians, including Bishop Hines, and the Rt. Rev. J. Brooke Mosley, Bishop of Delaware, who also reported to the Council.

Bishop Mosley noted that Americans at the conference, held in July, in Geneva [L.C., August 7th] "simply weren't prepared" for the "antagonism" against them. "U. S. foreign policy in Vietnam was under constant, severe, and unrestrained criticism" at the parley, he said.

At other points during the meeting, the Council:

(✓) Received summary findings of a report on the Training and Employment of Women in the Church, calling the status of women Church workers "unclear" and citing low salaries among problems found in surveys among them.

(✓) Heard a plea by Christopher King, of the World Council of Churches' Division on Interchurch Aid, Refugees, and World Service, for greater Anglican awareness of Eastern Orthodox and Old Catholic Church projects.

(✓) Heard the Rt. Rev. Stephen F. Bayne, Jr., chairman of the Overseas Department, describe "unprecedented" inter-Anglican consideration of needy projects under the Mutual Responsibility manifesto. This was particularly evident, he said, at a meeting in Nairobi, Kenya, in July, of an advisory committee to the Anglican Executive Officer, comprising world Anglican leaders.

The Association of Episcopal Clergy

will hold its first eastern regional meeting on the fourth day of the meeting of the House of Bishops, Wednesday, October 26th, 8:00 P.M., St. Luke's Church, 200 South Penn Street, Wheeling, W. Va. Members in 12 eastern dioceses, potential members, inquirers, opponents, etc., are most cordially invited to attend. Subjects cleared: the Church Pension Fund scandal; the need for an effective clergy placement system; clergy salaries; personal problems of the clergy.

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will be pleasantly surprised by what we can do for you. We have not merely changed our name; we have also added lines which are of particular interest to churches and church-related organizations. Please let us hear from you and we will tell you about the many new and interesting things that we are doing these days.

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The Rev. Gilbert S. Avery III, former rector of St. John's, Roxbury, Mass., is superintendent of the Episcopal City Mission, Boston, Mass. Address: 24 Elmhurst Rd., Newton, Mass. 02158.

The Rev. Charles A. Cesaretti, former curate at Grace Church, Plainfield, N. J., is vicar of St. Andrew's, Linden, N. J. Address: 240 Robbinwood Terr. (07036).

The Rev. Bayard C. Carmiencke, former rector of St. James', Westernport, Md., is priest in charge of Christ Church, Franklinville, and vicar of St. Ambrose, Kensington, both within Philadel-

phia, Pa. Address: 3552 N. 6th St., Philadelphia, Pa. 19140.

The Rev. John W. Duddington, former chaplain of Canterbury House, Palo Alto, Calif., is associate rector of St. Peter's, Redwood City, Calif. Address: 147 Jeter St. (94062).

The Rev. H. Benton Ellis, formerly at the Church of the Resurrection, and the college chapel. Baguio, Mt. Province, Philippines, is rector of Good Shepherd, Punta Gorda, Fla. Address: Box 763 (33950).

The Rev. Pedro J. Gonzalez-Rodriguez, former priest in charge of Trinity Church, Los Arabos, Cuba, is priest in charge of Holy Cross Church, Santa Cruz del Norte. Address: Alfredo Lima No. 30, Santa Cruz del Norte, Havana, Cuba.

The Rev. Gordon L. Graser, former vicar of St. Anselm's, Lehigh Acres, Fla., is vicar of the Church of Our Saviour, Palm Bay, Fla. Address: Box 183 (32905).

The Rev. Frank M. Hitner, former canon at Getsemane Cathedral, Fargo, N. D., is rector of St. John's, Shadyside, Md. 20867.

The Rev. Peter H. Jones, former vicar of St. James' Mission, and curate at All Saints', Salt Lake City, Utah, is vicar of St. George's, Kennewick, Wash. Address: N. 1149 Edison Ave. (99336).

The Rev. Paul S. Kennedy, former co-director of Project L.L.F.E., Mariscos, Guatemala, is vicar of La Misión del Espíritu Santo, and assistant priest at La Parroquia de Santiago, both in Guatemala City. Address: Apartado 960, Guatemala City, Central America.

The Rev. Alvin P. Lafon, former rector of St. Mark's, Leominster, Mass., is rector of St. Michael's-on-the-Heights, Worcester, Mass. Address: 340 Burncoat St. (01606).

The Rev. Norman A. Lowe, former associate rector of St. Paul's, and chaplain at Willamette University, Salem, Ore., is headmaster of St. Alban's School, and assistant rector of St. Alban's Church, Waco, Texas. Address: 321 N. 30th St. (76710).

The Rev. G. Ralph Madson, former rector of House of Prayer, Tampa, Fla., is canon missionary in Orlando, Fla. He continues as secretary of Province IV, addressed to Box 790, Winter Park, Fla. Address: 1025 Terrace Blvd., Orlando, Fla. 32803.

The Rev. John E. McAdams, curate at Grace Church, Oak Park, Ill., will be rector of St. David's, 701 N. Randall Rd., Aurora, Ill. 60506, November 1st.

