

# The Living Church

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July 16, 1967

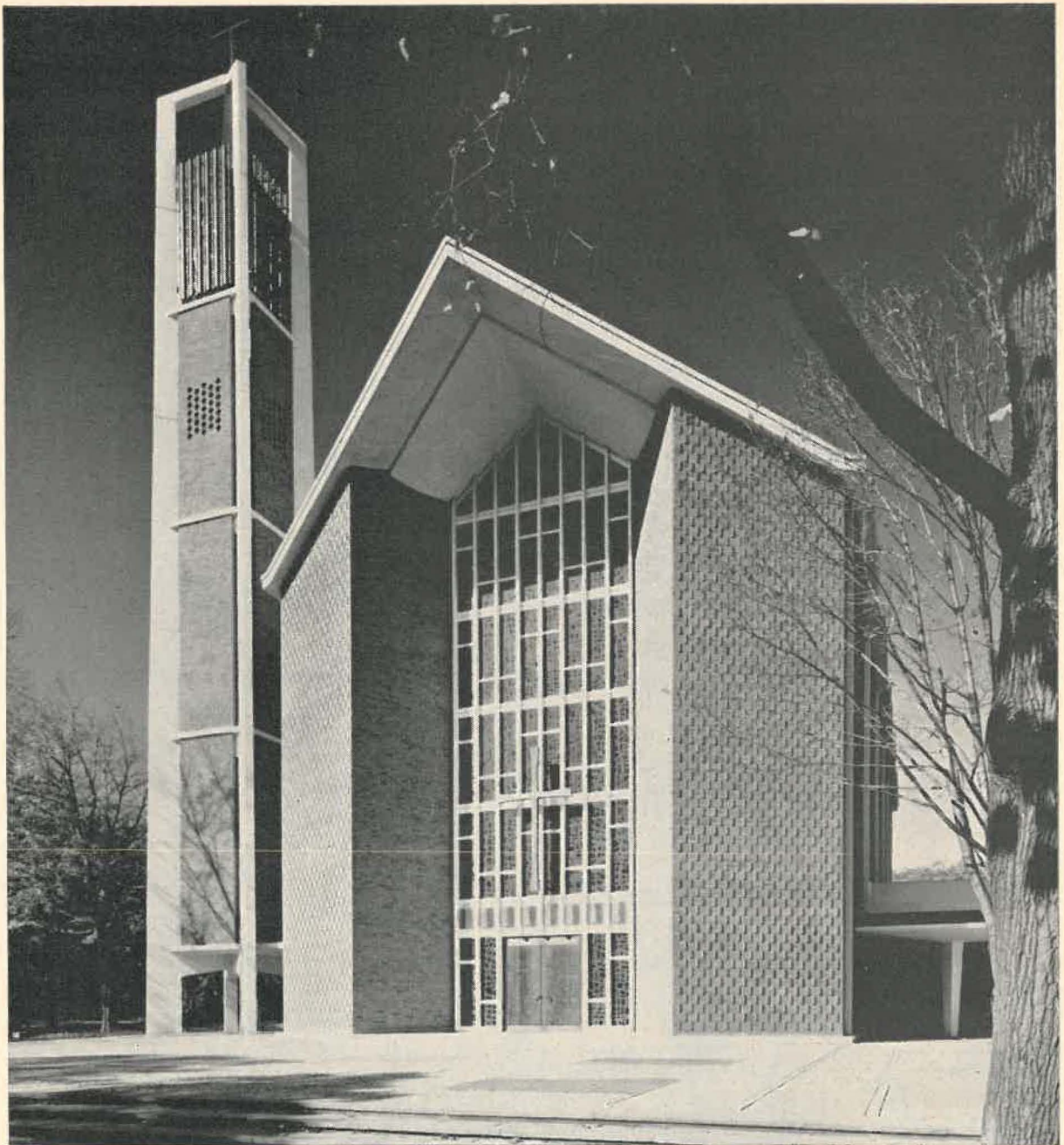
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# The Living Church

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## THINGS TO COME

July

16. Trinity VIII
17. William White, B.
22. St. Mary Magdalene
23. Trinity IX
24. Thomas à Kempis, P.
25. St. James, Ap.
26. Parents of the Blessed Virgin Mary
27. William Reed Huntington, P.
29. SS. Mary and Martha of Bethany
30. Trinity X
- William Wilberforce

**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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July 16, 1967

## BOOKS

**NOT ONLY PEACE.** By Alan Booth. Seabury. Pp. 140. \$3.50.

It is a temptation to seize upon the last two or three chapters of *Not Only Peace*, which are very congenial to me, and pass by the rest. But Alan Booth has taken great care, before he makes his conclusions, to discuss many topics: "Why Wars?"; "The Dangers of Moralizing"; "Christianity and Power"; and "Progressive' Government." And that he does so is one of the strong points of the book. Later chapters are entitled, "The Realistic Hope"; "Institutions of Peace"; and "True Religion in the Political Realm."

Particularly interesting to me was his discussion of "ideologies" and the United Nations' function as a forum and a market place. I wish the question of Christian pacifism had been dealt with more directly. One quotation, from the final chapter: ". . . It is therefore one of the great functions of true religion in the political realm to present at every point a determined challenge to all absolutising of political philosophizing and programmes . . . and . . . to pursue what is good in what is . . . always incomplete. . . ." The author also insists, briefly but firmly, that corporate worship has a great deal more than marginal importance in the "struggle of mankind to avoid the nuclear holocaust."

I had to read with concentration, but any informed Christian will find here many stimulating ideas if he is concerned with the problems of war and peace. And every Christian ought to be deeply concerned.

HOPE DRAKE BRONAUGH  
Episcopal Peace Fellowship  
Waco, Texas

✦ ✦ ✦ ✦

**A FELLOWSHIP OF DISCONTENT.** By Hans J. Hillerbrand. Harper & Row. Pp. xiv, 176. \$6.

Thomas Muntzer, follower, overtaker, and radical critic of Luther, has been adopted by the young Communists of East Germany as a kind of national patron foreshadowing the "peoples' revolution" in his support of the sixteenth-century peasants' revolt. There is little in his writings and nothing in the story of his life to suggest that his address to the present East German government would be much different from his denunciations of the princes of his time.

Sebastian Franck quietly went a very different way. Since he believed that no earthly form of religion, Christian or heathen, could bring him into the invisible Church which was his only home, sixteenth-century Germany was to him a place of native exile. He touched almost every field open to a writer—

*Continued on page 23*

"As a physician who believes in the dynamics and reality of spiritual healing, I recommend this book to all who are interested in this aspect of the Church's ministry. And all of us should be."

Roger Dean White, M.D.  
The Mayo Clinic

## WHERE THERE'S SMOKE

*The Mystery of Christian Healing*

By Emily Gardiner Neal

Cloth, \$5.75

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# The Living Church

For 88 Years,  
Its Worship, Witness, and Welfare

July 16, 1967  
Trinity VIII

## NORTHERN CALIFORNIA

### McNair Elected

The Suffragan Bishop-elect of Northern California is the Rev. Edward McNair, rector of the Church of the Incarnation, Santa Rosa, California, since 1965. The election, which was held during a specially called convention June 21st, came on the sixth ballot. Dr. McNair has accepted.

Dr. McNair, 54, has been elected five times a deputy to General Convention, twice in the Diocese of Los Angeles and three times (including 1967) in the Diocese of Northern California. He has served also in numerous other positions of diocesan leadership.

He and his wife, Ann, have five children and four grandchildren.

### 10th Anniversary Fete

On June 17th, the Rt. Rev. Clarence R. Haden, Bishop of Northern California, celebrated the tenth anniversary of his consecration at a Festival Eucharist in Trinity Cathedral, Sacramento. In the evening he was guest of honor at a dinner at which the Presiding Bishop, the Rt. Rev. John E. Hines, was the speaker. Master of ceremonies was the Very Rev. C. Julian Bartlett, dean of Grace Cathedral, San Francisco.

## MICHIGAN

### Bishop's Committee Acts in Police Strike

During the recent prolonged strike of Detroit's police officers, the Rev. Hubert G. Locke, a Church of Christ minister and administrative assistant to the Police Commissioner of Detroit, suggested that the Bishop's Committee (Citizens Committee for Equal Opportunity), formed



Dr. McNair: Suffragan-Elect

by the Rt. Rev. Richard S. Emrich, Bishop of Michigan, in 1963, might intervene and serve as a catalyst in securing an agreement between parties.

Bishop Emrich accepted Mr. Locke's suggestion, and together they arranged for a breakfast meeting of the Bishop's Committee members. The bishop outlined the problems, discussion followed, and a five-man committee was formed. Chairman is Richard E. Cross, former board chairman of American Motors Corporation and member of Michigan's Civil Rights Commission. He is the only one of the five who is not also a member of the CCEO subcommittee on police-community relations. Other members are: George Bushnell, attorney; Edward Cushman, executive vice president of Wayne State University; the Rev. Paul P. Harbrecht, dean of the University of Detroit Law School; and the Rev. James C. Chambers, pastor of St. John's Presbyterian Church.

These men spent a morning with Mayor Jerome Cavanagh, who welcomed their intervention. A tentative back-to-work agreement was drawn up with the mayor providing a 10-day cooling off period. The committee then spent the afternoon with the Detroit Police Officers Association president Carl Parsell, and his attorney, ironing out the agreement.

The agreement had no single author. It promised a just resolution to what committee members regarded as a "crisis situation." The Citizens Committee for Equal Opportunity has supported increases in police pay.

## PROVINCES

### "Renewal '67"

"Renewal '67" was the theme of the Province III (Washington) meetings held at Hood College, Frederick, Md., June 11-17. The program was planned for five separate institutes of study: parish planning, Church music, ministry to and of youth, children's work, and ministry in daily life.

The Rev. Bradford Minturn, executive director of Chesapeake Foundation, an ecumenical project in governmental and industrial life for the Washington, D. C. area, was the resource theologian. His series of sermons at the mid-day Choral Eucharists was on the theme "theology for the outside." Reinforcing his material that encompassed the five institutes of study were evening dialogues with conference participants. Part of the institute on ministry in daily life was an afternoon Churchwomen's workshop that included preparation for those attending the triennial in September.

Dean of "Renewal '67," was the Rev. A. M. MacMillan, Sharon, Pa., and assistant dean, the Rev. Canon J. G. Birney, Wilmington, Del. The Rt. Rev. S. B. Chilton, Suffragan Bishop of Virginia, was president of the conference, and the Rt. Rev. Paul Moore, Jr., Suffragan Bishop of Washington, vice president.

## NEWARK

### Tour of Elderly Housing Facilities

Last month more than 150 persons took advantage of the caravan tour of Newark's diocesan housing projects for the aging. Sponsored by a committee within the department of Christian social

### Northern California Election

Ballot number:	1.		2.		3.		4.		5.		6.	
	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.
Kenneth W. Cary	7	25	2	1								
Rudolph Devik	15	54	15	79	10	84	11	75	10	41	28	108
J. Ogden Hoffman	12	57	18	60	26	59	28	63	27	78		(withdrew)
Eric W. Jackson	4	8	2	7		(withdrew)						
Edward McNair	21	58	28	78	31	82	29	91	31	109	37	116
John C. Mott	2	11	1	3		1						
Kenneth B. Samuelson	7	23	2	6		(withdrew)						
John Upsher Smith		1	0	0		(withdrew)						
<b>Total Cast</b>	<b>68</b>	<b>237</b>	<b>68</b>	<b>234</b>	<b>67</b>	<b>226</b>	<b>68</b>	<b>229</b>	<b>68</b>	<b>228</b>	<b>67</b>	<b>225</b>
<b>Necessary to elect</b>	<b>35</b>	<b>119</b>	<b>35</b>	<b>118</b>	<b>34</b>	<b>114</b>	<b>35</b>	<b>115</b>	<b>35</b>	<b>115</b>	<b>34</b>	<b>113</b>



relations, chartered buses carrying the tourists arrived at Heath Village, in Hackettstown, for a visit and buffet luncheon. There the residents guided the guests through the nursing facilities, central rooms, and model apartments. The village can accommodate 200 residents. Short talks were given by the Rev. Canon Benedict Hanson, chairman of the department of Christian social relations of the Diocese of Newark; the Rev. Carl E. Nelson, chairman of the diocesan committee on aging; and the Rev. Clarence W. Sickles, executive director of Heath Village.

The caravan then visited the House of the Good Shepherd, also in Hackettstown, but located along the Musconetcong River adjacent to Stephen's State Park. The house was formerly located in Orange, N. J., for many years and moved to Hackettstown in 1966. An existing housing community was purchased and a main building containing central facilities, nursing units, and apartments was constructed. About 100 residents can be accommodated here. As was done at the village, residents of the House gave a personally conducted tour following which refreshments were served. Mr. William Kelly, director of the house, spoke briefly to the guests.

By having the two residences in the same community, diocesan people are able to study the facilities offered by the diocese for persons in the transition period prior to retirement, as well as services for older persons. The caravan tour is believed to have given the visitors the "feel" of a community for the aging in a way which no brochure can provide.

