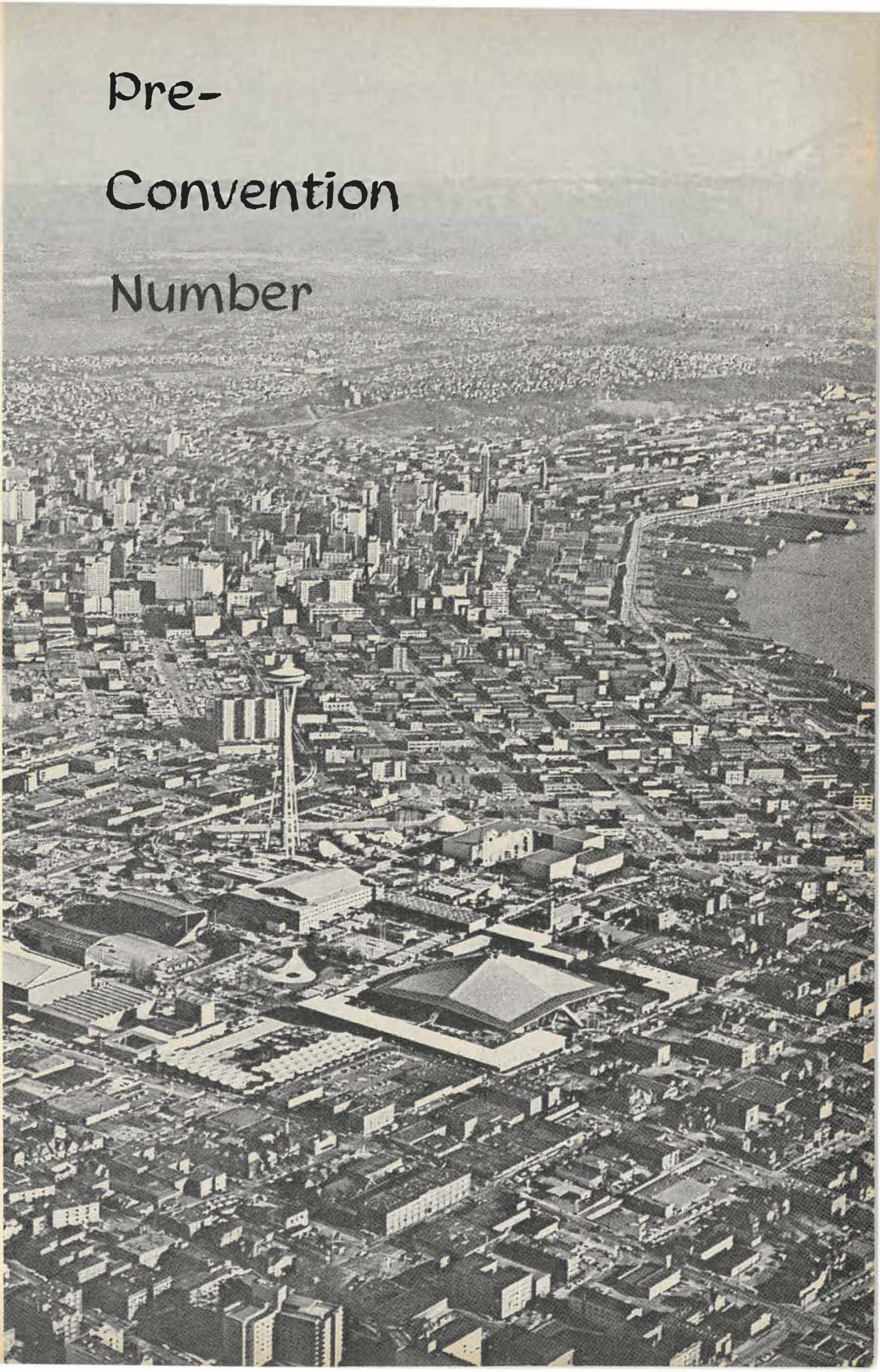


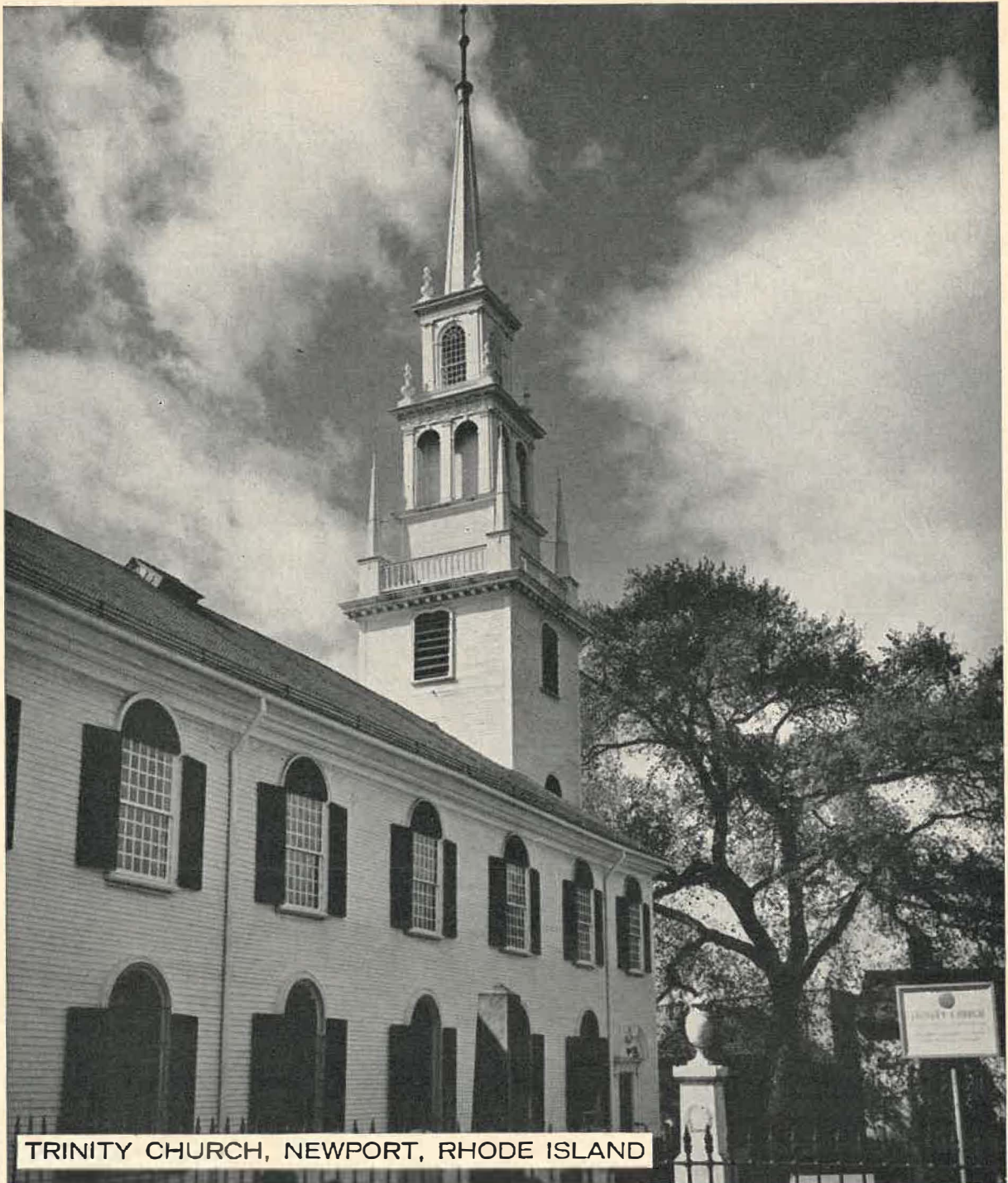
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Never before have future prospects of the Episcopal Church been so bright as they are now. In spite of blindness which produces gloom and doom, our Anglican heritage continues as a most important element in Christendom. This is not a time for hesitation and doubt. The Christian world needs what we have long possessed. In a Roman Catholic theological journal, a Roman Catholic scholar recently wrote, "We have much to learn from the Anglicans, if we have the humility and insight to do so."

Does it make sense for us further to separate ourselves from nine-tenths of Christendom for the sake of closer unity with a small minority? Does Ecumenism require us to repudiate what we have in common with Rome and Orthodoxy to consummate a union with the dwindling denominations?

Every sincere Christian favors consultation about Christian unity but the consultations should be honest. All Christian groups in America should be involved. To these meetings should come official consultants from the denominational, the Episcopal, the Roman Catholic, the Pentecostal, and the Orthodox Churches.

Any General Convention support for COCU, as it now stands, will be interpreted far and wide as a willingness of the whole Church to give up much of its heritage. Canon Enrico Molnar served as a delegate of our Church at the Cambridge 1967 consultation. Canon Molnar writes, "Then, even though we have been engaged over a number of years in ecumenical negotiations and adopted the 'red' and 'blue' books, some of our Protestant counterparts still do not understand the theological implications of some technical terms they had previously accepted. When, for example, in my group, the discussion touched upon the historic episcopate, a Protestant delegate said, 'It will be easy to establish the historic episcopate by a legislative statement at the Constitutional Convention of the Uniting Churches, with possibly the right hand of fellowship.'" The peril of COCU double-talk is obvious!

Some suggest that COCU is being promoted to take attention of the General Convention and of the Church away from an attempt to centralize religious authority into a little Anglican papacy in New York. Rome is now endeavoring to decentralize its authority a bit. It would be an irony of history if, at this time, the General Convention of the Episcopal Church would lend itself toward the creation of an Anglican authoritarianism in the United States. The deputies should recall that the Council of Trent used the plea of "reorganization" to create the severely authoritarian Papacy as it existed until the days of Pope John.