The Rev. V. B. H. Pellegrin, former rector of Grace Church, Menomonie, Wis., is working toward the Ph.D. degree at the University of Kansas. Address: 631 Louisiana St., Lawrence, Kan. 66044.

The Rev. Warren R. Radtke, former curate at Trinity Church, Melrose, Mass., is rector of the parish. Address: 131 W. Emerson St. (02176).

The Rev. John H. Sansom, former assistant at All Saints', Corpus Christi, Texas, is vicar of St. Peter's, Pittsburg, Kan. Address: 100 Elmwood Dr. (66762).

The Rev. Carl D. Swanson, former vicar of Shepherd of the Hills Mission, Branson, Mo., is rector of Epiphany Church, South Haven, Mich. 49090.

The Rev. John P. Thomas, former vicar of St. Francis-in-the-Fields, Somerset, Pa., is rector of St. James', Penn Hills, Pa. Address: 311 Hibiscus Dr., Pittsburgh, Pa. 15235.

The Rev. Roy S. Turner, former rector of St. John's, Crawfordsville, Ind., is rector of St. Luke's, Bethesda, Md. Address: 6715 Grayswood Rd. (20034).

The Rev. R. Peregrine White, former vicar of St. James', Griggsville, and St. Stephen's, Pittsfield, Ill., is assistant at St. Luke the Beloved Physician, New York. Address: 28 Edgecomb Ave. (10030).

The Rev. William R. Williams, former rector of St. Thomas', Richmond, Va., is rector of St. Mark's and St. John's Church, Rochester, N. Y. Address: 1245 Culver Rd. (14609).

Marriages

The Rev. Richard Humphrey and Miss Carole Edna Grandmougin were married in All Saints', Glen Rock, N. J., September 10th. Fr. Humphrey is vicar of St. John's assisted parish, Sewaren, and

St. Mark's, Carteret, N. J. Address: 498 Cliff Rd., Sewaren (07077).

The Rev. Héctor Conde and Miss Eulalia Ulloa were married in Holy Trinity, Morón, Cuba, August 27th. Mr. Conde is deacon in charge of Trinity Church, Los Arabos. Address: Hermanos Alvarez No. 34, Los Arabos, Matanzas, Cuba.

Seminaries

Seminario Evangelico de Teologia—The Very Rev. Jorge Perera, dean of the seminary, was former priest in charge of Holy Cross Church, Santa Cruz del Norte. The music instructor is Lillian N. P. Gonzalez, wife of the Rev. Oscar Gonzalez-Martinez. Seminary address: Apartado No. 149, Matanzas, Cuba.

Armed Forces

Chap. (Capt.) Thomas M. Gibson, 504th Field Depot, CAM, RANH Bay, APO San Francisco, Calif. 96312.

Chap. (Lt.) Lester L. Westling, Jr., CHC, USNR, Third Marine Div., FPO San Francisco 96602. His home address: 6400 Moesser Lane, Apt. 4, El Cerrito, Calif. 94530.

Church Army

Cadet Harry L. Cummings, C.A., 63½ Main St., Silver Creek, N. Y. 14136.

New Addresses

The Rev. Earnest K. Banner, SSJE, 980 Memorial Dr., Cambridge, Mass. 02138.

The Rt. Rev. William P. Barns, 6800 Woodstock, Ft. Worth, Texas. 76116.

The Rev. Robert Eugene Brown, Box 545, Kealakekua, Hawaii 96750.

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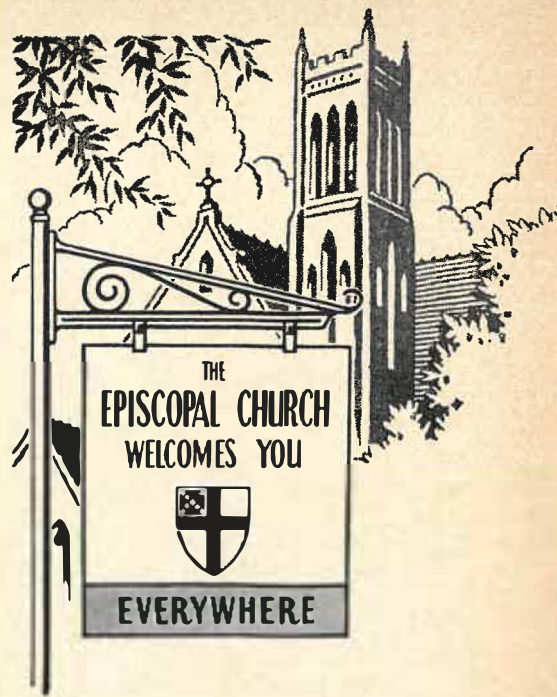
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Fri & Sat 9; C Sat 4:30-6

WASHINGTON, D. C.