#### WASHINGTON

### Christmas Stamp at Issue

Suit was filed June 20th in Washington, D. C., against Postmaster General Lawrence O'Brien to prevent the issuance by the U. S. Post Office Department of the 1967 Madonna, Child, and Missal stamp for use in the Christmas season. Plaintiffs in the case are the Americans United for Separation of Church and State and several of the organization's top executives including executive director Glenn L. Archer and associate director C. Stanley Lowell.

The stamp would be the same as the 1966 stamp but almost twice as large. Americans United and several other organizations protested the stamp last year on the grounds that the figures as portrayed on the stamp are symbolic of the Roman Catholic Church. Mr. O'Brien's office at the time replied to the protests that issuance of such a stamp is not an infringement on any person's religious liberty since no one is forced to purchase or use it.

Mr. Gaston D. Cogdell, director of organization for Americans United, prepared a study of the matter of politics,

religion, and the post office, pointing out that up to the time of the Kennedy-Johnson administrations, all requests for issues commemorating the anniversary of various religious organizations were "emphatically rejected by the Post Office department on the grounds such stamps would be in violation of the Post Office's own standards." Article V of the U. S. Post Office Department's standards governing the issuance of United States commemorative postage stamps states: "Commemorative postage stamps shall not be issued to honor fraternal, political, or religious organizations. . . ."

The suit seeks three specific actions from the courts: a temporary restraining order preventing the expenditure of funds for the stamp until the question is finally settled; injunctive relief restraining the purchase of supplies for printing the stamp; and a declaratory judgment ruling the issuance of the stamp unlawful and unconstitutional.

#### EXECUTIVE COUNCIL

### Budget Discussed

Meeting in open sessions over a three-day period, the Joint Committee on Program and Budget of the Executive Council began the second step of the process by which the Church will determine its national program for 1968-70. The committee is chaired by the Rt. Rev. Frederick J. Warnecke, Bishop of Bethlehem, and is composed of 6 bishops, 6 priests, and 11 laymen representing 23 dioceses.

At this meeting the committee addressed itself to the Proposed General Church Program with Supporting Budget which had been planned by the Executive Council in the first step of the process. This budget was the result of a new planning process now being used for the first time. In this procedure, the Church's leaders project a series of long-range goals, then funds are allotted for the tasks to be done in fulfilling these goals, in contrast to the old method of preparing a budget on a line-by-line scheme on estimates submitted by various units of the Council.

### The LC Family

*There's nothing like a good operation to lose weight, to gain friends, to catch up on your reading, and to learn how well they do without you at the office. I am now back on the job, none the worse for my recent surgery. The prognosis is entirely favorable, and "all systems are go." I have received hundreds of greetings and assurances of prayers from readers of the LC, far too many to acknowledge individually. I can't tell you how much they helped. So, thanks to you all from the bottom of my heart.*

CARROLL E. SIMCOX  
Editor

Because of the newness of this process, and the resulting budget, the Joint Committee's first task was to decide how to deal with it. It decided to accept, temporarily, the form of the present budget and to organize into several sub-committees: strategy, priorities, finance, criteria for evaluation, and ecumenical programs.

After a presentation from the Executive Council similar to those now being given to deputies to the General Convention, the committee questioned the Rt. Rev. John E. Hines, Presiding Bishop, and Warren H. Turner, second vice president of the Council. This questioning indicated that the committee is specially concerned about two matters: first, the language used in the presentation, which it regarded as too complex and obscure; and secondly, the amount of money asked by the budget, which it felt is too high. The proposed total for 1968 is \$17,560,697, which would be an increase of almost 30 percent over 1967.

The committee then heard presentations by several groups whose workings are financed out of the general Church budget.

The third and final step in the work of the committee will be taken during the week prior to General Convention in Seattle. Its sessions at that time, which will be generally open, will be held at the Olympic Hotel, beginning at 9 A.M. on September 11th.

#### LONG ISLAND

### Haitian Ordained

Following his ordination in exile, a young Haitian priest celebrated his first Mass in St. Thomas' Church, Bellerose, N. Y. The Rev. Fritz Bazin of Haiti had been ordained earlier by the Rt. Rev. C. Alfred Voegeli at St. Peter's, Port Chester, N. Y. Fr. Bazin studied at the Episcopal Seminary of the Caribbean in Puerto Rico and will now serve a mission church near Port-au-Prince, Haiti.

The ordination was held in the United States since Bishop Voegeli was exiled from Haiti when he refused the government's demand that the Episcopal Church in Haiti become involved in political intrigue.

#### ORTHODOX

### Guarantee Status of Shrines

The Standing Conference of Orthodox Bishops in the Americas has called unanimously for an "internationally guaranteed status" to shrines of all faiths in the Holy Land, "irrespective of the results of present efforts for a political settlement." The Conference also voted to establish a special Holy Land Refugee Fund. It urged Archbishop Iakovos, Greek Orthodox Primate of North and South America, to "take all necessary steps . . . to defend and to preserve the



traditional and inalienable rights of the Greek Orthodox Patriarchate of Jerusalem."

Eleven Orthodox Churches with a total constituency of six-million persons are represented in the standing conference.

## CALIFORNIA

### The Bishop Explains

The Bishop of California is not opposed to the hopes and purposes of the Consultation on Church Union. On the contrary, he is impatient only with the slowness with which it proceeds. The Rt. Rev. Kilmer Myers made this evident in a letter to the clergy in the diocese, clarifying his reference to the consultation during his sermon of June 4th in which he called upon all Anglicans and Protestants to look to the pope as the leader of Western Christendom in spiritual matters. [L.C., June 18th.]

Reaction to his sermon "was immediate" the bishop wrote, adding that his sermon had been prepared in "this hope." His correspondence includes many letters which are taking his call for dialogue "seriously . . . around this controversial issue." I grow "impatient with the slowness with which the consultation proceeds," he wrote in part. "Let us pray that the consultation will not get bogged down in the will of man—the cause of the present disunity—but, rather, that it will open itself to the fresh words of the Spirit who alone may move us men into creative forms of unity."

He also expressed the prayerful hope that the consultation will refuse to allow the "canonists" of the various ecclesiastical traditions involved to "stall its holy effort." He said, "These hopes may be understood in the light of the sermon which the Holy Spirit prompted me to preach. In it I was saying, let us get to the heart of the matter. Let us move toward the central thing that divides us—even by the pope's own admission—the pope himself."

### Insult? No Insult!

"The Council of the Diocese of California has insulted the members of the Episcopal Commission on Homosexuality long enough," said four members of the commission. In a statement released by the Rev. Robert Cromey, it is reported

that "the council indicated that a 'competent and professional committee' would be appointed by Bishop Myers to prepare a 'well-reasoned report' examining the problems of sexuality in general and homosexuality in particular."

In addition to Fr. Cromey, other commission members making the statement included: Mrs. Gloria Cooke, chairman of the commission on homosexuality; Miss Del Martin, Daughters of Bilitis; and Mrs. Ann Bullwinkle, former social relations chairman of the diocesan Churchwomen. There are 11 other members.

"The professional competence of these people (the commission) stands by itself. To imply otherwise is insulting and irresponsible to men and women who have voluntarily spent hours doing what the bishop and council appointed them to do," said the four members. "After a year's work on a report, the commission invited the 35 members of (diocesan) council to an all-day meeting and orientation to the findings; only five came. Council passed some of the commission's recommendations but failed to set up a committee to implement their own resolutions. The bishop then said he would appoint another Episcopal committee which will not have official diocesan backing and can be discounted at any time.

"The results of the council's action and recent statements are the following: 1) the work of the commission on homosexuality has been repudiated; 2) council has given in to fear and pressure from conservative clergy and laity who do not want the Church to be involved in ambiguous areas of mission and ministry to outcasts of our society; 3) council has been irresponsible in its pastoral ministry to homosexuals to the enormous confusion of our time and its relationship to the members of the commission and its report; 4) requests for money from the Executive Council for the council on religion and the homosexual have now been held up."

#### Diocesan Reply

In reply to the above complaint, Howard Freeman, canon to the ordinary of the Diocese of California, stated: "Fr. Cromey's assertion is sheer nonsense, and I cannot escape the conviction that he knows it to be such, and that once more he is speaking for what he believes will be public effect rather than to the real issues. The diocesan council in no sense repudiated the work of the commission on human sexuality whose work it regards as a contribution of great significance and importance and which, in time, surely will have a great deal to do with the development in this diocese of a logical and sensible approach to the ministry to the homosexual.

"All that Bishop Myers has done is to announce that, as a complement to the commission's fine work and the council's

resolution supporting the principle of ministering to the homophile community, he plans to ask the expert consultative help of a small group of theologians on the theological aspects of the problem of homosexuality and the Church's responsibility in this area. This is the same group which advises him from time to time on theological implications of many problems confronting the Church today. This action in no sense repudiates the commission or minimizes the fine results of its hard, patient study in this field. And it certainly involves no 'insult' to the commission and its members—by either the bishop or council.

"It is distressing to have a priest of the Church make such problems a public issue rather than come to the doors always open to him—those of the bishop's office and the meeting room of the diocesan council. However, Fr. Cromey has a long history of seeking opportunities to be offended by his Church, and in this instance he seems again to have demonstrated his preference for public controversy to peaceful settlement of honest differences when they arise."

## SEMINARIES

### ETS-SW Board Reorganization

Trustees of the Episcopal Theological Seminary of the Southwest have been reduced in number from 75 to 15. A smaller board is believed to be better able to help the seminary meet its needs. Chairman is the Rt. Rev. J. Milton Richardson, Bishop of Texas.

The reorganization plan of the board was proposed by the retiring board chairman, the Rt. Rev. Everett H. Jones, Bishop of West Texas. Under it, there are now 10 members from the Diocese of Texas and one each from the five other owning dioceses, New Mexico and Southwest Texas, West Texas, Northwest Texas, Arkansas, and Oklahoma.

The seminary is in Austin which is in the Diocese of Texas.

## ORGANIZATIONS

### Plans for the D. of K.

September 10-16 are the dates for the Triennial Convention of the Order of the Daughters of the King. The national meeting will be held in Seattle just prior to General Convention. Some of the women who are delegates to the Triennial meeting of the Churchwomen also will serve as their D. of K. chapter's delegates and alternates.

The opening Eucharist at St. Mark's Cathedral will be held on Sunday afternoon with the Rt. Rev. Ivol Ira Curtis, Bishop of Olympia, officiating. Morning and afternoon sessions, luncheons, and the official banquet will be at the Benjamin Franklin Hotel. New officers will be installed at a special service on Friday





evening, at Trinity Church, with the newly-named national chaplain officiating. An all-day boat trip to Victoria, B. C., has been arranged for Saturday, September 16th.

## ALBANY

### Laymen and Evangelism

The Presiding Bishop, the Rt. Rev. John Hines, was the keynote speaker at a dinner meeting of some 600 Churchmen in the Diocese of Albany. Speaking on evangelism and the laity, Bishop Hines termed the laity "the hinge" on which the ministry of the Church swings. He also stressed the need for greater theological literacy. "The clergy cannot—though they may wish to—change the world by their commitment and prophetic ministry. The great life of the Church is by and through its laity," the bishop said.

The dinner, a part of the Second Centennial program, was held in the Circle Inn, Latham, N. Y., where in 1956 the original men's organization of the diocese was formed, at a similar meeting of 700 men. The Rt. Rev. Allen W. Brown, Bishop of Albany, said of the Second Century commitment cards at each man's place, and of the particular item dealing with bringing another to Christ, "These are not just place cards. Don't sign a card unless you mean it."

A show of hands indicated that about half of the men present had attended the 1956 dinner also. Present from the greatest distance was Mr. William Wentworth of California who had attended the original meeting.

## NORTH CAROLINA

### Church Tax Exemptions Questioned

The tax supervisor in Greensboro, N. C., has announced plans to investigate the whole structure of Church tax exemptions in Guilford County. Mr. C. R. Brooks said that there seem to be many parcels of property in the county owned by Churches which have been exempted from taxes without basis of law. He also said that there is no evidence that any Church has deliberately violated the law.

The legal right of a Church to have exempted from taxation property from which it obtains rental income or which is held for investment or future use is not covered by the North Carolina Constitution or any state law.

## CONVENTIONS

### NW Texas: April 28-30

The ninth annual council of the Diocese of Northwest Texas met at St. Andrew's Church, Amarillo. Dr. Clifford P. Morehouse, president of the House of Deputies, spoke at the council banquet.

The council adopted a 1968 budget of

\$213,461, an increase of \$4,490 over the 1967 budget.

Resolutions were passed calling for: abolition of exemption of clergy and seminarians from military service; establishment of minimal standards of instruction for adult confirmands; special study of the role of women in the Church; a diocesan fund for a continuing education program for clergy; a diocesan fund for Church promotion within the diocese in 1968.

The construction of leaders' quarters at the diocesan conference center in Amarillo was approved. The council memorialized General Convention to allow the several dioceses to make their own allocations of the Lenten Missionary Offering. A resolution to pay the balance of an MRI commitment to the companion Diocese of Willochra in South Australia, from the unexpended treasurer's balance of 1966, was defeated.