We possess a wonderful inheritance which we hold in trust for all Christendom. We have no right to gamble our heritage away. COCU will not do. Let us work toward honest unity for all Christian people.

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Volume 155

Established 1878

Number 10

*A Weekly Record of the Worship, Witness,
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10. Trinity XVI
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17. Trinity XVII

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. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service.

THE LIVING CHURCH is published every week, dated Sunday, by The Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$10.95 for one year; \$19.90 for two years; \$26.85 for three years. Foreign postage \$2.00 a year additional.

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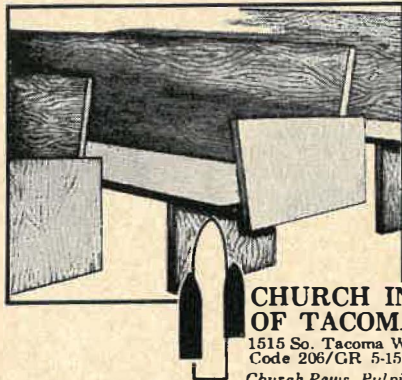
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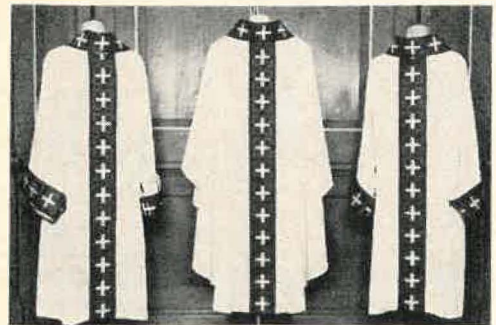
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LETTERS

Most letters are abridged by the editors.

COCU

Francis Read's article *Priest and Presbyter* [L.C., July 23d] hits the nail squarely on the head with regard to the real issue at stake in COCU. One finds the same concern shared by the contributors to that wonderful little booklet just out, entitled *Realistic Reflections on Church Union*.

We must remember that the Church's priesthood is none other than Christ's Priesthood, imparted to the apostles at their ordination by our Lord (John 20:19-23). While both the episcopate and the sacerdotal presbyterate are unpalatable to Protestants, it must be remembered also that this priesthood of Christ is essential to the extension of the Incarnation into time and space for the redemption of mankind, and it should be made clear to them that our formularies and our liturgy substantiate this. It is the most priceless gift that God could give, "His only-begotten Son." Without the priesthood there is no possibility for the ministry of reconciliation, nor for the human involvement in the act of redemption (the Eucharist). Until most Protestants and some Anglicans can understand this fact, compromise schemes (such as is COCU) will continue to fail at achieving anything more than a fever for unity.

The distressing factor seen in all unity negotiations in which Anglicans continue to get themselves involved with Protestants is that we are endlessly represented by persons who are either terribly naive or patently dishonest. For otherwise how could such a document as *Principles of Church Union* ever emerge bearing so many glaring inadequacies and evasions?

(The Rev.) THERON R. HUGHES
Vicar of St. Andrew's Church

Peoria, Ill.

Thank you for one of your best issues [L.C., July 23d]. I think the article by the Rev. Francis W. Read, *Priest and Presbyter*, is excellent. What he expresses has always been my understanding of priesthood since my ordination, and which has been greatly strengthened after over 40 years in the priesthood and in all my efforts in pastoral care. Surely the Prayer Book and Church Canons bear witness to this fact.

(The Rev.) SAMUEL H. SAYRE
Vicar of St. Mary's Church

Colonial Beach, Va.

Along with others I have viewed with increasing concern the dialogue on COCU, for my own faith came only after many years of confused searching. So I welcomed your editorial [L.C., July 30th] on the Pelagian aspects of utterances of so-called ecumenists. Too frequently we hear earnest but misguided clergymen pull God down to man's level and humanize Him in the name of better communication and understanding. If God's people, the Church, succumb to the materialism that surrounds us, and think the Church belongs to them instead of Him, better that the unity of the faithful be humbly maintained alone. Then in love we can try to win those who have lost their way. Far better we follow Evelyn Underhill's great friend, Baron von Hügel when he said "Caring matters most."

God bless you for your editorials which cling to the central position in faith but which welcome liturgical changes which clarify that faith.

WINSLOW MANCHESTER

Manchester, Conn.

One of the early "greats" in the ecumenical movement at home and abroad was the Rt. Rev. Charles Henry Brent. When he returned to Western New York as our bishop, nearly fifty years ago, I used to serve his Mass occasionally at the church in Buffalo he founded as a priest in 1888. Then I would follow him oftentimes to a Presbyterian church to hear him preach. How he would glory in the development of COCU. In fact, I believe his participation in the "Cheering Section On High" has been heard.

I cannot understand why all this pother has been stirred up against COCU as the initiative has been with the Anglican Communion all the way through. Even before the Chicago-Lambeth Quadrilateral days we approached the Moravian Church in this country and England with the idea of reunion. There is a basic humbleness in the Anglican position regarding other Christian bodies because on the catholic side we have always known that we stem from just two provinces of the Catholic Church, and on the protestant side we have recognized that we could use some of their far more effective methods than we have ever had.

Twenty-five years ago I wrote the editor of *THE LIVING CHURCH* that if episcopacy was such a splendid thing it should be shared more widely amongst us Anglicans; in larger churches where there are several clergy, the rector or assistant could be given episcopal orders. We are still afraid of calling our Presiding Bishop an archbishop because we are afraid of the monarchical episcopate, yet we manage to set up our bishops in such style that there is a great gulf fixed between them and ordinary parish priests. After nearly 40 years of ministry I see less use for the kind of system we have as compared with the economy of the synodical type of Church. For instance, in this small city we have a Presbyterian church of about the same size in every way as the Episcopal church. Their presbytery assessment this year is \$70 and our episcopal assessment is over \$700. We get a lot less oversight than the moderator gives his church which he knows better with much less formality than our type of episcopal visitation. There are some things a presbytery handles a lot better than does our method. The episcopal system is simply a hangover from feudal days, and we ought to face it and go in for COCU with our eyes open.

(The Rev.) NORMAN B. GODFREY, D.D.
Rector of Church of the Epiphany

Opelousas, La.

In good conscience I cannot be in favor of the proposals made by COCU. In my considered judgment they are too vague and do not take adequate account of the Chicago-Lambeth Quadrilateral to which we as Episcopalians are committed.

Although there is much more I could write stating opposition, there is one point which I would emphasize. And this is to write on behalf of many average Church people in the pew who have found in the Episcopal Church a spiritual home and who value

this home poignantly and greatly. Every parish priest knows with what grateful glad surprise many people have found just what their souls needed in the Anglican household of faith. Many have come from the denominations and they have no desire to be thrust back into the type of orientation which they left. They respect and value the sacramental system of the Church. They have been led to a deep experience of Christ through and in the Church. These people certainly should be considered. We have an obligation pragmatically to keep faith with them in addition to being faithful in the words of the Ordinal, "to the Doctrine and Sacraments and Discipline of Christ, as the Lord hath commanded, as this Church hath received the same."

(The Rt. Rev.) WILLIAM P. BARND, Ph.D.
Suffragan Bishop of Dallas

Dallas, Texas

Re Irish Bouquet

In response to the cleverly entitled "Irish Bouquet" letter [L.C., August 6th], I offer three cheers for the editor. But I am shocked by the letter. I'm naive enough to expect courtesy from clergymen, and am unhappy to be disillusioned.

Criticism is something we must all learn to expect and accept, but a clergyman — of all people — should set an example of wisdom and compassion, constructivity rather than destructivity, and practice what he presumably preaches.

ELEANOR ABERCROMBIE
Philadelphia, Pa.

I hope you do not take seriously the Rev. Mr. Irish's letter. I would hate to see your editorials limited to those instances where you agree with "The Establishment." Please continue to express your considered opinion in complete frankness. This is not to say that I always agree with you, for I do not. But I find particularly helpful those editorials in which you alert me to some fact I have missed or to some concept I have not thought of.

It happens that I do agree strongly with your editorial on "The General Confession." The Standing Liturgical Commission, with all their great knowledge and competence, do not feel as infallible as Mr. Irish considers them. The proposed liturgy for trial use (presented in Prayer Book Studies XVII) allows considerable flexibility in the use of the Penitential Order. In the text of the study the commission refers to the considerable difference of opinion on the propriety of omitting this Order, and on p. 36 of the study says, "After weighing carefully all those considerations, the commission has decided that a just balance and proportion of emphasis in the rite can only be resolved by flexible experiment in trial use." And they have invited considered opinions on the subject in the meantime, before trial use is approved by General Convention.

F. B. GERHARD

Summit, N. J.

The Living Church is not responsible for any of the views expressed in "Letters to the Editor," and in fact disagrees with many. This is a free open forum, dedicated to the proposition that people have a right to be heard.

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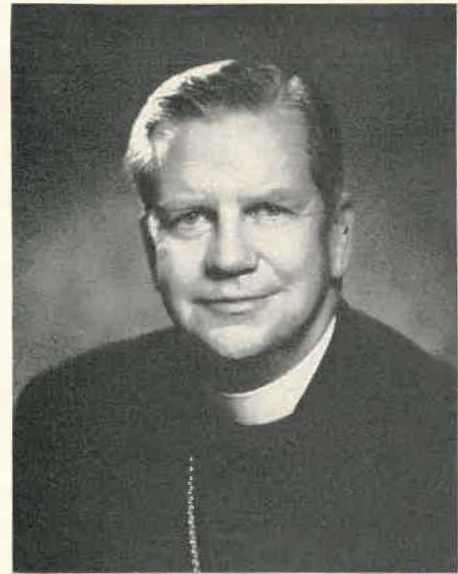
PARISH _____

Convention Messages

From the Presiding Bishop

It gives me pleasure through the medium of THE LIVING CHURCH to welcome Episcopalians to the General Convention of their Church either personally by virtue of personal attendance or through the medium of news coverage for which THE LIVING CHURCH is responsible.