ALL SAINTS Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., r
Sun HC 7:30, Service & Ser 9 & 11; Daily 10

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; Sat 4-7

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun HC 6:30, 7:30, 9, 11; Daily 7:15 5:30; also
Tues, Thurs, HD 6; Fri & HD 10; HD 6; 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
The Very Rev. John G. Shirley, r
Sun 7, 8, 9:15, 11, 5:15; Daily 6:45

DAYTONA BEACH, FLA.

HOLY TRINITY BY-THE-SEA Grandview & Ora
The Rev. David J. Dillon, Jr., r
Sun 8 HC, 9:15, 11 MP & Ser (HC 15)

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

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 & HC 10; Fri C 4:30

FORT MYERS, FLA.

ST. LUKE'S 2nd & Woodford
The Rev. E. Paul Haynes, r
Sun 8, 9, 11; Daily 7, ex Wed 10; HD as anno;
C Sat 4:30

MIAMI, FLA.

HOLY COMFORTER 1300 SW 1st St.
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Sun 8, 10, 12; LOH Wed 10:30; Thurs 9

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jefferson
The 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
The Rev. John F. Hamblin, Jr.
Sun 7, 8, 9, 11; Daily 6:30; C Sat 4

ATLANTA, GA.

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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
Sun 8 & 9:30 HC, 11 MP, HC, Ser; Daily 7:15
MP, 7:30 HC, also Wed 10, Thurs 6:30; (Mon thru
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Sun Masses 8, 9:30 (Church school) & 11:15
(Sung); Mon thru Fri Mass 7; Tues, Thurs & Sat
Mass 9:30; C Sat 4:30-5:30

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.

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The Rev. T. F. Frisby, r
Sun 8 HC, 11 MP (HC 1S & 3S); Wed 12:15 HC

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
The Rev. E. John Langlitz, r
The Rev. W. W. S. Hahenschild, 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
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Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP,
H Eu, & EP

BROOKLYN, N. Y.

ST. PAUL'S (Flatbush)
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Rev. Frank M. S. Smith, r; Rev. Wm. A. Davidson, c
Sun 7:30, 9, 11. HC daily

NEW YORK, N. Y.

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112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
Wkdys MP & HC 7:15 (& HC 10 Wed); EP 3:00

ST. BARTHOLOMEW'S Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC; 11 Morning Service & Ser; Week-
days HC Tues 12:10; Wed 8 & 5:15; Thurs 12:10;
EP Tues & Thurs 5:45 Church open daily for prayer

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Sun HC 8 & 9, 11 MP Ser 11 ex 1S; Wed HC 7:30;
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ex Sat; Sat 10; Thurs & HD 7:30 & 10

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Sun Mass 7:30, 9, 10, 11 (High); Ev B 6;
Daily Mass 7:30, Wed 9:30, Fri 12:10, HD 9:30,
12:10; Ep 6. C Fri 12:40-1, 5-6, Sat 2-3, 5-6,
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NEW YORK, N. Y. (Cont'd)

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Moore, c; the Rev. B. G. Crouch
Sun Mass 8, 9 (sung), 11 (Sol); 7:30 Daily ex Sat;
Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Avenue & 53rd Street
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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
TRINITY Broadway & Wall St.
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MP 7:45, HC 8, HC & Ser 12, EP 5:15; Sat MP 7:45,
HC 8; Organ Recital Wed & Fri 12:45; C Fri 4:30
& by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
The 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
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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.
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Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
& by appt

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9:15 MP, 9:30 Low Mass; Wed 7:15 MP, 7:30 Low
Mass

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5:30; Daily; 7:45 Matins, 8 Mass, 5 EP

PHILADELPHIA, PA.

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Sun HC 8, 9, 11; Weekdays 7:30 (ex Sat); Wed,
Thurs, Fri 12:10; Sat 9:30; C Fri 4:15-5:15; Sat 12-1

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd.
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Sun MP & HC 7:45, 9, 10:50 & HC 5; EP 6; Daily
MP & HC 6:45 (ex Thurs 6:15); EP 6; C Sat 1
& 4:30

RICHMOND, VA.

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ex Tues & Thurs 10; C Sat 4-5

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School, c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 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.

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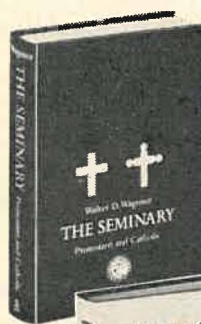
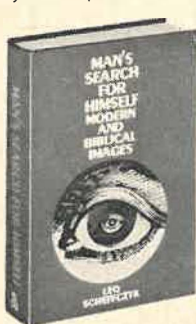
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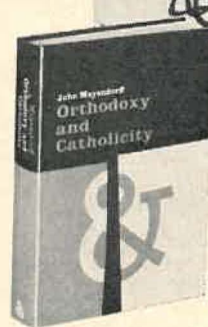
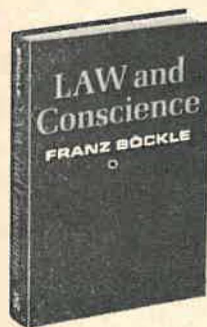
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