Mr. Fancher Upshaw, Sr., of St. Peter's, Amarillo, who has served as diocesan treasurer for 37 years, was honored by the council upon his retirement. He is succeeded in this office by his son, Fancher Upshaw, Jr.

### North Dakota: May 12-13

Opening with Evensong, the 83d annual convocation of the District of North Dakota met in St. Peter's, Williston. The Rt. Rev. George Masuda, Bishop of North Dakota, presided. In his charge to convention he said that our Puritan heritage has robbed us of joy in worship and that "much present-day worship is dull and dreary with the singing weak and weary." He asked for bold advances in attitude and form without discarding tradition and dignity.

The Bishop of South Dakota, the Rt. Rev. Conrad Gesner, the convention dinner speaker, said that the Church in the Dakotas is small in numbers, which increases the responsibility of our Church "to add to the community a greatness of the convictions of the people of the Episcopal Church."

Speaking at a luncheon meeting, the Very Rev. Harry Vere, dean of Gethsemane Cathedral, Fargo, and a member of the general board of the National Council of Churches, spoke of the work of the council and the misunderstandings of the operation of the council that are current in the thinking of some people.

After much debate a favorable resolution on the seating of women as General Convention deputies was adopted. Convocation also requested General Convention: to give the meeting dates of standing committees of the convention body; to furnish a more effective method of proportionate representation giving the Church a more wieldy legislative body; and to authorize the trial use of the Liturgy of the Lord's Supper as set forth in Prayer Book Studies XVII.

Convocation also approved the sup-

port in Congress of open housing as pending in 1967 civil rights action.

Support to the extent of \$4,000 was approved for work in St. Luke's, Belem, Brazil. This is the second year of support from North Dakota Episcopalians.

### Rhode Island: May 6

Meeting in a six-hour session, delegates attending the 177th annual convention of the Diocese of Rhode Island passed resolutions on the anti-poverty program, de facto segregation, and fair housing that do little more than reaffirm the direction of previous resolutions on these same topics. But they do "provide a platform" upon which the bishop, the Rt. Rev. John S. Higgins, and other diocesan officials can stand, and they confer a mandate upon the newly formed department of urban affairs to work actively in these areas for realization of justice and freedom.

One reporter said that in electing a Negro to the diocesan council, the delegates had at last recognized the fact that decisions on social issues cannot any longer be dictated by any one class or race.

Problems of the use of parish resources, deployment of clergy, and redundant parishes were committed to the planning and study commission for review and recommendation. The convention also:

(✓) Memorialized General Convention to reshape its structure to permit the seating of women as deputies;

(✓) Commended the COCU *Principles* for study by parishes and missions, with special emphasis on the areas of the creeds, the ministry, and the sacraments;

(✓) Commended the bishop for his leadership in greater latitude in admission to Holy Communion;

(✓) Approved a convention budget of \$80,000 (increased by action from the floor by \$2,000); and

(✓) Approved a quota budget of over \$335,000, about half of which will go to the National Church.

During the convention, the Rev. Birbal Haldar, priest of the Diocese of Dacca, presented a water-color painting to Bishop Higgins. The painting, a gift from the people of Pakistan, is of a typical scene in East Pakistan. Fr. Haldar is spending







nine months in Rhode Island as a part of the diocesan MRI program. He also led the convention in three prayers said in Pakistani.

### Long Island: May 16

The 100th annual convention of the Diocese of Long Island, meeting in Cathedral House, Garden City, N. Y., made it possible for women to serve as delegates. The action substituted the term "laity" for "laymen," thereby enabling 10 women to represent their parishes or missions to this convention.

A total of ten, men and women, received the diocesan distinguished service crosses. The recipients received the awards from the Rt. Rev. Jonathan Sherman, Bishop of Long Island, in the presence of more than 600 clergy and lay delegates. Seven laymen received certificates of merit from the bishop in recognition of their 25 years of service as vestrymen in local parishes.

It was announced that St. John's Hospital, Smithtown, which opened for patients in September 1966, is operating at full capacity with 161 beds including the intensive care unit.

Bishop Sherman in his address to convention spoke of areas of our contemporary society in which the Church must bear its witness. In the matters of civil rights and clergy placement, he again urged the people to consider the priest and his merits for a particular place without regard to his color. He also urged clergy to promote companion relationships between parishes and missions as a means of breaking down barriers of race and color.

Regarding the *Principles of Church Union* and a possible decision concerning them that General Convention might make, the bishop feels that the ultimatum is premature. The "rank and file of Church membership has not been sufficiently enlightened on the issues." Referring to their own diocesan committee on relations with Catholic-Orthodox-Protestant Churches, he said it was reported that there was a "certain lack of specific detail in the *Principles of Church Union* which makes them difficult to analyze."



He also asked the people to refrain from invective over the Vietnam issues. "By sustained effort, make reason dominant over passion. When we have clarified our goals, then we can debate with an unusual degree of care and calmness the means to be adapted to the ends."

### Rochester: May 18

Adoption of a resolution supporting abortion law reform was one of the major acts of business at the convention of the Diocese of Rochester. Meeting in Christ Church Cathedral, Rochester, delegates voted for reform that includes termination of the pregnancy, with proper safeguards against abuse, where it has been clearly established that the physical or mental health of the mother is seriously threatened; where there is substantial reason to believe that the child would be born badly deformed in mind or body; or where the pregnancy is a result of rape or incest.

Two other resolutions adopted concern a canonical change to permit women to serve as deputies to General Convention, and permission for laymen to assist in distribution of the elements in Holy Communion.

The Rt. Rev. George W. Barrett, Bishop of Rochester, in addressing the delegates spoke of the several revolutions going on today: social, liturgical, and theological. He also spoke of the changes within the structure of the diocese with no numerical increase in staff.

The continuing support of FIGHT (Faith, Integration, God, Honor — Today) for the third year was subject for another resolution. A thorough study of the organization [L.C., May 14th] which the bishop had ordered was circulated throughout the diocese before the convention so that delegates could review the work the diocese had been supporting for the past two years, and could vote on a third year of support. A motion to include a \$5,000 donation to FIGHT in the diocesan program budget was defeated by a substitute amendment calling for individual mission and parish support. The first motion reflected support of the diocesan FIGHT study committee which called for continued support for the third and final year.

Mrs. Harper Sibley, well known Churchwoman and president of the Rochester Area Council of Churches, was honored as Layman of the Year. This was the first time for this award in the diocese. The Rev. Dr. Frank Fisher, retired rector of St. Mark's and St. John's Church, Rochester, was presented with a Jerusalem Bible upon completion of 12 years as president of the standing committee.

### Erie: May 19-20

In his address to the 57th annual convention of the Diocese of Erie, meeting at Thiel College, Greenville, Pa., the Rt. Rev. William Crittenden, diocesan, made

a plea that Christians express their deep concern for the people in Vietnam by actively supporting Christian Vietnamese Service through the Protestant Churches in Vietnam. The service provides hospitals, clinics, and social services through approximately 100 American volunteers — doctors, nurses, agriculturists, social service workers, and others.

Delegates approved a resolution on the Consultation on Church Union, memorializing General Convention to instruct its Joint Commission on Ecumenical Relations to continue its participation in COCU, and to assure the commission that the Church "stands ready to receive continuing progress reports on the consultations leading to a program of study and prayerful consideration, on the parish, diocesan, and national levels, of a plan of union."

Other resolutions approved dealt with mission clergy salary increases and family planning.

### Maryland: May 19-20

The parishes of the Diocese of Maryland have been asked to bear the cost of new term life insurance and major medical coverage for clergy. The clergy in turn will bear the cost of the policies for their families. This action was taken during the 183d annual convention of the diocese that met in the Cathedral Church of the Incarnation, Baltimore.

An operating budget of \$706,859 for 1967 was adopted. A program to cost \$815,899 for 1968 also was adopted.

In other action taken: the 6 months' residence requirement for clergy before being eligible to vote in convention was removed; the convention adopted the first reading of a constitutional change to provide for rotation of members of the standing committee; and approved the calling of a special convention in the fall of 1968 in order to adopt the operating budget of the diocese in advance of its effective date. Admitted to union with convention was Epiphany Church, Dulaney Valley; and permission was granted to Holy Trinity, Baltimore, and St. Margaret's, Coventry, to form separate congregations. Permission was given to women in these churches to vote in congregational meetings and to serve on their vestries.

The delegates also approved the changing of the convention date to the fall season, and the distribution of the program for each ensuing calendar year to the parishes and missions not later than the beginning of Lent each year. In turn the churches must make their commitments to that program to the diocese no later than July 1st. The program then will be made into a balanced budget for presentation to convention.

In a resolution on COCU the convention recommended: "Lest these explorations (COCU) lead to an isolated national Church separated from the An-



glican Communion . . . the Joint Commission on Ecumenical Relations . . . prepare for Lambeth Conference for 1968, a request asking Lambeth to form a joint world-wide Anglican-Protestant commission and a joint world-wide Anglican-Orthodox commission similar to the Anglican-Roman Catholic joint preparatory commission, whose task it would be to unify all the Anglican, Protestant, Roman Catholic, and Orthodox consultations around the world, so that when we do unite, the result will be a Church in communion with the See of Canterbury—One, Holy, Catholic, and Apostolic.”

## Western Massachusetts: May 19-20

The convention of the Diocese of Western Massachusetts was held in Christ Church Cathedral, Springfield, combining business with pleasure. The 150th birthday of the cathedral was celebrated at the convention dinner where, in addition to the diocesan, the Rt. Rev. Robert M. Hatch, and Mrs. Hatch, dinner guests included the retired bishop of the diocese, the Rt. Rev. W. Appleton Lawrence and Mrs. Lawrence. Dinner speaker was the Very Rev. Samuel J. Wylie, Dean of General Seminary. Christ Church Cathedral had its beginning in a storeroom of the Springfield Armory in May 1817, after the commandant of the armory obtained permission from the government to use the facilities.

In his convention address, Bishop Hatch called for an additional staff person to be assistant to the bishop for program. He also urged an ecumenical approach to work in areas of urban ministry and homes for the aged, wherever possible, saying that “our Church is not big enough to do it alone.”

Convention voted a record budget for 1968 of \$660,751, the largest single increase to cover the expected increases in the national and world program, plus a substantial amount for MRI. The companion diocese is North Dakota.

Tributes were paid to the Very Rev. Merritt F. Williams, dean of the cathedral for the past 18 years. He plans to retire September 1st.

## Harrisburg: May 26-27

The 63rd Annual Convention of the Diocese of Harrisburg met in St. Stephen's Cathedral, Harrisburg, and approved budgets totaling \$325,256 for the year 1968. During the opening service the Rt. Rev. Dean T. Stevenson, Bishop of Harrisburg, was installed in the cathedral as fourth bishop of the diocese.

In his annual message Bishop Stevenson urged the diocese to begin a year-long study of parish and diocesan needs and goals. He called convention to a day of prayer and fasting on June 16th. This will be followed on Sunday, June 18th, by an

offering which will go to the Presiding Bishop for the World Relief Fund.

The convention accepted the principle that the diocese will give to others at least as much as they keep and spend on themselves.

## AROUND THE CHURCH

**The Episcopal Theological Seminary in Kentucky was host to neighboring seminaries** April 28-30 at the Cathedral Domain located in the mountains of Lee County. Participating were Episcopal, Roman Catholic, Methodist, Disciples of Christ, and Baptist seminarians. The Rev. Dr. Carroll Simcox, editor of *THE LIVING CHURCH*, was the speaker at the conference arranged by Harry Mayer, a middler at the Episcopal seminary.

In a talk at Grace Church, New York City, the Rt. Rev. **Richard A. Reeves, former Bishop of Johannesburg, spoke of his fact-finding visit to Hanoi and his visit with Ho Chi Minh.** With the bishop on that trip were a Presbyterian minister and a rabbi. Bishop Reeves, deported from South Africa in 1960 because of his stand against apartheid, is rector of St. Michael's, Lewes, Sussex, England, and assistant to the Bishop of Chichester. His talk at Grace Church was sponsored by the Christian social relations department of the Diocese of New York.

**All of the clergy and their families of the Diocese of Dallas were invited to attend the 90th anniversary service and reception held by parishioners of the Church of the Good Shepherd, Terrell, Texas.** The Bishop of Dallas, the Rt. Rev. C. Avery Mason, made his annual visitation at the morning service.

**Another group — office workers — has been added to the growing list of seminars sponsored by the Churchmen of the Diocese of Chicago.** Doctors, lawyers, engineers, teachers, managers, salesmen, and most recently office workers, have met to discuss the problems of being Christians in the business world.

Construction has begun on the **second dormitory for San Miguel School, San Diego, Calif.,** that will double the boarding capacity. The school has a 47-acre campus overlooking Mission Valley.

For the sixth year **St. Luke's Church, Madison, Wis., sponsored an art exhibit and sale.** Paintings, graphics, pottery, wood carvings, metals, and jewelry were displayed at the church. Two special attractions were the works of free-form tables and bowls, and the almost-lost art of *Scherenschnitte*. Most of the artists represented live in Wisconsin.