The Church press has a special and peculiar responsibility through its reportorial offices to make the deliberations and the achievements of General Convention both intelligible to the Church at large and accurate in actual content. This may well turn out to be a pivotal General Convention, considering the decisive issues which will be placed before the deliberative bodies that form the General Convention and extend over into the Triennial Meeting of the women of the Church. While there is the danger that so many large issues will be before the Church in a more restricted period of time than previously that it is entirely possible that no one of them may be dealt with adequately, it becomes the responsibility of those in attendance so to measure their time against the possibilities allotted and so to help manage the sometimes cumbersome machinery of General Convention as to be able to serve the Church fairly and honestly and to good effect. We can be certain that more than just Episcopalians will be looking at General Convention to see what direction God appears to be leading this part of His Church. We can pray for guidance by the Holy Spirit in all of our deliberations, for courage and perceptiveness that may



lead us to be more effective servants of the Lord Jesus Christ in the discharge of mission, of which General Convention may be a small, but an important part.

To that end I say welcome, and if you be a deputy or a bishop, I urge you to keep an open mind to act upon the best available data and according to the promptings of the Spirit.

(The Rt. Rev.) JOHN E. HINES, D.D.
The Presiding Bishop

From the Bishop of Olympia

We are humble at the thought that the leaders of the Episcopal Church have entrusted the Diocese



of Olympia and its bishop to host the General Convention of the Church in Seattle. This is the first time a General Convention has been held in the Northwest since 1922, when it was held in Portland, Ore.

For three years we have planned for the care and well-being of all those attending in order that they might concentrate upon the serious and important matters that must be debated, and the decisions that must be made. This will be a working convention with evening meetings, and only one night set apart for fun. That night we will honor our Presiding Bishop. On hand to help us do it will be the Archbishop of Canterbury and Mrs. Ramsey.

The Puget Sound country is amazingly beautiful. I hope that many will be able to see it before or after convention because when convention is on there will be no opportunity for anything but the business at hand. In the light of present circumstances this is probably the way it should be.

(The Rt. Rev.) IVOL I. CURTIS, D.D.
The Bishop of Olympia

The Living Church

September 3, 1967
Trinity XV

For 88 Years,
Its Worship, Witness, and Welfare

GENERAL CONVENTION

ISSUES

Shape of Things to Come

By CARROLL E. SIMCOX

Seattle is a beautiful and refreshing city, and I hope that the bishops and deputies will not be totally deprived of their enjoyment of it by the nature of the business at hand at General Convention. There are times when I'm glad I'm not a deputy, such as when I read the reports and recommendations which call for a vote on some issues. As an editor I am paid to express opinions, and nobody could love this job more than I do. But somehow a vote is more solemn, more final, and in a sense much more important than any verbal sounding-off. I cannot shake the premonition that in the dreadful day of judgment the secrets of all votes shall be disclosed.

To proceed to the issues confronting the 62nd General Convention: Readers of THE LIVING CHURCH are already familiar with all the main issues, for they have been reported and discussed for months on end in this magazine. Here I will simply recall them and comment upon them as I see them.

Let's begin with the report of the Joint Commission on Ecumenical Relations (JCER). I wish that every adult Churchman might have a copy of *The Green Book* which is the volume containing the reports of joint committees and commissions and other official reports to the Convention, for this contains the full report of the JCER, and it is only by reading this report that one gets a fair idea of the range and diversity of the JCER's work on the ecumenical front. Through the work of this commission the Episcopal Church is in earnest ecumenical discussion and meeting with the Pentecostal and Conservative Evangelical Churches at one end of the ecclesiastical spectrum and the Roman Catholic Church at the other, and almost everybody in between. This commission is one of the Church's strongest and most effective, and it is amazing how much ground they can cover—and well.

With only one of its recommendations must I take issue. One part of the JCER's resolution concerning the Consultation on Church Union asks General Convention to authorize it "to participate, in due course, in the development, by the Con-

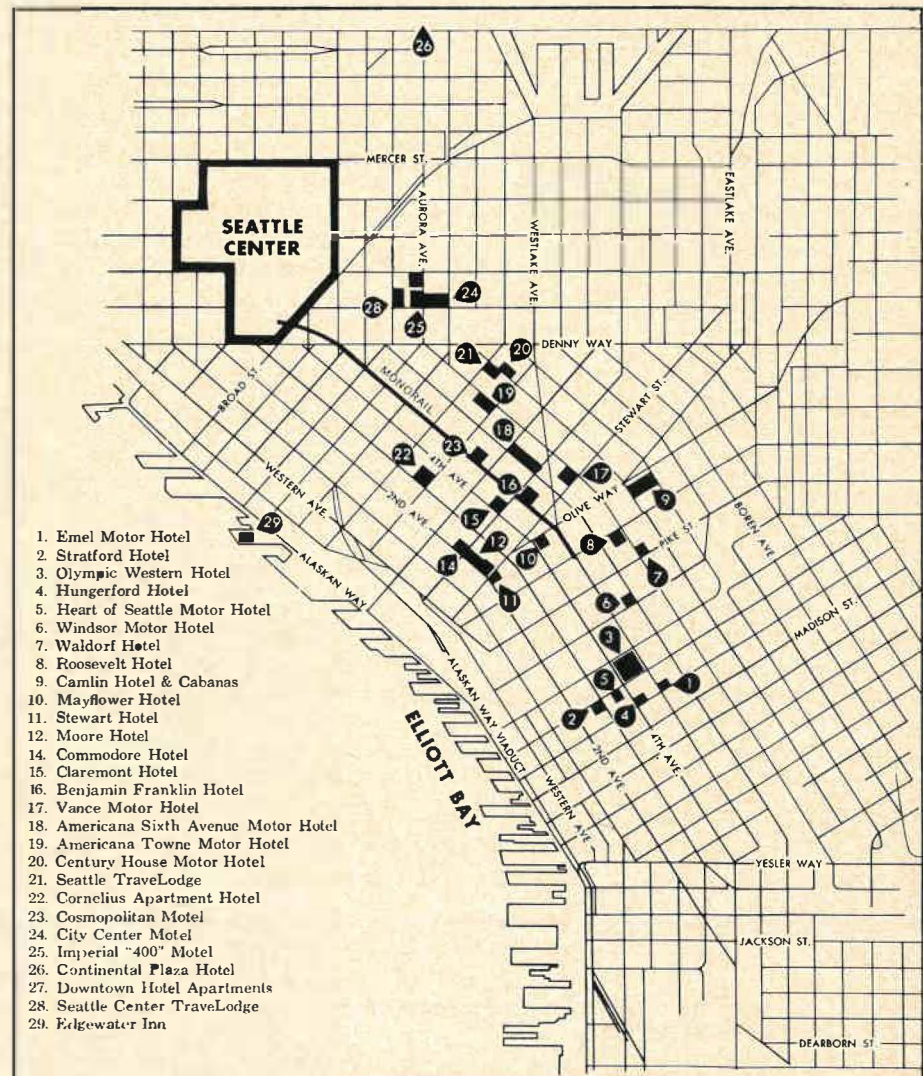
sultation on Church Union, of a plan of union, for consideration by governing bodies of the Churches concerned." I do not believe that either COCU or PECUSA is ready for any such step, so I hope that some substitute resolution may prevail, preferably one in which the Consultation would be asked to provide a very definite theological statement of its position on the sacraments and the ministry of the Church.

The Church has no more important work given to it by its Lord than the work of evangelism. The Episcopal Church has not been notoriously effective in this field in the past. The Joint Commission on Evangelism has clearly worked and thought hard about what needs to be done, and it seems to me that its recom-

mendation that there should be a general secretary for evangelism at Church headquarters is a good one.

The report of the Mutual Responsibility Commission to General Convention calls for changes in the structure of the Episcopal Church which can only be described as revolutionary. It proposes that the Seattle Convention should not adjourn *sine die* as planned, but recess to resume its session in 1969, this session to be devoted to "updating and modernizing the Constitution and Canons" as a necessary preliminary and accompaniment of radical renewal of the Church. (The contents of this report were reported in the L.C., April 30th and May 7th, and editorially commended in our issue

Continued on page 35



A Map of Metropolitan Seattle

Let's Examine

MINISTRY FOR TOMORROW: Report of the Special Committee on Theological Education. By **Nathan M. Pusey**, chairman, and **Charles L. Taylor**, director. Seabury. Pp. 176. \$3.95, cloth; \$2.50, paper.

The "Pusey Report" on theological seminaries is a magnificent cluster of clichés set in a cirlet of words, words, words. To attempt to review it would be about as possible (and about as interesting) as a review of a doctoral dissertation on the differences in temperature in the several brands of refrigerators available to the American housewife. For instance, the stunning conclusion reached after two chapters of closely annotated text is this: "How effectively the Church will meet the challenge in the coming crucial generations (*sic*) will depend in very large part upon the quality and competence of its ministers." Or consider this: "What does 'He sitteth at the right hand of God' mean?" (Ask any reasonably informed hostess where the place of honor at her table is.)

One particularly silly section — and a long one — deals with the difficulty of communication between the young and the old. (This has been a cliché since Abraham grew up in Ur. One of the clay tablets dug up in that city tells us how bad teenagers are!) There is even a quoting of current lapel-button graffiti in the report: "You can't trust anyone over thirty!" Also, you find this quotation from Margaret Mead (one of her more vapid statements): "Only the very young know this world as natives know their own country." If this were true, even mildly so, we ought to take a toddler in diapers and make him Secretary of State or Presiding Bishop. To suppose that only those who are under thirty are capable of understanding a moon-shot would disqualify the whole committee which prepared the report, for they are all over thirty.

And, to follow up that thought, the report is quite *obviously* the work of a

committee. It reminds this reviewer of the old gag, also a cliché, "God so loved the world that He did not send a committee." The statements of the document are uneven and at times contradictory. What is (perhaps) the best chapter in the book (Chapter 5) gives internal evidence that it was not written by an Episcopalian. A Presbyterian, perchance? — this only those on the committee will know.

The whole report leans to the "left" — the liberal, socialist, religio-political, activist type of thinking which is dominant in the leadership of the Church today. But there is internal evidence that there is on the committee a more moderate, middle-of-the-road minority, and that they have been thrown a bone every now and then to keep them quiet (and to get their names on the dotted line). I suspect that Dr. Pusey himself is one of these. The report bears his name but is definitely not his if one may judge by

his published writings on this and other themes. The best thing in the report is a paragraph directly quoted from Dr. Pusey (at the beginning of Chapter 3) which controverts much of the politico-social theory which holds so large a place in the document.

One feels a nagging sense when reading the Pusey Report that some persons in responsible position on that committee do not really believe the Christian Faith. As usual in this sort of writing much of this doubt is by insinuation, by the asking of a question rather than the making of a statement. For instance, "What can the Church say to those who claim the only acceptable source of truth is present experience as analyzed and interpreted by the scientific method?" This question is asked, but no attempt is made to answer it. Or, "If belief in God is indeed funda-

mental to the Church's Mission (this, I would say, indicates doubt) in a generation loudly proclaiming that 'God is dead!', it is clear that belief can no longer be expressed in terms of outworn formulas or traditions that have become empty of meaning." But we are not told what these "outworn formulas or traditions" are. Are they the creeds, the scriptures, the resurrection? Or, take this example: "Skepticism about the miracles and the fulfilment of prophecy in the Bible which were once believed to be a basis of faith . . . [now] have become an embarrassment to it."

There is, in Chapter 4, a statement which should be given some study: "The young minister's dilemma lies in his attempt to reconcile *his* ideal of service with the continuance of the conventional parish structure that has been developed in and for times past." What does this mean? Does it mean that the mountain must go to Mohammed? And there are other things to prick the ears of a faithful Episcopalian. Numerous references to *Christ in the Community of the Faithful* refer to "the memory of Him," never to His Living Presence. Yet the men who wrote this report know well that the word in the original language of the Gospel account of the Last Supper, "This do in remembrance of me," (*anamnesis*) means more than the pale and wistful word

By The Rt. Rev. William R. Moody, D.D.

The Bishop of Lexington

"memory" does in English. Earnest Churchmen who believe in the real presence of our Lord in the Eucharist should take a careful look at this (and at many similar indications throughout the report) and ask themselves if they wish to turn theological education in the Episcopal Church over to a centralized committee with broad (and unspecified) powers and with the turn of mind of the particular group which produced this document, for this power, after all the clichés and the gush of words, is the blunt demand of the committee. Here it is (out of Chapter 12). The committee recommends for adoption at this forthcoming General Convention in Seattle:

1. A board for theological education of 8 to 10 members to be appointed by the Presiding Bishop and accountable only to him (merely to "report" to the General Convention), furnished with dictatorial powers over seminaries and other educational agencies including religious education of the laity, ordination requirements, recruitment, research, continuing education of clergymen, and finance. (These powers were spelled out in a preliminary draft of the report and were seen and noted by this reviewer but were afterwards suppressed in the printed report.) The whole tenor of the document shows that these objectives have not been withdrawn or weakened in the least.

2. Over the next three years this proposed

Continued on page 43

THE PUSEY REPORT

The report to General Convention of the Joint Commission on Ecumenical Relations makes good reading in this day of ecumenism. Most amazing is the broad field and encouraging progress made by the commission through its council and committees which have dealt with several matters referred to it by the 1964 General Convention. New hope for the eventual reunion of the Christian fellowship greets the reader on many of the pages of this report. Many doors of approach are now wide open: to our brethren of the Eastern Orthodox, to our long-separated fellowship with those of the Roman obedience, to our genial companions of the protestant bodies, to our close fellow-travellers of the Old Catholic Churches, and brethren of the Wider Episcopal Fellowship. God give us of His grace and guidance to keep these doors open.

Because of this initial enthusiasm which the report generates, I think it wise to examine with utmost care and diligence the commission's recommendations and resolutions to be presented to the 1967 session of the General Convention lest the report suffer from our negligence. Such is the rather solemn obligation which will rest upon our bishops and deputies when they assemble in Seattle this month. My purpose in writing is to point out three particular areas in the report

By The Rev. Donald H. Wattle, S.T.D.

Canon of the Diocese of Louisiana

which, in my opinion, call strongly for correction.

I
The first area has to do with the continuance of the Joint Commission itself. In order to assure this continuance they propose that the Convention adopt a new canon, to be known as Canon 8, "Of Ecumenical Relations" (Green Book, p. 9.31). The questions immediately arise: Why must we have a canon on this subject? Why not, instead, adopt a simple joint resolution to continue this Joint Commission? The latter, in my judgment, would be far more preferable. In support of this position I offer four points for serious consideration: (1) The adoption of the proposed canon would not give the Joint Commission any more status or authority than it now enjoys by virtue of its appointment by the General Convention. The commission itself begins its report in these words: "It works. It is not unmanageable. None of its responsibilities has been neglected. In fact, they have been carried out more effectively." What, more than this, is wanted? (2) Joint commissions are the time-honored agencies of the General Convention for precisely such work as has been committed to this present one for ecumenical relations. By simple joint resolution this commission may be continued from one session to another over a long period of

Reporting On

years. Witness the Joint Commission on Holy Matrimony. (3) A joint commission is a much more flexible and workable body than one established by canon. It is more easily subject to the *ad interim* instructions of the Convention as specific needs arise. A canon would have to be amended to accomplish a like result. (4) Canon law in general should contain only such subject matter as would be reckoned of relatively permanent value; *ad hoc* legislation should be avoided wherever possible. This proposed canon appears to me to be one such instance. Away with the notion that "we must have a law" for every facet of the Church's life and work.

Additionally, the proposed canon is not without provisions which, to say the least, are less than meritorious. Let us cite a few of them. The first section would charge the commission with "initiating, conducting, and reviewing relationships

with other Christian bodies and inter-Church organizations" (italics mine). Why this latter provision? Our dialogue is with "other Christian bodies," not with "organizations." Sub-section (c) would charge the commission with making nominations to the Executive Council of our representatives on the World Council of Churches and the National Council of Churches. Why not let this responsibility rest upon the Presiding Bishop? Surely such nominations belong to our chief executive. Sub-section (e) would empower the commission at its discretion to "undertake dialogue with representatives of other religions," i.e., other than Christian. We have already been told that such dialogue is embarrassing and without point. Aren't our agenda full enough with Christian conversations? Section 2 provides for a commission of 34 mem-

bers. I regard this provision as being unnecessarily excessive. Several of the committees within the present commission could well be discontinued without serious loss. A joint commission composed of, say, 6 bishops, 6 priests, and 6 lay persons, plus the 4 *ex officio* members named in the canon, could certainly carry on the work with efficiency — and with far less expense.

II
The second area which calls for correction has to do with the Consultation on Church Union (Green Book, p. 9.32). It consists of an introductory "whereas" and four resolutions. The introductory recites that the Consultation on Church Union has approved "the document *Principles of Church Union* for transmission" to the several Churches involved for study and comment; and then goes on to impose these conditions for such transmission: "with the understanding that this document, together with the suggestions received from the participating Churches, and which are in due course approved by the Consultation, shall be the basis upon which to formulate a plan of union." This, to my way of thinking, is nothing short of tragic! Admittedly, the document *Principles of Church Union*, good as it is in many respects, falls far short of that "harmony with the faith and canons of the Protestant Episcopal Church" which the commission was charged to develop. Even "the suggestions received from the participating Churches" must be approved by the Consultation itself; otherwise, they stand rejected. Surely the General Convention will not wish to put this Church in this kind of a straight jacket.

To make emphatic what I have written above, I offer the following suggestions: (1) that, in the introductory "whereas," there be placed a semicolon after the word "comment" in line 4 and that all the following words be deleted until we

Continued on page 43

ECUMENICAL RELATIONS

SPROCKLEMIRE

Is Wafted

Nocturnally



To GEN

Walking through this vale of tears the other day I stumbled over a featherbed, and laid myself down to sleep. In my sleep I dreamed a dream. I found myself a delegate to GEN CON 67, wandering as only Episcopalians can wander, through the maze of Seattle's Super Convention Center.

Men and women in thousands, with



grim faces, brushed past me, bumped me into bushes, elbowed me into exits, and forced me into fountains. Thornpricked, pushbar-bruised, wet through, I grabbed the arm of the nearest grim-faced hustler (noting that he wore on his coat, like the others, a small card with the printed letters "GEN CON 67 ERARCAGNHB") and I cried:

"I am a delegate! I want to register where do I go?" The grim-faced man did not halt in his stride but plucked me off the ground and flung me across his shoulder. Ten seconds later, after a swift trip on a moving platform, he hurled me bodily through swing doors marked "The Arena."

"Welcome to GEN CON 67 ERARCAGNHB," murmured a voice in my ear. I was being picked up and brushed down by a smiling bland man in a black suit and a neat blue-spotted tie. "The name, pliz? The name?"

"Sprocklemire," said I, staring around at the roofed, walled enclosure, vast as a baseball park, where grim-faced men came and went with loud-heeled purpose to a million rows of chairs, and grim-faced women tried to get in and were tenderly dropped down wall-chutes by tall handsome young men in white-and-gold uniforms.