On a recent Sunday **the university students of the Cathedral Church of the Holy Trinity, Paris, participated in a Folk Mass with a special intention for peace and for the student community.**

The service, American in music and bilingual in expression, was attended by French and English-speaking Anglicans, Roman Catholics, and Protestants.

Fifty members of the **Southern Methodist University chapter of Phi Delta Theta staged their own version of a dig-in** April 22d by spending the entire day working on the grounds of St. Augustine Mission, West Dallas, Texas, cleaning out the old and planting new flower beds and trees. Capt. Charlie Smith, Church Army, who is in charge of the mission, thinks the improvement will encourage area youngsters to take advantage of the mission's many services. The day school has 75 pupils and four teachers, and the mission has 95 members.

**Emmanuel Church, Bristol, in the Diocese of Southwestern Virginia, recently suffered a very blue Monday.** The roof developed a bad leak, pouring water into the basement and back of the nave, caus-



ing extensive damage; the staff discovered that burglars had struck the night before, not taking much but causing some damage; and two members of the staff were home ill that day.

The Rev. **John Bright, Ph.D.,** the Cyrus McCormick professor of Hebrew at Union Seminary, **gave three addresses on “Authority of the Old Testament: The place of the Old Testament in Holy Scripture and in the preaching of the Church,” at the spring clergy conference of the Diocese of Virginia.** The Rev. Charles A. Perry of Charlottesville also lectured, speaking on new developments in theology.

Word has been received that **the successor to Chancellor Masatoshi Maysushita at Rikkyo University, Tokyo,** has been chosen. **Kiyoshi Osuga,** dean of the school of general education at Rikkyo (St. Paul's) was selected from a field of several educators and/or priests to head the university in Tokyo.

**Mrs. Frank Ogle,** president of the Women's Auxiliary of the Diocese of Jamaica, **addressed the annual meeting of the Churchwomen of Jamaica's companion diocese, South Florida,** meeting in

*Continued on page 25*



Mindful of the demands placed upon us as Christians in a world torn by hate, separateness, and the struggle for new life and meaning:

## What is women's work?

## What are its goals and objectives?

## What structures does it need?

In the summer of 1967 Episcopalians are preparing for the Sixty-second General Convention of the Church which will convene in Seattle in September. But the focus of attention of some 500 women, officially elected delegates from every diocese and missionary district, as well as of hundreds of other women visitors, is directed toward the thirty-second Triennial Meeting of the Women of the Church. The Triennial Meeting of the Churchwomen will run concurrently with General Convention, but for a shorter period, September 17 to 23 inclusive. The Opera House, most glamorous of all buildings in the Seattle Center, will be the locale of the meeting.

Changing patterns in the work of Churchwomen have been obvious for several years, and 1967 may well prove to be a year of decision in aim and organization. Three years ago they discussed seriously ways "to help the Women of the Church recognize how God is working in His changing world of today; to understand the roles and opportunities of women in Church and society; and to learn to respond to the demands God is placing upon us." From those discussions evolved the resolutions which form the basis for the stated purpose of the Thirty-second Triennial Meeting:

"Mindful of the demands placed upon us

as Christians in a world torn by hate, separateness, and the struggle for new life and meaning:

*What is 'women's work'?*  
*What are our goals and objectives?*  
*What structures do we need?"*

Critical analysis of women's work by women themselves has resulted in almost a rash of self-evaluation studies by diocesan boards as to the justification for their very existence. Never before has there been so much study of Women's work preceding a Triennial Meeting, or so much careful preparation and dissemination of information with suggested resource material. Triennial delegates in 1967 have an advantage of pre-meeting briefing for which their predecessors would have been grateful. May they profit by it.

The impetus for the stated purpose of the meeting results from two specific resolutions adopted by the Triennial Meeting of the Women of the Church in St. Louis in October 1964: first, regarding critical analysis of the organizational structure of Episcopal Churchwomen, and second, regarding full participation of lay persons in the life of the Church. The agenda, which appears less involved than heretofore, with fewer "extras," should result in a more efficient use of

time and energy with more constructive accomplishment.

As usual, Triennial delegates will march with the bishops and clerical and lay deputies in the procession preceding the opening service which will be held in the Seattle Center Coliseum on Sunday evening, September 17th. They also will participate in the Eucharist on Monday morning, September 18th. Other mornings of the week the Rev. Dr. Bennett Sims of Virginia Seminary will lead services of worship for the meeting. The presentation of the United Thank Offering, to many the peak of a Triennial Meeting, will be made at a Eucharist in the Coliseum on Wednesday evening, September 20th. This is a change from the traditional morning hour. The amount of the offering will be announced on Friday morning when the delegates, after previous study, will act upon the proposed list of grants.

Deliberation will begin on Monday afternoon with the report of the General Division of Women's Work of the Executive Council made by Miss Frances M. Young, executive director of the General Division. This will help to focus attention on the issues under consideration. On Tuesday morning the Hon. Z. K. Matthews, ambassador from Botswana to the United States and the United Nations,



will speak of the implications of the cultural and technological changes in the world today. The hard work of the meeting will be done in small discussion groups into which the delegates will be divided and which are the heart of the program. Findings will be summarized by Dr. Thomas Bennett II, director of graduate studies at George Williams College. The interpretation of these discussions surely will determine the future direction of women's work. Working sessions of the Triennial will not be interrupted, as formerly, to permit the women opportunity of attending joint sessions of General Convention. Instead, these joint sessions will be held three evenings: Monday, September 18th, Mutual Responsibility and Interdependence Presentation; Tuesday, September 19th, report of the Executive Council; and Wednesday, September 22d, report of the Program and Budget Committee, all of which are the concern of Churchwomen.

Although the work of the Triennial will be concluded on Saturday, September 23d, many women will want to remain in Seattle for the great ecumenical service on Sunday evening, September 24th, when the Archbishop of Canterbury will be the speaker. Moreover, those who stay a day or so longer will have a chance to visit the House of Bishops and the House of Deputies and see the governing body of the Church at work.

The Triennial Meeting of the Women of the Church has been for those privileged to participate a remarkable and invaluable experience. These values should be kept, but the time has come to decide just what is the purpose of the Triennial Meeting and whether it is worth continuing. What is the purpose of organized activity for women, and what structure is needed to carry out this purpose? The Triennial deals with only two legislative matters — allocation of the United Thank Offering, and certain elections. Eight members-at-large to the General Division of Women's Work of the Executive Council will be elected at this

# An Approach to the Women's Triennial

meeting, and six women will be *nominated* to the General Convention to be *elected* by that body to serve on the Executive Council. The relationship of the Triennial Meeting to the General Division of Women's Work of the Executive Council needs to be explored. Discussion does influence public opinion and resulting decisions. In so far as the Triennial Meeting supports or supplements the decisions of General Convention or of the Executive Council, Triennial decisions may be implemented by the General Division of Women's Work, but in case of conflict, either in substance or priority, decisions of General Convention or of the Executive Council prevail. In a word, the Triennial is not a legislative body. The major portion of its effort is devoted to education and the dissemination of information. Hence, the vital questions to confront delegates are "What is the purpose of the Triennial Meeting in this present world, and what kind of an organization, if any, is needed? Who should be delegates?"

Attendance at a Triennial Meeting is a privilege which imposes responsibility. It is hard work and the end result depends upon depth of preparation plus a willingness to share the experience with others. It can be a joyful time too. Never before has there been such thorough preparation for delegates; but for every-

one there is a wealth of information in Church periodicals as well as in the secular press.

Travel brochures usually carry a word of advice to prospective visitors. So, a hint or two in addition to the dedicated preparation and assiduous attention to the job: Welcome new contacts; they may become valued friends. Be ready with an open mind for new ideas—even surprises. Be comfortable; take simple clothes that won't wrinkle easily; remember the rain coat; take shoes that won't hurt. Standing and walking are a major chore at any convention, but a limp resulting from aching feet detracts from a charming appearance and may warp good judgment. Get plenty of rest and take time to assimilate what has been said. Fatigue clouds attention.

It is a great experience. Enjoy it.



Mrs. Douglas:  
for the L.C. to G.C.

**By Anne Douglas**  
Correspondent for  
The Living Church  
To the Women's Triennial







to giving my only coat to someone "who asks it," or even my "cloak also," I have definite instructions. But to give clothes which have been discarded, and to re-

By Lola M. Green  
Methodist Churchwoman

## So I'll Wear

A missionary friend gave me the idea. On furlough in England she once opened the back door to a woman who was gathering old clothes to sell. "Do you have any rummage, mum?" came the question. My friend drew herself up with all the dignity of the prewar English lady and answered, "I am sorry. I wear my rummage."

Every year as I read about the church rummage sale in the Sunday bulletin and on special posters and in the town gazette, I undergo a certain stiffening in the backbone. Then, when some well-dressed woman approaches me in a campaign to collect old clothes to the glory of God, I have to quell the urge to answer her in Mrs. William's words, "I am sorry. I wear my rummage." Now if it comes

quire some person who has not the means to buy new things to pay for them—that I have not been able to read into any code of Christian behavior.

To be sure the argument is advanced, and always most convincingly, that we are preserving and protecting the pride of the poor in that we do not give the things to them. We require them to pay only very small amounts—and the clothes are "as good as new." I bog down right there. If the clothes we sell at our rummage sales are as good as new, why are we no longer wearing them? I stumble, too, over the great joy we experience in counting up the considerable sum of money we make. A report of \$200 from the poor for clothes we think no longer fit for us to wear, invariably leaves us in

a holy glow as we sit together in our pretty dresses and hats and commend ourselves and one another on the fine way we have served the Lord. But a sidelight, so insistent that it leaves me blinking in some confusion, is the realization that not a single person has even been encouraged to come to our church and Sunday school as a result of the excellent bargain she made at our rummage sale. That sidelight has finally illuminated the truth. One simply does not wear rummage to St. Posh Parish.

Once I faced facts that far, a daring idea came to me. It is just a theory, I tell myself with some diffidence, but perhaps, with some slight adjustment of our Christian outlook, we could make it at least respectable for each of us to wear her

There are times when I feel the key words in our relations with others are "If only." "If only" we had more time; "If only" we had more money; "If only" we had more dedicated workers. The list could go on endlessly. But, we have to learn to face facts, work with what we've got, and proceed from where we are.

At the moment the world seems to be in a state of upheaval and confusion, and yet, if we look back into history, we see that every age had its uncertainties. Were you any less dead if overcome by bubonic plague instead of an atom bomb? People in every era can find excuses and reasons for not having faith in the future. For those who are not afraid of change and are going to be its master instead of its victim, looking forward can be exciting. Change or renewal in the Church can be very exciting if we are willing to help with planning, building, and growing.

What is the role of a woman in the Church today? Truthfully, who knows? With the exception of Holy Orders, women are free to serve wherever they are needed—everywhere from the choir, altar guild, Church school, and the parish

kitchen, to using executive talents in promotional material for the every-member canvass, board membership in a Church hospital or social work agency, and possibly as a member of a vestry. We are limited only by our own energy, imagination, and courage to try something new.

Now, what can we Churchwomen do as a parish women's organization? First of all we must ask that most vital of all questions: If we went out of existence, would we be missed? If the answer is

red tape? Do we readily accept new members and listen to their sometimes very good ways of doing things? In many instances it is far easier to become a member of Christ's flock than it is to be invited into the inner sanctum of the local parish women's organization. Do we set realistic goals and engage in good planning to attain them? Nothing brings people together faster than dedication to a common purpose. Are we well informed about the program of the whole

## QUESTIONS

no, we might just as well quit right now. If the answer is yes, then ask why. What are we doing that is important? How can we do it even better? Are we bogged down in Robert's-Rules-of-Order type of

Church, our dioceses, our parishes? Do we constantly review the changes that take place and convey them to others? With our mobile population, teaching is a constant process. Do we keep good,



own rummage rather than to sell it to support the growth of God's Kingdom. Instead of buying something new for ourselves we could wear the old garments

little, and have discovered a kind of magic about it. Take my Easter hat—the one I did not buy five years ago because our church was behind in its advance

Miss Green, a former missionary to India, now resides in California. Her article originally appeared in *The Methodist Woman* Magazine from which it is here reprinted by permission.

# My Rummage

a little longer and, occasionally, give the price of a new one for our mission work or to the devastated area of the last horrible earthquake, or to buy a new dress for the neighbor who has had a streak of hard luck so that she could attend our worship, comfortable in the certainty that she looks as well as anyone. I am sure her self-respect would grow noticeably as she sits beside me in a brand-new outfit with me neatly dressed in my rummage. And, strange as it may seem, the whole effect might be much better than if I were wearing the new dress and she the old. After all the old one was chosen by me for *me*, while the new one would be chosen by her for *her*. Aesthetically the result should be surprisingly good.

I have even tried out my theory a

special. There were many colorful new hats around me that Sunday, but I was comfortable in my old one. I was used to it. The remarkable thing was that it seemed suitable even the next Easter. By the third spring I had grown interested in the annual Easter project so I was quite happy to attend the big service without any hat at all. By the fourth year the matter of no hat at Easter had become a "cause." A rough estimate of the fund we could have if all the women of our church would go hatless to the Easter service—\$300 would be conservative—stirred me to a campaign.