"Sprocklemire? Come this way, pliz," smiled the greeter. Picking me up by the shirt-collar he flung me into a large plastic wastebasket which immediately rose

ten feet into the air, rushed at great speed across the interior, and deposited me in front of a gold-plated desk marked "S."

"Delegate Sprocklemire arriving," cooed the voice of the greeter from a loud-speaker overhead. A man whose nose was entirely covered with four pairs of spectacles thrust a pen into my fingers. "Sign this form, pliz." Shakily I wrote my name, and — "Here are your tickets for meals, beds, haircuts, pantspress, shoeshines, helicopters, movieshows, guided tours, mayor's receptions, airflights to Expo, etcetera, etcetera," said the four pairs of spectacles; and "There!" — he jabbed a card upon my coat.

"Tell me," I said, "tell me. What's all this ERARCAGNHB stuff mean?"

"EPISCOPAL RESTRUCTURE AND RENEWAL CONVENTION ANYTHING GOES NO HOLDS BARRED," said the other, crisply. "Stand aside, pliz — too late, sorry!"

The incoming wastebasket dropped like a thunderbolt and flattened me on the floor as another "S" delegate arrived. Burdened with a two-foot-square carton of tickets, I tottered away, seeking a wall against which to lean. But there was no wall. Every inch of wall was occupied by booths, stalls, stands, exhibits, each with its immobile attendant under huge neon-lit sign. I decided to go and lean against an attendant. I *must* lean against something. The first attendant, six feet

six inches of solid muscle, proved a find. He let me lean against him, and patted my head with heavy-handed approval.

"Welcome to THRUSH," rumbled the giant.

"I thought I was at GEN CON 67. I must be on the wrong program," I muttered hastily. "Please forgive . . ."

"Do not listen to him!"

"Listen to US!" — shouted three voices simultaneously. Three pairs of hands grasped me and drew me into the booth adjoining, under the blinking sign TWEET. I tore myself and my carton loose, stepped back, and eyed them warily. Before me stood three men (I presume they were men) in red wigs, with enormous plastic ears, and each wore clerical black and clerical collar.

"What," I queried, "is TWEET?"

"What?" I cried. "Why, the Episcopal Church is a valid branch of the One, Holy, Catholic, and Apostolic Church, clearly found in Britain before 200 A.D., with its unbroken succession of bishops from the days of the apostles, one line of succession coming from James, Bishop of Jerusalem, and the other from St. John the Apostle through the Gallican Church, and another . . ."

"We're not inviting you to join *that* kind of Church," said one weirdo. "We represent C-H-U-R-C-H, CHURCH!"

"And what," I whispered, staring at them, "is C-H-U-R-C-H, CHURCH?"

"Why, that's CHAS. HITCHEE-

CON 67

"You *are* at GEN CON 67," growled the giant, "but THRUSH is one of the many religious parties for which you may sign up. Here, use my pen. . . ." A ballpoint big as a weaver's beam was thrust under my shrinking nose.

"But what does THRUSH *mean*?" I quavered. The giant took a deep breath and I picked myself up five feet away.

"All Episcopalians should have heard of THRUSH! It is The Heavenly Roster of the Ullulating Sons of Harmony! Unity is coming and we shall unite the splintered Churches with yodel and song," boomed the giant. "Ullu--lay-y-y-EEEE-EEEEET-TEEEEEEEEE!" No sounds could be heard during that awful earth-quaking cry but the thud-thud-thud of incoming delegates and the bump-bump of departing grim-faced women down the chutes. I ran for my life and cannoned into a short, fat man who stepped quickly out of the next booth and clasped me as though I was his rich Uncle Jasper from Australia.

"CHAFFINCH needs you. Let us sign you up at once," said the fat man, yearningly. He released me, pried the carton from out of the cavity in my diaphragm, and extended a pencil.

"What," I gasped, "is CHAFFINCH?"

"Can it be possible you have never heard of CHAFFINCH?" The man sounded horrified. "It is the CONSULTATION HARMONIOUS of all FREE FINKS IN the NEW CHURCH of HIPPSIEDOODLUMS! Unity is coming, and our mission is to . . ."

"Do not listen to him!"

"Unity is coming," replied the trio as one, "and our mission is . . ."

"What," I demanded again, "is TWEET?" The one with the reddest wig and the largest ears answered me.

"TWEET is Toledo Willie's Ecstatic Eavesdroppers Theological. Unity is coming and our mission is to hark at every eave and peek through every keyhole where theologians of any Church assemble for discussion, then mulch the findings through a computerized hopper. I am Toledo Willie and I welcome you to . . ."

"Goodbye, Willie," I said and turned to go, only to walk slap into two large shaggy dogs playing guitars, who bounded from behind a clump of fake bushes. At least they looked like shaggy dogs for their respective heads of hair were combed forward and hung down below their chins. At second glance they were some kind of human beings, for below white, frayed Levi pants protruded naked human feet painted white.

"Church, Church, Church!" chanted the hirsute duo to a rock and roll tune:

"Oh, join the Church!

Yes, join the Church!

That's all you have to doo—oo!

Shout three times three

For Unity,

Salvation comes to you-ooo!"

"Come, now," I said, half-aloud, half to myself, and half to the jigging weirdos, "that's better. That's what I'm here for, the Church, and its 1967 GEN CON. The Episcopal Church is . . ." The chanting and twanging stopped instantly.

"Phooey on the Church," snapped one weirdo.

"And especially Phooey on the *Episcopal* Church," snapped the other.

KOO'S UNION of REVOLTING CREEDLESS HERETICS," was the reply. "Unity is coming and our mission is to spread the creedless platform under the feet of all people of goodwill in all religious denominations and communions, especially the gullible young. You, sir . . ." I lifted my carton of tickets and flung it straight at the speaker's hairy head. He crashed into his companion and they fell heavily through the fake bushes.

At once a loud shouting burst from the representatives of THRUSH, CHAFFINCH, TWEET, and many other organizations at booths within hail. All were pointing angrily at me. Competitors for proselytes they might be, but the sight of a Churchman's wrath united them as those who face a common foe. The THRUSH giant came thudding toward me. I turned and ran like a hare, dodging past LARK, and EAGLE, and BOBOLINK, and CORNCRAKE, and other booths whose names I did not have time to read, seeking an exit. The pack was in full cry behind me, its hot collective breath upon the back of my neck. There was only one thing left for me.

"Young man!" I panted, seizing one of the tall, handsome young men in white and gold suits. "I am a disguised member of the Churchwomen infiltrating the House of Deputies. Do your duty!" Escaping the clutching hands of my pursuers by inches, I was plucked from the young man's waist and dropped gently and tenderly down a chute marked "Not Wanted This Year — Sorry" and 50 feet later alighted on a pile of laundry bags marked "Property of the women — We'll get there yet." Faintly down the chute floated the choleric cry of one of the Revolting Creedless Heretics:

"We'll burn all your tickets! You are a *Believer!*"

"And you, the whole lot of you," said I, "are for the birds."

It would seem that a third and final article by me on the subject of "815" is inevitable. The two earlier ones entitled *That Ain't Hay* [L.C., May 14th] and *On the Mat at 815* [L.C., July 9th], brought forth a considerable volume of mail which in itself provokes analysis. One thing which I found not only puzzling but disturbing was the frequent reference to my courage. I was congratulated for being courageous enough to speak out on this subject; I was fervently

chical pressures do not use their positions to speak prophetically to the hierarchy. You have done so and I congratulate you. But please don't step down the pressure your prestige permits."

As all this evidence piled up I found myself tempted to bask a bit in this unexpected role of courageous and prestigious champion. I had not thought of myself as such but it sounded so admirable that I began to think I was quite a chap. The reference to prestige was extremely

edgement of faults or imperfections in that august community. But I cannot agree that there is any significant power there to punish critics nor that there is any desire to do so. My chief complaint is the appearance which prevails of bland self-approval and unwillingness to concede equal wisdom or understanding to outside critics. I do not wish to deride or reject the fears of my "less courageous" colleagues. Nor do I suppose that my contrary impressions are infallible. But I do want very much to dissipate unreal boogies, to reassure hesitant critics, and to remind as many as will listen that being afraid to criticize or to find fault openly is the surest way to foster the possibility of tyranny, retaliation, and punitive policies.

As for prestige qualifying a critic to be heard more readily, I see no evidence of such receptiveness on that account. Whatever prestige goes with my "benefice" is ephemeral and undependable and better forgotten I have learned. On the other hand, the prestige of the episcopate in our Communion is a very palpable and weighty fact. However, when the resigned Bishop of California challenged the hierarchy, the reaction was extremely defensive and insecure. Therefore we may be not too wrong if we assume that the less prestige involved, the more relaxed and receptive to criticism will be the hierarchy. At any rate, this is my last word on the subject for the time being and I urge all troubled souls to speak out without fear or favor for the sake of the Church we love and serve.

Our problem is to a large extent, in my opinion, the inevitable one of committee government. What is everybody's business is nobody's business. It is always easier, nay, almost inescapable, to vote along with the apparent consensus. No one wants to be a standout or a monkey wrench in the works. No one wants to be suspected of supposing that his opinion is better than the majority opinion. "And anyway, even if I do vote contrary to my best judgment, I won't be here to suffer. I don't even have to think about it again until the next Executive Council meeting." Committees seldom come up with concise, clear-cut, direct decisions and policies. Committee government is always diffuse and prolific. What we lack in our Church government is a tradition of allocating substantial administrative power to our executive branch, and a setup whereby that power can be exercised with no more than reasonable checks and balances. At present we are all checks and balances with no appreciable power given against which the checks and balances can be pitted. We are so afraid of the abuse of power in the executive branch that we grant virtually none. May great things come from our committees to reorganize, restructure, redefine, and streamline the government, policies, procedures, and effectiveness of our dear old PECUSA!