It was an unfruitful one. I did not succeed even in getting the idea discussed at the women's meeting. We were too deeply involved in plans for the spring

concise, written records? Do we have job definitions so that people know what is expected of them and when? Do we match jobs to fit their incumbent's talents? A one-talent person may become hopelessly lost in a six-talent job, and a ten-talent person may become horribly frustrated in a five-talent, make-work type of situation. This has nothing to do with humility, it is just good stewardship of leadership.

Do we meet only when necessary? Use-

less, badly planned meetings have caused many a board to expire. (And often the mourners were few in number.) Do our boards need so many officers and people-with-titles-who-have-to-make-reports? Might it not be better to have a strong, dedicated, and well-informed executive committee and everyone else a member-at-large? Use the "task-force" approach when jobs arise. Do we have a year-round, functioning, nominating committee, representing a good cross

rummage sale. We just had to make a lot of money from it, what with all the demands upon our treasury as we approached the end of our fiscal year. I wavered, then, for a little while. Maybe I was being fanatical. I even volunteered to work half a day at the rummage sale. Doing my best to clear my mind of prejudice, I put on my "standing shoes" (they were pretty battered) together with a saleslady's smile, and took my place among the racks of old clothes.

I soon lost the smile. It was crowded out by the sympathetic ache in my back as I tried to help the discouraged-looking women who searched among the rows of limp old dresses for something their pretty young daughters could wear. I was released from my duties after a couple of hours; I could not get into the spirit of the thing. Anyway, I had not sold a single thing. The only result of my effort was something that happened to me. My theory about wearing my old rummage jelled into determination. I even made that pair of "standing shoes" last a while longer, for it was about that moment that I discovered the magic—or the miracle. When the time came that I had to buy the shoes, somehow I was not surprised at all to find the exact pair I needed—same brand, right size, everything—on sale at half price. I think I had known all along that the good Lord was approving. So, from here on I shall wear my rummage.

to fill a vacancy, that is well known to us all.

The final question remains: What can we do as individuals? The answer is to carry our own weight both in our parish and wherever else we serve our Lord. This all takes a great deal of planning. It means that we plan our own lives so that we have set apart some time for prayer and service. Here is where self-discipline comes in. When we offer "our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee," let's not make it an empty promise. If our Lord accepts our gift as offered let's not renege when He asks us through His body, the Church, to work for the spread of His Kingdom.

## for Women

By **Barbara W. Lee**  
President  
Churchwomen of Colorado

section of the parish both from the points of view of interest and age? People always need replacing "out of season" and a good card file of prospective officers avoids that disastrous "body snatching"





In all past debate regarding the admission of women as delegates from the various dioceses to the General Convention, the effect that such a change may have upon the balance of authority between the lay and clerical delegates has never been discussed. Yet it seems that this may be a very vital and important matter. In some Churches a vast amount of authority rests in the clergy. All of the rules guiding the behavior of its members come from the clergy or from the "top" down. In some of our more evangelical protestant Churches, the opposite is true; the seat of authority is with the laity, who can, at will, hire or fire their ministers, withdraw from any association with other Churches, and in fact, can be practically autonomous at the sole whim of their lay members.

Both of the above, we, of the Episcopal Church, feel equally unwise; and in establishing the governing body of our Church our forefathers were very careful to provide that neither the laity nor the clergy should have absolute authority. They provided in the Constitution that in the House of Deputies, at the request of a delegation of either the lay or the clerical deputies, a vote may be had by orders and, for a proposition to carry, it must receive a majority in both orders. Even then it is subject to veto by the House of Bishops; so either the House of Bishops or the clerical deputies may defeat a proposition that the laity might endorse. Conversely, the laity, in a vote by orders, may defeat a proposition that both the House of Bishops and the clerical deputies might approve. Therefore, we have a wholesome balance of power between the lay and clerical members of the Church acting in General Convention.

Section 4 of Article I of the Constitution provides that the General Convention shall be composed of the House of Bishops and a House of Deputies consisting of not more than four "presbyters" and not more than four "laymen" for each diocese, and one each from the missionary districts. This provision excludes women from sitting in the House of Deputies and, of course, since bishops must be men, they cannot sit in the House of Bishops. To provide that women may be eligible as members of the House of Deputies, the usual method employed in the past has been to propose that the word "laymen" be changed to the words "lay persons" leaving the other provisions thereof as they are. This change, if enacted, would provide that women may take seats only as lay deputies and not as clerical deputies; and furthermore it would allow wives of clergymen and even wives of bishops, being technically "lay persons," to be deputies to Convention *in the lay order*. There is no doubt that many of these women, the wives of prominent clergy and of bishops, are very able, very well informed, and very capa-

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ble members of the Church; but, having spent their lives as wives of clergymen, there can be no doubt that their viewpoint would be that of the clergy. By no stretch of the imagination could it be considered that they nourish the lay viewpoint. Yet being well known and having acknowledged ability, they would very often be elected as lay delegates; it has been true, and still is, that many of them have been most active in advocating this change of the Constitution and would doubtless accept such election.

This result of the proposed change appears to pose a real danger in our divi-

sion of powers and would constitute a violation of the principle of equality of orders that has been so outstanding in the Church. It is my opinion that such should not be done and, if wives of

By J. L. Cald  
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clergymen are allowed to be deputies (and if other women are, then clergy wives should not be excluded) they should be seated in the clerical order and not in the lay order. Certainly the presby-

ter delegates and the bishops who have so enthusiastically voted in the past to allow our wives, and theirs, to replace laymen as delegates, in all fairness and good faith cannot complain if their dioceses in their conventions assembled desire to replace presbyters with their wives or with the wives of their bishops.

Another trend that has developed in recent years is the election by some of the dioceses, as lay delegates, of full-time treasurers or business managers. These men are usually also well known, capable, well informed, and very valuable delegates. However, as they are full-time

employees obtaining their livelihood from the Church, and as they are in constant and close touch almost daily with their bishops and other clergy, it has been my observation that, with a single exception, their viewpoint and vote has been almost identical with the viewpoint and vote of their bishops. This, also, is very normal. But such viewpoint is not necessarily the viewpoint of the laity; and these men, because of their natural inclinations, should be placed in the clerical category, together with their wives.

In view of the fact that the question of women as delegates doubtless will be advanced again at Seattle, I therefore suggest that, should the above-mentioned article in the Constitution be amended, it should be so amended as to take care of the dangers pointed out. To this end I suggest that the first two paragraphs of Section 4 of Article I of the Constitution be amended to read as follows, substituting four paragraphs for the two paragraphs stated and leaving the remaining two paragraphs unchanged:

*SEC. 4. The Church in each Diocese which has been admitted to union with the General Convention shall be entitled to representation in the House of Deputies by not more than four Clerical Deputies and not more than four Lay Deputies, but the General Convention by Canon may reduce the representation to not fewer than two Deputies in each order. Each Diocese shall prescribe the manner in which its Deputies shall be chosen.*

*The Church in each Missionary District, which shall have been established in accordance with the Constitution and Canons for the government of this Church, also shall be entitled to representation in the House of Deputies by not more than one Clerical Deputy and not more than one Lay Deputy. Each Missionary District shall prescribe the manner in which its Deputies shall be chosen. Deputies from such Missionary Districts, except as otherwise provided in the Constitution, shall be subject to all of the qualifications and with all of the rights of Deputies from Dioceses.*

*Clerical Deputies shall be selected from Presbyters, canonically resident in the Diocese, the wives of such Presbyters, wives of Bishops, Lay persons who are full-time employees of a Diocese or a Parish and their spouses, all of whom shall be communicants of the Church, having domicile in the Diocese.*

*Lay Deputies shall be selected from Lay persons, communicants of this Church having domicile in the Diocese, excepting such Lay persons as are eligible to be selected as Clerical Deputies."*

This would eliminate the dangers mentioned above, properly allocating delegates to the two orders according to their background and viewpoint, and denying no one the right to be a delegate. It would allow all women, if elected by their respective dioceses, to be seated, yet preserve the balance of power between the clergy and laity which has been such a valuable and unique part of the Church's history.

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ion Deputy  
Texas



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## The Sorry Plight of Preaching

In the proposed new eucharistic liturgy\* the sermon is placed after the Gospel rather than the Creed. Several good reasons for the change are given, one being the practical value of bringing the sermon closer to the scriptures, of which it is presumably to be an exposition. "Presumably" we say, and it is presuming, for all too often the sermon is not an exposition of the scriptures and a proclamation of the Gospel but rather a moralistic monologue on some topic of the day or some special interest of the preacher. The sorry plight of preaching in the Episcopal Church is beyond the Liturgical Commission's license to treat or power to cure. But it is, ultimately, a liturgical problem, and there can be no vital renewal of the Church without a revival of true preaching the Gospel. The Prayer Book service for the ordination of priests makes it abundantly plain that the priest is ordained to a ministry of the Word and the sacraments: both-and, not either-or. If a man cannot preach he suffers an impediment to priesthood no less than would be the case if for some reason he could not administer the sacraments.

The prevailing neglect of preaching hurts the Episcopal Church badly. A Church grows, in both membership and influence, only when its preaching is with power in the Holy Spirit. The explanation of this Church's failure in preaching should be clear enough to any Churchman who is willing to face it squarely: indifference born of complacency. No one is shocked or indignant, though everyone should be, when an Episcopalian blandly remarks that the poor chap who goes to some protestant Church gets nothing at all unless the sermon is good, whereas in the Episcopal Church there is always the incomparable liturgy and the sacraments even if the sermon is only so-so or less. This is really saying that where there is the ministry of the sacraments there is no need for the ministry of the Word. It is a gross heresy in principle and a grave liability in practice. Woe to the Church if it preach not the Gospel! There is no viable substitute for faithful Gospel preaching, be it beautiful sanctuary or stately ritual or apostolic succession or educational program or even divinely ordained sacrament. For that matter, it is only where the Gospel is truly preached that the ministry of the sacraments proves fruitful. Word and sacrament are inseparable in redemptive effect.

God does not require that every priest be a brilliantly gifted preacher, in natural and supernatural eloquence the peer of Chrysostom and Wesley and Phillips Brooks. It is helpful to remember that St. Paul was by no means a naturally gifted preacher. The power of his preaching was in the Gospel preached, not the man. It is required of the preacher only that he be faithful, and this means doing the job set before him rather than shirking it. The Gospel provides its own mysterious

penetrating power whenever it is preached by a man who has disciplined himself to be its obedient agent and instrument.

We are sure that one thing that has contributed to the grievous neglect of preaching in the Episcopal Church in recent years is the common practice, at the so-called family service, of placing the sermon after the final blessing, in disregard of both law and logic. This has been part of the program to make everybody happy at this service; the children can be in their classes during the sermon, the adults who don't like sermons can be out in the dining room chatting over coffee and rolls. The idea is that nobody is missing anything, since it's only a sermon. The preacher himself succumbs to this devaluation of the sermon and consequently his effort turns out to be a low pitch. So perhaps some strong pressure to abandon this bad practice and to put the sermon back into the service would help.

What else can be done? The laity can become more demanding about preaching, as both their right and their duty. A man who preaches a slovenly sermon or what is more common, a non-sermon, in the house of God should be given to understand that his hearers expect something more. The seminaries can redouble their effort to train their students in both the substance and the art of preaching. Examining chaplains can do their duty manfully by shutting the door to Holy Orders against any candidate who fails to show evidence of being ready for the pulpit. But it is up to the clergy themselves, ultimately, to make the prevailing decision,

### Turn About

They say some priests and bishops  
are haughty to their wives.  
Repent, O foolish clerics,  
for if the day arrives  
When women rise to priesthood,  
and some reach higher post,  
You'll need to use the butter  
or you'll find yourselves on toast.

#### Horrid Example of What May Happen:

The Right Rev'rend Alice  
(we bear her no malice)  
Is one of the newfangled breed,  
Who've arrived in our Orders  
to trim up the borders  
And houseclean the Church. Some would plead  
that the girls have their place,  
But she's set such a pace  
That her Very Rev. husband, (no weak 'un),  
In manner most bruising  
(for sermon-time snoozing) 's  
Been busted from dean down to deacon!  
She'll keep him that way  
till she's made the man pay  
Severe penance as tough as the next 'un;  
And should he complain  
she will bust him again,  
And he'll end up his days as the sexton!

Harry Leigh-Pink

\*Prayer Book Studies XVII. Copies may be secured from the Church Pension Fund, 800 Second Ave., New York, N. Y. 10017.



in will and in endeavor, to be as truly faithful in their stewardship of the Word of God as of everything else in their sacred trust.

There seems no point whatever in a major overhaul of the eucharistic liturgy unless an equally resolute effort is made to deal with the sorry plight of preaching. (To be continued.)

## "Near-Cloth" Deputies

Churchmen concerned with the question of fair representation of all segments of the Church in the membership of the General Convention should read with interest and open minds the view set forth by Mr. J. L. Caldwell McFaddin, six-time lay deputy from Texas, in his article *Cloth and Near Cloth* (page 14).