Who's Afraid of the 2nd Avenue Hierarchy?

palatable. However, upon more sober and level-headed reflection, the amusing aspect of succumbing to the attractiveness of that role got the upper hand and I began to be troubled in heart by the implications of this general supposition about courage.

I see no requirement of courage in challenging policies and principles of our headquarters bureaucracy and our committee government. And if it does require courage, then there is something more rotten in the land than I am willing to admit. I am appalled by the supposed "vulnerability to hierarchical pressures" which appears to exist in the minds of so

many clergy. I am unaware of how such imagined pressures could operate. I do not see how my "stronger benefice" could be any protection to me in the face of this hierarchical ill will that is feared. Of course I may have been naively idealistic or incredibly dull all through the 37 years of my ministry, and these attributes may have been an effective armor against the machinations of headquarters. I have shared, and still do share, with several of my grateful brethren of the letters, the feeling that it is like punching a pillow to question "815" and that it is extremely difficult to get any satisfactory acknowl-

thanked for my courage; even the Deity was thanked that at last somebody had found the courage to say these things; I was commended for having "summoned up" the courage; I was assured that many had long wanted to challenge the hierarchy but had been unable to find sufficient courage to do so; I was applauded as a champion of those less strategically situated and therefore less able to risk such candor. Finally there came this very clear and well defined statement: "I have many times wondered why our clergy who, by reason of their stronger benefices, are less vulnerable to hierar-

By The Rev. Frederick M. Morris, D.D.

**Rector of St. Thomas Church
New York City**

EDITORIALS

Black Power: Which Kind?

The term "black power" is made to cover such a multitude of diversities that it has become almost worthless as a descriptive label, for the moment a speaker uses it in a specific reference he must go on to explain what particular black power idea or movement he's talking about.

Black power as preached by Rap Brown is one thing — and it is this version, unfortunately, that most Americans think of when they hear the term. Black power as preached by Dr. Nathan Wright, Jr. is quite another thing, and it would be well for Dr. Wright's fellow Episcopalians at least to take note of this. Dr. Wright, as most readers of this magazine know, is an Episcopal priest, and director of urban work for the Diocese of Newark. He is also an advocate of black power, and consequently is widely regarded as a hate-monger and provoker of strife.

Ever since he presided at the conference on black power in Newark which got so much national exposure we have been finding out all that we can about this man — what he believes, how he acts; and to the best of our knowledge there is no evidence whatever that Dr. Wright is less than thoroughly Christian in his attitude toward people of other races. It is an outrageous libel to associate him with Brown, Carmichael, and all that bloody ilk.

When Nathan Wright speaks of black power he appeals to something that is, in American history, as common, accepted, constitutional, proper, and thoroughly American as apple pie. What was it in American history that made such a family as the Kennedys of Boston possible? "Irish power" in Boston. What made Arthur Goldberg — or for that matter Barry Goldwater — possible? "Jewish power." Why the 40-hour work week, guaranteed minimum wage, the right to collective bargaining? "Labor power." Why, going back to the beginning, did there emerge a new nation, conceived in liberty, in the Western outland of the King's dominions? "Colonial power" — through union for the common good. If the formation of a power bloc to promote the common welfare was good for the American subjects of George III, and for the Boston Irish, the New York Jews, the Milwaukee Poles, the Chicago Italians, what is there so wicked about "black power" if it follows the same essential pattern as these earlier honored paradigms?

American history is very largely made up of achievements of this sort. This is a land of minorities. Every ethnic or cultural group in it can say, as the Israelites said: "We were strangers in the land of Egypt." Every one of these, the Anglo-Saxon element not excluded, began its American career as an afflicted minority. It moved on and moved up to a better life as it discovered and employed the strength that there is in union.

All advocates of black power, violent or non-violent,

agree on one point: that if American Negroes are to climb they must do their own climbing; no one else will do it for them. They have a lot of history — all of it, in fact — supporting their thesis.

When Dr. Wright was in Chicago recently to help to form a Chicago black-power committee he declared that the black-power program he is working to develop "is in no sense of the word anti-white." Its only purpose is to speak to "the problems, opportunities, and needs of the black community." Commenting on the causes of riots, he said that one of these "comes from a failure . . . on the part of black America to overcome the slave mentality of dependence upon others and their failure to generate a sense of self-respect." In other words, "power" comes to Negroes, as to any other group, as they shake off a servile dependence upon others, as they learn to respect themselves, as they work together to gain their proper objectives.

This, then, is black power as Nathan Wright, and very many Negro Christians, conceive of it and promote it. Can any American who knows his own history, or can any Christian who searches his own conscience, cast a stone at this?

Is Mere Belief Anachronistic?

A man that is a heretic after the first and second admonition reject; knowing that he that is such is subverted, and sinneth, being condemned of himself. (Titus 2:10-11)

Our text this morning, taken from the New Testament, used to be considered sound doctrine in the Episcopal Church, but it may soon be scrapped as anachronistic, along with the whole concept of heresy. This is the position set forth in "The Report to the Presiding Bishop of the Advisory Committee on Theological Freedom and Social Responsibilities" [L.C., August 27th]. It is recognized in the report that there can actually be a heretic; but it is contended that the Church must not reject him if he doesn't reject himself. If General Convention accepts, approves, and acts upon this report, there will be no more heresy in the Episcopal Church, in a sense, because the Church will not regard doctrinal deviancy as such as an actionable offense.

The committee was asked to address itself to theological issues rather than to personalities, and it has done so. Bishop Pike is not mentioned by name (except once, to quote him with approval); but what he represents as a very free-wheeling interpreter of Church doctrine is the issue. Everybody knows perfectly well that the recent heresy charges against him are the cause of it all. Regretfully we must say that this report is in principle a whitewash of Bishop Pike, and by implication a rebuke to his critics. In fact, the committee actually called him in as a theological adviser so he had a chance to help to prepare his own whitewash. It is not surprising that he could say, even before he had read the report: "I have reason to believe that I will be gratified by it." He has indeed.

The report proposes that the Church's canons be so revised that a heresy trial for a bishop would be prac-

tically impossible. We earnestly hope that General Convention will reject this proposal; for to accept it would be to say to the world that the Episcopal Church is no longer concerned with what its official teachers teach—this being mere opinion, mere doctrine, therefore not important. We do not say that the committee says this in the report; we say that General Convention would in effect be saying this to the world if it were to act favorably upon the report's proposal. There is enough of this idea—that belief as such doesn't matter—abroad in the Church now, to say nothing of the world. At the time of the Wheeling crisis one of the bishops declaimed something to this effect: "Here we are, arguing about doctrines, while the whole world around us is aflame with revolution!" In other words, only nit-pickers fuss about trivialities like the Holy Trinity; in the midst of this hell-bent world the Church must get off such preoccupations and on to really important matters. (Dialogue — communication — theological reformulation — and action *now*: things like these.) We hate to have to say it, but this general idea is quite discernible in the watery theology of this report.


The committee declares that if an individual finds that he cannot "identify himself with the Book of Common Prayer . . . he should acknowledge that he can no longer function as an authorized officer or teacher of the Church." That is reasonable enough. But what is the Church to do if this individual makes no such acknowledgement and stays right where he is, propagating his own opinions as a substitute for the Prayer Book faith? The report's answer is—nothing at all; "a judgment of 'censure' ought never be applied to statements of theological or moral *opinion* or *teaching*, but only to *acts*. . . ." We wonder what the committee

would recommend, for example, in the case of a man who preaches his individual opinion that God has made Caucasians superior to all other men and that it is fitting that the lesser breeds should hew wood and draw water for the lordly white. Is no judgment of censure to be applied to this "statement of theological or moral *opinion* or *teaching*" so long as the offender just opines and teaches, but does nothing about it but talk?

To be sure, the report also says: "Without censuring or condemning any individual for his ideas, the Church may find it necessary on occasion to disassociate itself publicly from theological views which it considers to be seriously subversive of essential Christian truths." So there is an answer, of a sort, to the hypothetical question we raised about the racist heretic: the Church would publicly disassociate itself from his view. That would fix his goose. Or would it? This procedure of the Church's official disassociation from the heretic's views may be exactly what he wants if he's at all clever at public relations and social iconology. It enables him to say: "This shows how far out ahead of the stodgy old Church I really am."

In any event, that way of dealing with the heretic does not answer what seems to us the main question. What if the publicly expressed views of some bishop or cleric are openly scornful of the articles of the Christian Creed as the faithful lay folk understand them, so that he is unto the flock of Christ not a shepherd, but a wolf; can the Church do nothing to silence him, or must it wait for him to remove himself voluntarily "as a matter of personal integrity"? It might have to wait quite a while, especially if the man's career in deviant doctrine is proving exciting and lucrative—which thing has been known to happen.


Heresy trials are, no doubt, ungracious and unpleasant affairs even when necessary, if ever they are. But we can imagine one thing worse: a brave new Church, in which mere belief no longer matters.



His Magnetism

Reaching
to God
I am a salmon
fighting
the river.
I go
upward
drawn to God—
The river's power is my
unretractable sin;
but I go
by faith
and am rebaptized by
my every stroke.

Judy T. Sternbergs



Creed-saying Made Easy

Should Episcopalians begin the Nicene Creed with "We believe" rather than "I believe"? The Standing Liturgical Commission thinks so, on the ground that this creed "is ecumenical and used by most of the Churches in Christendom."⁽¹⁾ We doubt that this statement is correct, if every denomination calling itself a Church is counted; it is most Christians rather than most Churches as such who use the Nicene Creed. However, we find this line of reasoning appealing.