Mr. McFaddin does not oppose the seating of women in the General Convention, but fears that many wives of clergy might be elected, and that such deputies would not, in practice, truly represent the laity. Already, he points out, there are some lay deputies who are full-time employees of the Church. These people also, whatever their other qualifications, are not representative laymen. Wives of clergy and professional lay workers for the Church are "near cloth" for a number of inevitable reasons. Their election to General Convention in any substantial number would destroy the proper balance of power between the lay and clerical components of General Convention. Such is Mr. McFaddin's view. To obviate the danger he proposes some canonical changes, the effect of which would be to prevent wives of clergy or bishops and full-time lay employees of the Church from serving as lay deputies. They could serve as clerical deputies, if elected.

We would express two distinct reactions of our own. First, Mr. McFaddin is right about the danger to the traditional balance of authority between the clerical and lay orders in the Church. We agree that the numerical and proportional representation of the lay order must not be diminished. We agree further that many—probably most—wives of clergy do habitually think "clerically," as do most men who work full time professionally for the Church.

But we don't think that Mr. McFaddin's proposed canonical change is the answer. After all, the wives of clergy and the professional lay workers of the Church are not clergy, and so they ought not to be made members of that order for voting purposes by a legal fiction. This simply won't do. The choice of deputies must be left to the diocesan convention. In our view, a diocese should only rarely, if ever, send as a deputy to General Convention the wife of a clergyman or a professionally employed lay official of the Church, for the reasons which Mr. McFaddin so strongly—and rightly—feels. If the diocese wants to exclude such persons from the right to represent it in General Convention it may do so either by canon or by ballot.

We happen to know at least one clergy wife who is as independent as a hog on ice. In her is no servile dependence upon what her husband thinks. Of course there are many others like her, and undoubtedly there are many lay employees of the Church who are equally independent and thoroughly lay. It would be wrong, in our opinion, for the Church to say by canonical enactment that such a person may not even be considered for deputyship by a diocesan convention. Moreover, such a categorical exclusion act is quite unnecessary. The diocesan convention can judge each case on its own merits and choose accordingly.

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## LETTERS

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### On Using the BCP

Many thousands of American servicemen who have been killed in action, or have died of wounds or illness, are prayed for by their families and those of us who served in combat with them. We believe that our Church and Prayer Book intend that we should. The government, too, by setting aside May 30th as Memorial Day, shows its desire that those men should not be forgotten. But in our parish churches an entirely different situation prevails. Not there are they remembered except in a parish here or there where perhaps the rector is a former chaplain. The diocese where I now live is no different in this matter from a dozen or so others where I have lived or visited.

Here in this single county there are over 3,000 Episcopalians. We have a mission, a

chapel, four parish churches, three deacons, twelve priests—but no Requiem on Memorial Day. And over 200 servicemen were killed just in the last few days alone. One parish did schedule a service of "hymns, scripture, and memorial prayers." Another had a 7:30 AM "Votive Eucharist for Peace," but there was no Requiem offering of the "one oblation of himself once offered" for the repose of the souls of those who died in battle, sinners needing prayers just like the rest of us. (I know that His sacrifice was made for *all* intentions; I can pray for the dead at the Christ-Mass on December 25th.)

Why do a great many of our parishes ignore Memorial Day? Because no more than two or three will be gathered together in His name? Because a Requiem is so catholic it rocks the ecumenical boat? Because it is a civil holiday and not a religious holy day? And Independence Day! Our Church *has* propers on page 263, but last July 4th they were not said in this town. Perhaps Memorial Day is too good an opportunity to miss having picnics, sports, lawn care, and naps. Let us have all those, yes, but first let us pray that they may rest in peace.

I've seen the corpses of GIs stacked like cordwood, and I've been with many when they died. The last soldier I saw die had had his midsection ripped out by an enemy mor-

tar. He said, "Pray to Jesus for me." I do, but I bitterly resent the Church's failure to say the prayer that is the "only offering perfect in thine eyes, the one true, pure, immortal sacrifice" for the souls of that young man and thousands more like him.

NAME WITHHELD

### Indian Spiritual Religion

The other day two young Mormon missionaries asked how the American Indians got their great spiritual religion. I said that they got it in the same way anyone can get religion who is not too sophisticated to appreciate and adore creation, like the Psalmist ("The heavens declare the glory of God," etc.); associates with others (for "It is not good for man to be alone."); and listens to "the still small voice" deep inside him. This is what the American Indian





had and he became a man with a warm, direct, undogmatized faith in God, with a deep loving concern for other people, and with a sense of justice which he demanded first to be exercised by himself.

Columbus saw and praised the character and conduct of the American Indian: "The Indians are gentle beings, souls of hospitality, curious and happy, truthful and faithful, walking in beauty, and possessors of a spiritual religion." "By their fruits ye shall know them." But where are these fruits now? American civilization and culture cut them off and have failed to replace the vacancy. For the past 300 years the American Indian has been going on his own, native, inherited, spiritual stockpile. This is today so badly dissipated that we have been numbing ourselves with the white man's liquid spirit and it makes us held in scorn and contempt.

(The Ven.) VINE V. DELORIA

*The Archdeacon of South Dakota  
Sioux Falls, S. D.*

### Bishop Myers's Remarks

If the Rt. Rev. Kilmer Myers, Bishop of California, wants to acknowledge the pope as the head of Christianity, why isn't he honest enough to become a Roman Catholic and take all like-minded priests and people with him? Why must the Episcopal Church be changed? I don't want to see it become an unknown quantity in a super-protestant denomination, nor more especially do I want it to go to Rome. When it does, I, and a lot of other Episcopalians, will have to find another Church.

ELEANORE M. VAUGHN

*Valparaiso, Ind.*

Bishop Myers has said publicly what has needed saying [L.C., June 18th]. And it is important that this public utterance was made from the same pulpit from which a previous utterance on a similar subject had been made.

Bishop Myers's statement of the need to recognize the Bishop of Rome as *primus inter pares* comes at a very important time. The former suggestion made from the pulpit of the cathedral in San Francisco which has led to COCU and efforts towards a pan-protestantism needs the counter balancing public suggestion that Bishop Myers has made that it may lead perhaps to closer relationship with the catholic world. I know this has been said quietly by many and has been whispered in many places, but it did indeed need statement from the pulpit of a bishop that whatever COCU may lead to, it must *not* lead to the opening of one door and the closing of another. The uniting of a few is not Christian unity. Hurried efforts to bring a kind of anomalous uniting of a few Christian bodies to the exclusion of the largest Christian body is no unity at all.

With all our commendable desire to commit ourselves to the wish of our Lord "that all may be one," we have a great responsibility to see to it that the way be open to an understanding among *all* Christians.

(The Rev.) JOSEPH T. URBAN

*Rector, St. John's Church*

*North Haven, Conn.*

### Reply from Vietnam

Chaplain Latham's "Reply from Vietnam" [L.C., June 4th] is an answer to those critics of the war who have convinced themselves that the "National Liberation Front" repre-

sents the "good guys" and the "Ky regime" wears the black hats. But one may have qualms about the war without accepting either this position or that of the pacifists.

Although the article closes with a quotation from Fehrenbach's *This Kind of War*, Chaplain Latham appears not to have grasped the theme of the book. Fehrenbach's reference to "legions" is not simply a picturesque way of saying "large armies" but, as developed in his book, it means "professional frontier forces" like the Roman legionnaires at Hadrian's wall. His thesis is that "this kind of war" will continue to be necessary, but that it cannot be fought by a conscript army. The citizen soldier is called up to defend his country in the hour of peril. His object is not "the extension of politics" or the implementation of national policy, but to annihilate the enemy and go home. Frontier war means the indeterminate kind of fighting that dies down and flares up, that involves troops permanently in position, taking and inflicting casualties for years, withdrawing only when the maintaining power contracts its frontiers.

I feel strongly that we are not fighting in Vietnam the kind of war we ought to fight and that the enormous build-up of troops and expenditures of money is the world-war formula misapplied to an Indian war problem. The very size of our effort well may defeat our announced purpose of creating a viable, democratic Vietnam.

(The Rev.) EDGAR M. TAINTON, JR.

*Rector, St. Thomas' Church*

*Eugene, Oregon*

### Segregation and "Fraternity"

I've just read your editorial about segregation in fraternal organizations [L.C., June 4th]. I've often wondered about this because of my experience in Rainbow Girls 20 years ago.

When I was in high school one of the two Negro girls in town applied to join Rainbow. She was voted in, but later we were told that she couldn't join our group, that there were groups just for Negro girls. This was so ridiculous that I got disgusted and quit going to Rainbow Girls. In the past couple of years I've written three let-

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ters, one to an officer of Rainbow here in town, one to a national officer, and one to a local sponsor of Rainbow. I asked if Rainbow Girls was now racially integrated. I didn't get an answer from any of them.

I hope that your editorial will bring about a discussion in your magazine and maybe some Masons who are Episcopalians will tell us what their policies on Negroes are, and why.

JOANNE MAYNARD

Helena, Mont.

### Why the Episcopal Church?

I picked up a copy of THE LIVING CHURCH in our office coffee room. And since I once belonged to the Episcopal Church it intrigued me to look through it.

Where we live here in South St. Louis there is no Episcopal church within several miles in any direction according to our search in the Church Directory of the phone book. I mention this, in passing, to bring out the reason why we have been obliged

after moving here some years back to become members of Resurrection Roman Catholic Church which is within walking distance.

Now what struck me in the magazine was a remark by the Bishop of Missouri in an address in Hannibal, Mo., to the effect that he was not going to enter any work unless he secured help from other Church bodies. With that sort of logic, can someone explain just why one should belong to the Episcopal Church? Unless he was interested in its social clubs, teas, or lawn parties, he would feel rather foolish, I think, to subscribe to something that his superiors tell him really isn't important.

(Mrs.) A. W. TURKSON

St. Louis, Mo.

### "Open" Communion

My 16-year-old son and I simply could not believe our eyes when we read the letter by Mr. Thomas M. Peters [L.C., June 11th]. Who instructed him? And how could he

have his eyes and ears shut to the age of 40? My whole life has been in quest of the meanings, history, and reasons for the Episcopal Church from its beginnings. He must have written that letter to fool us all. No one could mean all that. I see a definite separation when some join the Gigantic Protestant Church which is in the offing. I am afraid that others of us must pledge ourselves to respect and revere our heritage.

BLYTHE A. STILES

Pascagoula, Miss.

After reading the letter by Thomas M. Peters I feel impelled to comment. The early Church was more exclusive than we are today; they would not allow even the catechumens to so much as be present at a celebration of the Eucharist, much less receive Communion.

In regard to the Episcopal Church's extending an invitation to "baptized Christians" to receive Communion at our altars, we cannot be sure that all who accept are, in fact, Christians, or desire to be. Some modern pagans may be quite unscrupulous. I said *pagans*. There is, for instance, the danger of consecrated bread being carried out of the church for use in a black mass. We must not suppose this to be improbable. It is a danger in big cities and in sophisticated communities such as college towns where people from all over the world gather. Priests at certain parishes in New York have long been aware of this and are very careful to make sure that the host is consumed at the altar rail. I do not feel certain that every priest is so knowledgeable. Do our people in general realize that a consecrated "wafer" (host) is essential to the celebration of a black mass, and that an Episcopal church is the easiest place to pick one up? The bread used in protestant communions is not thought to be "genuinely consecrated," and therefore is of no use to the nefarious practitioners of the black mass. We Episcopalians are easy marks. All things considered, better too much exclusiveness than too little.

MARGARET KEPHART

Ithaca, N. Y.

### Liturgical Uniformity

The imposed uniformity of liturgy for the sake of "worshippers who visit one parish after another" is unfair to the worshippers in a particular parish. The local congregation is "the One, Holy, Catholic, and Apostolic Church" in its own particular location. Most of the worshippers at the liturgy in a celebration in a parish church are those who come Sunday after Sunday to do the liturgy together, and are entitled to have their own local customs. Visitors have no right to expect that every church they may happen to drop in on will be a carbon copy of the church back home.

Let us hope that General Convention will authorize the liturgy of *PBS XVII* for trial use, with the permission of the diocesan bishop. This, however, would be only one step in the right direction. The Convention might very well authorize several different rites for trial use, with the permission of the diocesan bishop. Too often, liturgy has, in the past, been handled almost entirely as a department of the field of canon law. When we assemble on the Lord's Day, have we assembled simply because canon law says we should, in order to go through something prescribed by rubrics and canons, so

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that visitors will not be surprised? Law which is too rigid and inflexible stimulates law breaking. The provision of several alternative rites, each with permissible variations, could result in a period of great creativity free of legalistic condemnations out of which could emerge a new liturgy better than any we have seen heretofore, one which would more clearly express the mind and devotion of the Church at large.

(The Rev.) ROY PETTWAY  
Rector, Church of Our Saviour  
Atlanta, Ga.

### COCU

Each week brings another letter from some priest who feels that he cannot accept COCU. I would like to add my own voice to that list. For ten years I have worked strenuously to be a priest who served all Episcopalians. I have taught ceremonial in such a way that my people who have moved from this parish would be at home wherever they are, but I have also taught them the centrality of the creeds, sacraments, scripture, and the historic episcopate.