Not so appealing, to us at any rate, is an argument that appears in a new book⁽²⁾ by William Barclay, a Scottish theologian whose work in general we admire. Quoting a remark by F. R. Barry that in saying the creeds "we identify ourselves with the total faith and experience of the Church" he goes on to say: "In reciting the . . . creed a man is affirming, not so much his

1) *Prayer Book Studies XVII*, 33.

2) *The Apostles' Creed for Everyman*. Harper & Row.

3) *ibid.*, 10.

own faith, as the faith of the Church. There may be things which are a mystery to him; there may be things which pass his understanding; there may even be things which he has come to the conclusion he cannot personally accept; the fact remains that in repeating this creed he puts himself in line with the total faith of the Church. *A man will therefore be guilty of no intellectual dishonesty if he unites with God's people in this affirmation of this statement of the faith, even if there are parts of it about which he has doubts or reservations or even denials.*"⁽³⁾ (Italics ours.)

Boiled down to the bone, this says that there's nothing dishonest about a man's saying he believes something that he does not believe—if he prefaces his statement with "We believe" rather than "I believe"; for when he says "We believe" he serves notice that it isn't his *credo*, but the Church's *credimus*—therefore he is not bound by the details.

This has been said many times by many people. Isn't it about time for somebody to provide some kind of explanation of its logic? Why should the prefatory formula "We believe" relieve the individual reciter of any personal responsibility for what he recites? While we wait for somebody to come forth with the answer to that one, we may look at a kindred method of making the creed recitable for everybody: the musical method. Behind this lies the assumption that if one *sings*, rather than *says*, "conceived by the Holy Ghost, born of the Virgin Mary," it is just a song and not an assertion about how Jesus was born. To reduce the principle to a simple precept: When in doubt, sing it. A proposition like "Jesus was born of a virgin" or "Christ is begotten, not made" or "He suffered under Pontius Pilate" is either true or false, when *spoken*; and when a person says it he affirms it so that if he doesn't mean it he lies in his teeth. But if he sings it (how about monotoning?) something happens to the character of the proposition itself: it becomes a bit of poetry or a hymn of praise or a purely symbolic or parabolic affirmation which no longer needs to be subjected to any rude test of veridicality.

We are by no means set against restoring the original "We believe" form to the creed. But if this change is to be made in the interest of making creed-saying easy for those who pick and choose in the Christian Creed what they will believe, we hope that the Church will refuse to accommodate. If the creed is to be made recitable for everybody, we'd rather sing it. But seriously, we don't understand how the musical method changes the contents of the creed either.

Church and College

Do you have any young people from your parish going to college this fall? Do you want the Church on campus to try to reach them and minister to them while they are there? If the answer to the first question is affirmative we are sure that it's ditto to the second.

In this issue you will find a special listing of *Church Work Near Colleges*. Nothing helps a student chaplain more than to get the word about a new student from the rector. If you do this right away you can check it off and get on to the other chores of the fall steam-up.

The Living Church Dinner

Speaker at THE LIVING CHURCH's Convention dinner in Seattle will be the Executive Officer of the Anglican Communion, the Rt. Rev. Ralph S. Dean. The dinner will be held in the Olympic Room at the Seattle Center, Monday, September 25th, at 6 P.M. Deputies and visitors to General Convention may secure tickets on order from Convention headquarters.

Bishop Dean succeeded the Rt. Rev. Stephen F. Bayne, Jr., as Executive Officer in the fall of 1964, on appointment by the 18 archbishops and metropolitans of the Anglican Communion. Prior to that he had served as Bishop of Cariboo in Canada since 1957.

Among other distinguished guests at the dinner will be the Rt. Rev. John E. Hines, Presiding Bishop, and Dr. Clifford P. Morehouse, President of the House of Deputies.



The Numismatist

I hold three ancient coins within my hand
And feel dead ages stir again to life,
And travel for one drachma to a land
Where Alexander ploughs the earth with strife.

A sesterce buys my passage to Pompeii
And to the very wine shop where it fell,
Unwanted, on that fire-riven day
When heaven played the counterpart of hell.

A penny—one denarius—is last.
It bears the face and superscription plain
Of one whose voice was thunder in the past.
But still it fails to quicken him again.

I wait for what the bronze may yet evoke;
Then suddenly I stand in Galilee,
And hear a voice like none that ever spoke:
"The coin is Caesar's. Give yourself to me."

William E. Ticknor

Women's Triennial Delegates



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

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Mrs. Clarence Ellis, Huntsville.
Mrs. Wade Lamberth, Alexander City.
Mrs. Ivan G. Melrose, Fairhope, president.
Mrs. Marshall Smith, Florence.
Mrs. Edward Zander, Birmingham.

ALASKA

Mrs. J. D. Fulp, Kodiak.
Mrs. Veda Jaynes, Ketchikan.
Mrs. Byrom Jones, Cordova.
Mrs. Sue Rogers, Juneau.
Mrs. C. Q. Williams, Anchorage, president.

ALBANY

Mrs. Maynard A. Bebee, Castleton, president.
Mrs. Howard Page, Lake Placid.
Mrs. Charles Palmer, Delmar.
Mrs. John Sarkis, Troy.
Mrs. Edward Schilling, Latham.

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Mrs. Louis Curry, Phoenix.
Mrs. John Fuhrman, Prescott.
Miss D. V. Goetchius, Tucson.
Mrs. William C. Smith, Scottsdale.
Mrs. L. David West, Phoenix, president.

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Mrs. Frank Brown, Hot Springs.
Mrs. A. R. Keese, Helena.
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Mrs. Reese Rickards, Clinton.
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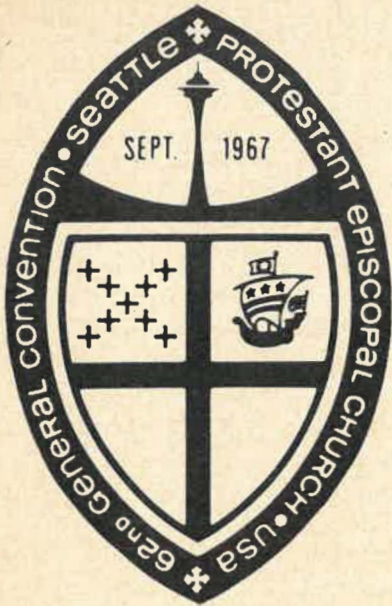
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Mrs. Robert Thiessen, Oshkosh.
Mrs. A. H. Verner, Waupun.

*Triennial Delegates
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[From a list furnished by the Executive Council]

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Lay

Clerical

Lay

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The Rev. Ben A. Meginniss, 1900 Dauphin St., Mobile, Ala. 36606.
The Rev. R. Emmet Gribbin, L.H.D., P.O. Box 6292, University, Ala. 35486.
The Rev. Henry C. Barton, Jr., P.O. Box 5985, Birmingham, Ala. 35209.
The Rev. A. E. Joffrion, 212 Eustis Ave., S.E., Huntsville, Ala. 35801.
Mr. Betts S. Slingluff, Jr., 506 S. Park Ave., Dothan, Ala. 36301.
Mr. N. Hamner Cobbs, c/o *The Greensboro Watchman*, Greensboro, Ala. 36744.
Mr. Marshall Smith, 350 Beverly, Florence, Ala. 35630.
Mr. Paul R. Ford, 1468 Alford Ave., Birmingham, Ala. 35226.

ALBANY

The Very Rev. David S. Ball, 62 S. Swan St., Albany, N. Y. 12210.
The Rev. Darwin Kirby, Jr., 30 N. Ferry St., Schenectady, N. Y. 12305.
The Rev. John R. Ramsey, 503 Franklin St., Ogdensburg, N. Y. 13669.
The Rev. James W. Pennock, 33 Pierrpont Ave., Potsdam, N. Y. 13676.
Mr. Maynard Bebee, 2 N. First St., Castleton, N. Y. 12033.
Mr. Hector J. Buell, 711 Church St., Gloversville, N. Y. 12078.
Dr. Stuart A. Winning, 208 Proctor Ave., Ogdensburg, N. Y. 13669.
Mr. Roger T. Estabrook, 24 Amboy Dr., West Albany, N. Y. 12205.

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The Rev. John Clinton Fowler, 500 N. Wilmot Rd., Tucson, Ariz. 85711.
The Rev. Charles H. Crawford, 1550 14th Ave., Yuma, Ariz. 85364.
The Rev. Lewis H. Long, 6533 N. 39th Ave., Phoenix, Ariz.
The Rev. Howard Blackburn, 10233 W. Peoria, Sun City, Ariz. 85351.
Mr. Paul Roca, 5225 N. 23rd St., Phoenix, Ariz. 85016.
Mr. W. W. Clore, 6040 N. 7th St., Phoenix, Ariz. 85014.
Mr. W. E. Morgan, Tucson Title Building, 45 W. Pennington, Tucson, Ariz. 85701.
Mr. Harold Rutherford, Box 261, Cave Creek, Ariz. 85331.

ARKANSAS

The Ven. J. Gordon Swope, Box 5120, Little Rock, Ark. 72206.
The Very Rev. Charles A. Higgins, D.D., 310 W. 17th St., Little Rock, Ark. 72206.
The Rev. Philip M. P. Leach, 825 Beech St., Helena, Ark. 72342.
The Rev. John E. Shoemaker, 1221 N. Boston, Russellville, Ark. 72801.
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Mr. Ernest B. Wilson, Box 218, Harrison, Ark. 72601.
Mr. John T. Williams, Boyle Building, Little Rock, Ark. 72206.
Mr. James H. Penick, Sr., 10 Sunset Dr., Little Rock, Ark.