The principles of COCU, as they now stand, do not preserve the creeds, they exhaust the historic episcopate of any meaning, and they have a weak presentation of the Eucharist and its place in the Church's life. I will not be a part of a Church organized along such lines. I am perfectly willing at the point of reconciling the ministry to be ordained by the authorities of other Churches with the words which they use at their ordinations if they will be ordained to the priesthood by the same words and outward sign by which I was ordained, if nothing less would seem to accomplish a genuine reunion and giving of a sacrificial, catholic priesthood.

(The Rev.) HARRIS C. MOONEY  
Rector, Christ Church

La Crosse, Wis.

### More on COCU

Perhaps it is the malingering of a confessionalist taint (having been a former Lutheran pastor) that leads me to conclude from letters to the editor in THE LIVING CHURCH and the materials provided by Forward Movement publications that the Church is simply unwilling to consider seriously any theological considerations when it comes to COCU.

Recent meditations by Archbishop Cogan of York made me more aware of a curious dichotomy in unity thinking. The Archbishop discussed at length the English Church's plans for eventual unity with the Methodists, presumably to be begun with a form of complete inter-communion during which time the "problems" would be resolved. He was then asked about Roman Catholic and Anglican talks; his reply was a discourse on the serious theological gaps between the two Communion. I suspect that the archbishop represents a majority opinion within our Communion. No theology when talking with Protestants; lots of theology when talking with Roman Catholics. What, may I ask, is there to stop us from seeking a similar rapprochement with the Roman Communion? Why not forget theology on that side too. At least, from my point of view it would be just as happy or unhappy.

(The Rev.) WINSTON F. JENSEN  
Rector, Trinity Church

Brooklyn, N. Y.

July 16, 1967

## BOOKS

Continued from page 3

journalism, history, geography, biblical criticism, theology, philosophy — and gained no acceptance in any of them. It is as though a combination of Hendrik van Loon and Philip Wylie were writing in present-day China.

No single book, much less a paragraph, can deal with George Fox. The Society of Friends as we know it today seems very different from him, and yet the inner light, the direct action, the ignoring and use of government, above all the direct personal relationship all come from this seventeenth-century Founding Father.

A tolerated puzzle in his own time, Thomas Chubb has quietly sunk out of sight in later generations. His interest for us is to show what religionless Christianity was like in eighteenth-century England.

David Friederich Strauss, lonely, wrong-headed, agnostic, failure in all he tried, ended an infidel. His life is a warning that "there is no insurance that thinking oneself wiser than all those who have gone before will, in the end, fasten one all the more securely in the tradition."

How are these five men a fellowship? Only in their intent, each to express his own understanding of his religion against whatever argument or opposition. They could not have stayed in the same room with each other, and they do not make a very satisfactory book together. Dr. Hans J. Hillerbrand has done more than most could to show their value to us together, and he stimulates our interest to know more about them individually. Full notes and a good bibliography start us on our way in *A Fellowship of Discontent*.

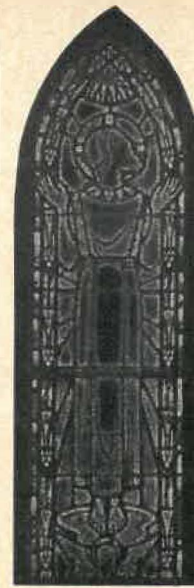
(The Rev.) FRANK L. SHAFFER  
Christ Church  
Springfield, Ill.

### Booknotes

By Karl G. Layer

**The Prospering.** By Elizabeth George Speare. Houghton Mifflin. Pp. 372. \$5.95. Although this novel is in part a true story of the founding of a New England town, it is first and foremost the imagined chronicle of Elizabeth, youngest of the three Williams daughters, and of the men and women famous in Berkshire history. This is the author's first volume for an adult audience.

**A Philosophy for Adult Education.** By Paul Bergevin. Seabury. Pp. xi, 176. \$4.95. The author sets forth and discusses the ideas, guiding principles, and goals which undergird and structure adult education in a democratic society. A study based on over twenty years of study, it is addressed to both the professional educator and the volunteer worker. Of interest to serious parish workers.



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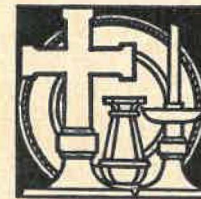
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## DELEGATES

Continued from page 18

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# NEWS

Continued from page 9

Tampa. She spoke of the needs of Jamaica and of the settlement work in Kingston.

Miss **Jeanine Deckers**, widely known as the Singing Nun until she left her Roman Catholic Dominican convent last year, has recorded a new song: "Glory Be to God for the Golden Pill." In an interview in *McCall's* magazine (May issue) on the eve of a singing tour in this country, Miss Deckers described the song which she wrote herself as "a hymn of praise to God for inspiring mankind to invent the birth control pill."

**Anglican and Roman Catholic parishes in Winnipeg** will make Canadian history if a request for jointly owned church buildings is approved by the Churches' hierarchies. The proposed church structure, to be known as the Assiniboia Christian Center, would be built by the Anglican parish of St. Chad's, and the Roman Catholic parish of John XXIII at a cost of \$510,000. Currently the parishes are using public school buildings. [RNS]

A service for all couples married 25 years or more was held June 18th in St. John's, Far Rockaway, N. Y., by the rector, the Rev. Charles R. Supin. Ten of the couples had been married over 50 years, and some of the ten had been married in St. John's. Following the service of thanksgiving for "marriages which have been living sacraments" the younger couples' club held a reception for the honored guests.

A series of five programs exploring the everyday problems of alcoholism as it affects the individual, family, and community, began June 12th, on the Mutual Broadcasting System. Sponsored by the Executive Council as part of its "World Today" program, the series is carried three times on each Monday of broadcast.

At least four parishes in the Diocese of South Florida now have women on their vestries since the canon regulating vestry membership was changed at the April diocesan convention.

The Rev. **George Tittmann**, rector of St. Mark's Church, Berkeley, Calif., has accepted his election as president of the Association of Episcopal Clergy. He will succeed the Rev. Lester Kinsolving who resigned as president and board member. Fr. Tittmann is a member of the standing committee of the Diocese of California and has served as president of the Overseas Mission Society. Other new members of the board are the Rev. Fordyce Eastburn, chaplain of St. Luke's Hospital, San Francisco, and the Rev. John Larson, vicar of St. Anne's Church, Fremont, Calif.

The Minnesota Historical Society has

designated the **Church of St. John the Divine, Moorhead**, as a state historic site. The building, modeled after an Elizabethan Church, was designed by Cass Gilbert who also designed the Minnesota State Capitol. Regular Episcopal services in Moorhead date back to 1873, a year after the community's first Episcopal service was held in a railway coach.

The new assembly of the **Brotherhood of St. Andrew** formed in the Diocese of Los Angeles, and known as the San Bernardino Assembly, will include seven chapters of the Brotherhood. This is the only diocese in the United States having three assemblies with a total of 37 chapters.

**Trinity Church, Chicago's** second oldest Episcopal Church, celebrated its 125th anniversary on Trinity Sunday, with a visitation from the Rt. Rev. Gerald Francis Burrill, Bishop of Chicago. The first wardens of the parish were elected in 1842 and services were held in a saloon. The congregation moved into its new building on Madison St. between Clark and LaSalle Sts. after Easter 1844. Its second church building was destroyed in the great Chicago fire of 1871. Its next structure at 26th St. and Michigan

Ave., erected in 1874, also was destroyed by fire in 1920. Since then services have been held in the adjoining parish house and chapel.

The **Wellington, New Zealand, Anglican Cathedral** was the scene of a recent Act of Commitment service held by the Anglican, Methodist, Presbyterian and Congregational Churches, and the Associated Churches of Christ. The leaders of the negotiating Churches made a public statement during the service, in which they affirmed that "in this Church [one Church], as essential to its life, there will be found the Word of God in the Holy Scriptures as the supreme rule of faith and life, the historic faith as expressed in the Apostles' and Nicene Creeds, the faithful preaching of the Gospel, the divinely instituted sacraments of Baptism and Holy Communion, a ministry acknowledged by the whole Church, and a life ordered by the Holy Spirit in worship, godly discipline, humble service, and loving friendship. . . ." An order of service similar to that used in the Act of Commitment was used in local and regional combined services held throughout New Zealand on May 14th.

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**THE LIVING CHURCH**

copalians in Elizabeth, N. J., was held in St. John's Church and featured a celebration by the rectors of St. John's, Christ Church, All Saints', and St. Augustine's. Acolytes, musicians, Church school children, and others, all met jointly at St. John's. On this special Sunday there were no other services held in the participating churches.

Approximately 300 clergy and acolytes representing 26 parishes in four dioceses attended the **13th annual acolytes' festival at St. Luke's, Richmond, Va.** Preacher was the Rev. Kenneth N. Ross, vicar of All Saints', London.

A service of witness on behalf of the **nine San Francisco physicians subpoenaed on charges of performing therapeutic abortions** in cases of German measles, was held **April 27th**, in Westminster Presbyterian Church, Sacramento, and concluded in time for the 9 AM hearing in the state capital building across the street. Arranged by the department of social relations of the Diocese of California, the service was attended by representatives of the medical and legal professions as well as clergy of several bodies.

On May 4th, approximately **300 men were licensed as lay readers in the Diocese of Long Island.** The service of witness was conducted by the Rt. Rev. Jonathan G. Sherman, Bishop of Long Island, in the Cathedral of the Incarnation, Garden City.

A **diocesan-wide mission of Christian healing** sponsored by the associate parish-mission of St. Paul's and St. Francis', Chicago, was held **April 30-May 2 at St. Paul's.** Missioner was the warden of the Order of St. Luke the Physician, the Rev. Alfred W. Price.

The **annual service of the blessing of the shrimp fleet for the Gulf of Mexico** took place at the end of a pier at Fort Myers Beach, Fla., where the Rt. Rev. Henry I. Louttit, Bishop of South Florida, stood to bless the boats as they sailed by in circle formation. The Rt. Rev. William Hargrave, Suffragan Bishop of South Florida, the Rev. C. A. Comfort, rector of St. Raphael's, the Rev. John G. Williams, pastor of the Presbyterian Chapel, and the Rev. Miguel M. Goni, pastor of the Roman Catholic Church of the Ascension, also took part in the service.

**Four lectures** comprising the Samuel Marshall Beattie series for 1967, were presented by the Very Rev. Ernest W. Southcott, provost of Southwark Cathedral, London, at the **School of Theology of the University of the South.** Provost Southcott's lecture topic, "Tomorrow's Church," was an extension of his controversial views on the role of the Church in the life of men and of the community.

Mr. Donald E. Banks, associate direc-

tor of the **Church Counseling Service of the Diocese of Albany**, has been attending meetings of the **St. Agnes School staff, Albany, N. Y.**, to aid the staff in understanding the problems of the students. The chaplain, the Rev. Philip A. Lewis, has expressed the hope that assistance from the CCS would continue to be offered.

A service of **Evensong** with sermon by the Rt. Rev. James Pike commemorated the **rectorship of the Rev. Dr. Algeron Crapsey** who served the Parish of St. Andrew, Rochester, N. Y., 1879-1906. He was found guilty of heresy at a trial in 1906 for views he had expressed in a lecture the previous year on the humanity of Jesus.

State and local authorities are investigating the **possibility of suspected arson at St. Mary's Church, Charleroi, Pa.** The church had been left open during a recent night for parishioners. Police theorize that someone entered the church later, setting several fires, burning the Church flag and papers. The fires burned themselves out before extensive damage was done. Canon Joseph Wittkofski reported that this was the third time in three weeks that burned matches had been found in the Church.

**St. Paul's, 2430 K St., Washington, D. C.,** was consecrated **May 28th** by the Rt. Rev. Paul Moore, Jr., Suffragan Bishop of Washington. Adding to the festivities were the installation of a 1,000-pound bell, the display of four banners designed by Norman La Liberte, and participation in the Mass especially commissioned for the occasion. The Mass was composed by parishioner John W. O'Rear. Assisting Frs. Richards, Martin, and Monson of St. Paul's were cathedral clergy and those from St. Mary's Episcopal Church and St. Stephen's Roman Catholic Church. Those two neighborhood churches along with St. Paul's are celebrating their 100th anniversaries this year.

On Sunday, April 30th, in St. Paul's, College Point, Long Island, the Rt. Rev. **Charles W. MacLean, Suffragan Bishop of Long Island,** preached, confirmed, received several from other Communion, blessed two recently installed stained glass windows on the Annunciation of the Blessed Virgin Mary and the Resurrection, and dedicated the new tower entrance doors.

Preceded by crucifer and torch bearers, the Trinity Cadets of Trinity Church, Gloversville, N. Y., led some 300 children into All Saints' Cathedral, Albany, for the **annual diocesan children's mite box presentation service.** The color guard of 17 girls, percussion section of 17 boys, and horn section of 40 boys along with two drum majors make up the corps of cadets—all in the age group of 10 to 16.

The Living Church



## DEATHS

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

The Rev. Charles Thorley Bridgeman, 74, retired priest of the Diocese of New York, died May 6th.

A graduate of Bard College and General Seminary, he was ordained to the priesthood in 1917, and served as assistant at St. Simon's, Brooklyn. He was assigned to Jerusalem in 1924 as a representative of the National Council (Executive Council), and was a residentiary canon at the Cathedral Church of St. George. In 1943, he received the honorary S.T.D. from General Seminary. He joined the staff at Trinity Parish in 1945, retiring in 1964. Many of his works have been published.

His wife, Marie Thérèse, died last November. He is survived by a daughter, a brother, and a sister.

Services were held at Trinity Church May 8th.

The Rev. Sydney James Browne, 54, retired priest of the Diocese of South Florida, died May 17th, following brain surgery in a Mexico City hospital.

A native of Ireland, Fr. Browne was a graduate of Hobart College and the Episcopal Theological School. He was a mission priest in South Dakota and during WW II was a chaplain (Major) in the U. S. Army. He had been rector of St. Mark's, Venice, and vicar of St. Hilary's, Fort Myers, both in the Diocese of South Florida. He also had served parishes in Athens, Ohio, and Attleboro, Mass.

Services were held in Christ Church, Mexico City, and in San Miguel de Allende, Mexico, where he resided.

Survivors include his widow, the former Justine K. Price, and three children.

Marvin W. Horstman, 51, headmaster of St. James School for Boys, Faribault, Minn., died suddenly April 28th.

A former instructor at Breck School, Minne-

apolis, Mr. Horstman was instrumental in the 1944 reopening of St. James School, that had been founded in 1901 and closed in 1942. He was a graduate of the University of Minnesota. The Marvin W. Horstman Memorial Fund has been established at the school.

Services were held in the Cathedral of Our Merciful Saviour, Faribault, with the Bishop of Minnesota officiating. Another service was held later in Worthington, Minn., where interment took place.

He is survived by his mother, Mrs. Myrtle Horstman, and a brother both of Bigelow, Minn.

Channing Lefebvre, 72, retired organist of Trinity Parish, New York, died in his sleep while visiting in New York City.

For the last several years Mr. Lefebvre had been organist in the Cathedral Church of St. Mary and St. John, Quezon City, the Philippines. He was organist at the Cathedral of St. John the Divine, New York, 1916-1922 before going to Trinity Parish.



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Sun 7:30, 9, 11; Tues 8, Wed & Thurs 10; Fri 7:30

### LOS ANGELES, CALIF.

ST. MARY'S 3647 Watseka Ave.  
The Rev. R. Worster; the Rev. H. G. Smith  
Sun Low Mass & Ser 7; Sol High Mass & Ser 10;  
Wkdys Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD  
7 & 6:30

### SAN FRANCISCO, CALIF.

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

### DANBURY, CONN.

ST. JAMES' Downtown West St.  
The Rev. F. Graham Luckenbill, r  
Sun 8, 9:30, 11; Thurs 10

### 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

**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.

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

CHRIST CHURCH (Georgetown) 31st & O Sts., N.W.  
The Rev. John R. Anschutz, D.D., r  
Sun HC 8; Services 9:15, 11; Wed HC 7:30, 10:30

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 C 4-7

### COCONUT GROVE, MIAMI, FLA.

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

### CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus  
The Very Rev. John G. Shirley, r  
Sun 7, 8, 10, 5:15; Daily 6:45

### 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 7:30, 9, 11:10; MP 11, Daily MP &  
HC 7:30; EP 5:30; Wed HU & HC 10; Sat 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.  
The Rev. R. B. Hall, r; the Rev. J. Valdes, asst  
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

### ORMOND BEACH, FLA.

ST. JAMES' 44 S. Halifax Dr.  
Sun HC 7:30; MP & HC 10; Daily HC; C Sat 4:30

### TAMPA, FLA.

ST. MARY'S Henderson at San Miguel  
The Rev. John Mangrum, r  
The Rev. Chas. Hotchkiss, c  
Sun HC 8, 9:15, 11 (1S); MP 11 ex 1S; Daily MP  
& HC 7; Thurs HC & Healing 10

### ATLANTA, GA.

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

### CHICAGO, ILL.

CATHEDRAL OF ST. JAMES  
Huron & Wabash  
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

GRACE 33 W. Jackson Blvd. — 5th Floor  
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Sun 10 MP, HC; Daily 12:10 HC

ST. MARGARET'S 2555 E. 73d (cor. Coles)  
One block west of South Shore Drive  
Sun HC 8, 9, 11

### KEWANEE, ILL.

ST. JOHN'S W. Central Blvd. & S. Chestnut  
Near Interstate 80; 2 Bks. W. Ill. 78, US 34  
Sun 7:30, 9:30

### LAKE FOREST, ILL.

HOLY SPIRIT 400 Westminster Rd.  
The Rev. Frederick W. Phinney, r  
Sun 7:30, 10:30; Tues 7; Wed 9:30

### PLYMOUTH, IND.

ST. THOMAS' N. Center & W. Adams  
The Rev. William C. R. Sheridan, r  
Sun H Eu 7 & 9

### BALTIMORE, MD.

MOUNT CALVARY N. Eutaw & Madison Sts.  
The Rev. R. L. Ranieri, r  
Sun Masses 8, 9:30; 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

### ST. JOHN THE EVANGELIST

The Cowley Fathers 35 Bowdoin St., Beacon Hill  
Sun 8, 10 (Sung); Daily 7:30; Extra Mass Wed &  
greater HD 12:10 & 5:30; C Sat 4-5, 7:30-8:30

### ROCKPORT, MASS.

ST. MARY'S 24 Broadway  
Sun 8 HC; 10 HC (1S & 3S); MP (2S & 4S);  
HD HC 9. Church open daily

(Continued on next page)



# GO TO CHURCH THIS SUMMER!

(Continued from previous page)

## DETROIT, MICH.

**ST. JOHN'S** Woodward Ave. & Vernor Highway  
The Rev. T. F. Frisby, r; the Rev. C. H. Groh, c  
Sun 8 HC, 11 MP (HC 1S & 3S); Wed 12:15 HC

## FLINT, MICHIGAN

**CHRIST CHURCH** East Hamilton at Bonbright  
Sun HC 8, 10; Wed HC 6:30, 10; Thurs HC 6;  
HD HC 6; Daily MP 7, EP 7:30

## HOLLAND, MICH.

**GRACE CHURCH** 555 Michigan Ave.  
The Rev. Wm. C. Warner, r; the Rev. D. L. Clark, c  
Sun HC 7:30, 9 & 1S 11; MP 11 ex 1S

## STURGIS, MICH.

**ST. JOHN'S** Williams & S. Clay Sts.  
The Rev. Benjamin V. Lavey, r  
Sun HC & Ser 8 & 9:30 (Sung)

## 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  
The Rev. Tally H. Jarrett  
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP,  
H Eu, & EP

## RENO, NEV.

**TRINITY (Downtown)** Island & Rainbow  
The Rev. J. E. Carroll, r; the Rev. D. D. Cale, ass't  
Sun HC 7:45; MP & HC 10 (summer schedule)

## NEWARK, NEW JERSEY

**GRACE CHURCH** 950 Broad Street  
The Rev. Herbert S. Brown, r  
Sun Masses 7:30, 9:15, 11; Daily 7:30 ex Fri 9:30

## SEA GIRT, N. J.

**ST. URIEL THE ARCHANGEL** 3rd & Phila. Blvd.  
Sun HC 8, 9:30 & 1S 11; MP 11 ex 1S, Daily HC  
7:30 ex Fri 9:30

## BINGHAMTON, N. Y.

**CHRIST CHURCH** 187 Washington St.  
The Rev. F. W. Dorst, r; the Rev. Stephen H. Jecko, c  
Sun HC 7:30, 10; Thurs HC 10:30; Fri & HD 12:05

## GREENE COUNTY RESORT AREA, N. Y.

**GLORIA DEI**, Palenville; Sun 8:15  
**CALVARY**, Cairo; Sun 9:30  
**TRINITY**, Windham-Ashland; Sun 11:15

## BROOKLYN, N. Y.

**ST. PAUL'S (Flatbush)**  
Church Ave. Sta. Brighton Beach Subway  
Rev. Frank M. S. Smith, r; Rev. Robert C. Dunlop, c  
Sun 8, 10; Thurs 10

## GENEVA, N. Y.

**ST. PETER'S** Genesee at Lewis  
The Rev. Norman A. Rimmel, D.D., r  
Sun HC 8, 9:30, 11

## NEW YORK, N. Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;  
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

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

**HEAVENLY REST** 5th Ave. at 90th Street  
The Rev. J. Burton Thomas, D.D., r  
Sun HC 9, 11 MP Ser 11 ex 1S; Thurs HC & LOH  
12; HD HC 12

**ST. IGNATIUS'** The Rev. Charles A. Weatherby, r  
87th Street, one block west of Broadway  
Sun Mass 8:30, 10:45 MP & Sol Mass; C Sat 4

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

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

**ST. MARY THE VIRGIN**  
46th St. between 6th and 7th Avenues  
The Rev. D. L. Garfield, r  
The Rev. T. E. Campbell-Smith  
Sun Mass 7:30, 9 10, 11 (High); EP B 6; Daily  
Mass 7:30, 12:10, Wed & HD 9:30; EP 6. C daily  
12:40-1, Fri 5-6, Sat 2-3, 5-6

**RESURRECTION** 115 East 74th St.  
The Rev. Leopold Damsch, r; the Rev. Alan B.  
MacKillop; the Rev. B. G. Crouch  
Sun Masses 8, 10 (sung); 7:30 Daily ex Sat; Wed  
& Sat 10; C Sat 5-6

**ST. THOMAS** 5th Avenue & 53rd Street  
The Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (1S), MP 11; Daily ex Sat  
HC 8:15; Tues 12:10; Wed 5:30. Church open  
daily 7:30 to midnight.

## THE PARISH OF TRINITY CHURCH

**TRINITY** Broadway & Wall St.  
The Rev. John V. Butler, S.T.D., r  
The Rev. Canon Bernard C. Newman, S.T.D., v  
Sun MP 8:40, 10:30, HC 8, 9, 10, 11; Weekdays  
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

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

**ST. LUKE'S CHAPEL** 487 Hudson St.  
The 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

## UTICA, N. Y.

**GRACE CHURCH** Genesee & Elizabeth St.  
The Rev. Stanley P. Gasek, STD, r; the Rev. Richard  
J. Koch, ass't r; the Rev. Lawrence C. Butler, ass't m  
Sun HC 8; MP, HC & Ser 10; Int daily 12:10

## SANDUSKY, OHIO

**CALVARY** First & Meigs St.  
Sun H Eu 8 & 10 1S, 3S, HD; MP other; Wed H Eu 6;  
Fri H Eu 7; HD 7 & 9:30; Church open daily for  
prayer



Chapel in the Auditorium of  
the Parish House of  
**HOLY CROSS CHURCH**  
**ACAPULCO, MEXICO**



## PHILADELPHIA, PA.

**ST. LUKE & THE EPIPHANY** 330 South 13th Street  
The Rev. F. R. Isacksen  
Sun HC 9; 10 (1S & 3S), MP 10 other Sun

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

## NEWPORT, R. I.

**EMMANUEL** Spring & Perry Sts.  
The Rev. Daniel Quinby Williams, r  
Sun HC 7:45; MP & Ser 10 (HC 1S); Thurs & PB  
Holy Days HC 10:30

## DALLAS, TEXAS

**ST. MATTHEW'S CATHEDRAL** 5100 Ross Ave.  
The Very Rev. C. Preston Wiles, Ph.D., dean  
Sun 7:30 H Eu, 9 Family Eu, 11 MP & H Eu; Daily  
H Eu 6:30, Wed & HD 10; C Sat 5

## FORT WORTH, TEXAS

**ALL SAINTS'** 5001 Crestline Rd.  
The Rev. James P. DeWolfe, Jr., r  
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

## BURLINGTON, VT.

**ST. PAUL'S CATHEDRAL** 120 Bank  
The Very Rev. Robert S. Kerr, dean  
Sun 7:30 HC; 10 MP, HC & Ser; 6 HC; Daily MP 9,  
EP 5; Mon & Fri HC 7; Tues, Thurs, Sat HC 10;  
Wed HC 5:15

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
The Rev. Walter F. Hendricks, Jr., r  
Sun Masses 7:30, 9:30; Mass Tues 10

## SEATTLE, WASH.

**EPIPHANY** 38th & E. Denny Way  
The Rev. E. B. Christie, D.D., r  
Sun HC 8, MP 10; Wed HC 7:30 & 10

## MONTREAL, QUEBEC, CANADA

**ST. JOHN THE EVANGELIST**  
President Kennedy & St. Urbain  
Sun Masses 8:30, 10:30 (Sol); Daily Tues & Thurs  
7:45, Wed 9:30; Fri 7; C Sat 4-5

**ST. JOHN THE DIVINE (Verdun)** 962 Moffat Ave.  
The Rev. Frank M. Taope, r  
Sun H Eu 8, 10; Wed H Eu 9:30

## ACAPULCO, GRO., MEXICO

**HOLY CROSS** (behind Hotel Las Vegas)  
The Rev. J. P. Black, tel. 2-11-43  
Sun HE 10, MP 11, EP 6

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