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The Rev. Edward E. Tate, D.D., 435 Peachtree St., N.E., Atlanta, Ga. 30308.
The Rev. Martin D. Gable, 3110 Ashford-Dunwoody Rd., N.E., Atlanta, Ga. 30319.
The Rev. T. Stewart Matthews, 753 College St., Macon Ga. 31201.
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Mr. Seaton G. Bailey, P.O. Box 2, Griffin, Ga. 30223.
Dr. James E. Boyd, West Georgia College, Carrollton, Ga. 30117.
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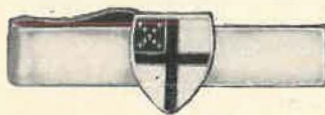
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A CHRISTIAN CRITIQUE OF AMERICAN CULTURE. By Julian N. Hartt. Harper & Row. Pp. 425. \$8.50.

A Christian Critique of American Culture is an interesting, thought-provoking, difficult, and rewarding book. The title gets the reader off on the wrong foot since the bulk of the volume is an essay in practical theology, and not the expected analysis of the social scene. But this is good in that, as Julian N. Hartt says, until the Church is aware of and convinced of its divine foundation it has no place to stand as critic. Only three of the 18 chapters are concerned with specific

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should
have seen me before.

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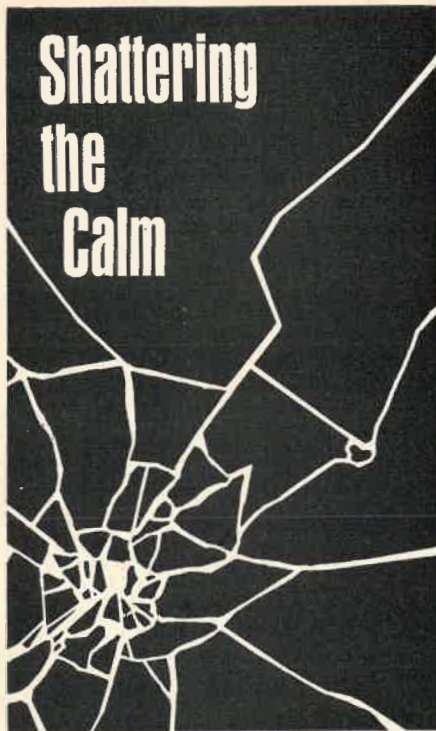
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dead. From that perspective the Christian, then, might go about his business without confusing the hope that is rightfully his with a vague optimism that all will be well with the American Way of Life.

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CHRIST FOR US IN THE THEOLOGY OF DIETRICH BONHOEFFER. By John A. Phillips. Harper & Row. Pp. 303. \$6.50.

A double tragedy attended the death of Dietrich Bonhoeffer at the hands of a German hangman in 1945. The world lost, first of all, a great Christian mind, and secondly, the only authoritative source for the thoughts issuing from that mind. And ever since the great popularity of *Letters From Prison* and *The Cost of Discipleship* theologians of all colors have been trying to carry Bonhoeffer's thought to its logical conclusion. John A. Phillips has done a thorough job in *Christ For Us In the Theology of Dietrich Bonhoeffer*, and has come as close as it is perhaps possible to come to putting Bonhoeffer's theological thought, much of which is fragmentary, into contemporary perspective.

Phillips begins with a short review of the work of other scholars, notably John Godsey and Hanfried Mueller, the latter a convinced Marxist. Both Godsey and Mueller lean heavily on a chronological scheme of paralleling Bonhoeffer's works with various events of German history contemporary with them. While Phillips sees some merit in organizing a study of Bonhoeffer in this way, he feels the real key to understanding him lies in realizing that Bonhoeffer was essentially free of the events of his life and the time in which he lived, at least as far as theology was concerned. Phillips chooses to view his subject's work from an ecclesiological and Christological perspective.

I found myself scurrying after my old, seminary-worn copies of *Letters* and *The Cost of Discipleship* before I finished this book. It is not an easy one to read but it does place in proper perspective one who has been deemed the most often quoted theologian of the 20th century.

(The Rev.) HEWITT V. JOHNSTON
*Christ Church
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✦ ✦ ✦ ✦

DOCUMENTS OF DIALOGUE. By Hiley Ward. Prentice-Hall. Pp. 531. \$8.95.

This is a work of modest usefulness gotten up to look much more weighty than it really is. Another book of almost identical bulk on my desk contains 1,097 pages, whereas *Documents of Dialogue* contains only 541, in unnecessarily large type, with considerable spacing between lines. The "documents" are often mere bits and snippets from important sources and many of the sources quoted are of little authority.

In actuality, the book is, as Hiley Ward states in his introduction, "for the student, as well as for the neighbors on each side of the fence, in the yard, or beside the invisible fences in commercial, social, and church life. . . , for the pastor and lay leaders of congregations beginning to structure dialogue—or looking for excerpts and quotable material for the parish paper." It could be a helpful resource for just such persons and groups. But it is no encyclopedia of ecumenism.

Useful narrative connects the quotations, demonstrating the author's competence as a journalist and religious commentator.

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THE DAVIDSON AFFAIR. By Stuart Jackman. Eerdmans. Pp. 181. \$3.50.

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Booknotes

By Karl G. Layer

The Catholic Avant-Garde. By Jean-Marie Domenach and Robert de Montvalon. Holt, Rinehart, and Winston. Pp. x, 245. \$5.95. An examination of French Roman Catholicism, its thought, trends, and movements, since the time of WW II.

Man and Nature in the New Testament. By C. F. D. Moule. Fortress. Pp. xviii, 27 paper. \$.85. A distinguished British Anglican scholar here presents some thoughts on the subject of biblical ecology. This 1964 lecture comprises another excellent volume in Fortress's Biblical Series.

The Politics of God. By Joseph R. Washington, Jr. Beacon. Pp. ix, 234. \$5.95. The author's call is for Negro acceptance of a "chosen people" mission to mankind. He states that "the will of God for His Negro people demands no Exodus. For God has called the Negro people to an infinitely more complex and responsible task—not only of being released from bondage but of releasing its captors from their shackles as well." A positive rather than negative approach to one of today's most serious social questions.

NEWS

Continued from page 15

of May 14th.) A thorough re-structuring of the office of Presiding Bishop, the Executive Council, and the General Convention is proposed. It would be pointless to discuss or even to itemize these specific proposals here. The rationale for these changes included in the MRC's report convinces me that substantially these proposals are sound, but they need much more study and analysis than can possibly be given them at Seattle or at any regular General Convention with many other things to do. So it is to be hoped that the 62nd General Convention will comply with the Commission's request for a special constitutional convention in 1969.

A special committee of the Executive Council on Diocesan Boundaries has been at work during the past triennium, examining the concept and structure of the diocese in a rapidly changing world. Its report is essentially the result of its deliberations. Because I am no kind of an organization man I feel incompetent to make a critical judgment of the committee's findings. Its "criteria for a viable diocese" strike me as well grounded in contemporary realities, and I believe they will prove useful to the Church's planning of its mission for the future.

The report of the Joint Commission on the Ministry of Healing impresses me deeply. The Commission is asking General Convention to change its title to "The Joint Commission on Religion and Health," with the thought that this change will broaden the base of the Commission's activities and lead to a more widespread acceptance of its work. This seems in order.

Because the Joint Commission on the Church in Human Affairs is essentially a kind of "steering committee in depth" to the Church in dealing with such problems as those relating to human sexuality, to world population and food supply, to medical technology, etc., its work is not conspicuous. But it is of the utmost importance that this body be continued and supported. Its present membership is strong in intelligence, and in social and scientific awareness combined with responsibility.

Practically every Episcopalian is interested in the work of the Standing Liturgical Commission, and right now even more than usually because Prayer Book revision is in the air. Breathes there an Anglican who hasn't some good advice to give the Liturgical Commission on how to improve the Prayer Book? (I include here the people who would improve it by keeping it exactly as it is.) The important thing for this Convention to do, I think, is to accept the recommendations of the SLC, among these being: that *The Lesser Feasts and Fasts* be authorized for trial use for another three years, and that the Liturgy of the Lords' Supper set forth

in *Prayer Book Studies XVII* be likewise authorized for trial use.

It may turn out that this Convention will get more "hung up" on the report of the Joint Committee on the Partnership Plan than on any other issue. Certainly this is a hot one, and the one on which I least want a vote of my own to cast. The Partnership Principle, advocated by this Committee, asks of each parish and mission, each diocese and missionary district, that it give to others at least as much as it keeps and spends on itself. The Committee is asking General Convention to abolish quotas and to put the Partnership Principle into effect, starting in 1968. What shall one say to these things? Surely, the Partnership Principle is *right*, for Christians; but is it *sound*? The difference between rightness and soundness which I have in mind here is the difference between "oughtness" and "isness." I doubt that the Episcopal Church as a whole is ready, or nearly ready, for the total replacement of quotas by the Partnership Principle. And altogether apart from the question of whether parishes and other units *will* give to others as much as they spend on themselves, there is the question: *Can* they? Here is a small parish with an annual budget, say, of \$17,000. The rector's salary, minus pension assessment, rectory, and car allowance, is \$6,000. Anybody who has ever lived and worked in a parish of this size (and such parishes are much closer to the average than are the \$100,000 budget parishes) can understand my question. *Can* such a parish come up with the 50-50 kind of budget the Partnership Principle calls for? I think the best course for this General Convention to follow is to strike out on a Church-wide program which has the Partnership Principle as its goal. About this I hate to be negative and I am not cynical; but if the Church were to adopt the Partnership Principle *in toto*, at once, and then find itself terribly short on income for vital programs, the result would be a real cynicism shared by all, the kind of cynicism that precedes despair.

About two issues which are certain to come up for action I will speak briefly.

Women deputies to General Convention should be legalized (i.e., canonized!). In past Convention years THE LIVING CHURCH has crusaded earnestly for the canonical change which would make this possible, and every time we've been numbered with the losers. I decided this year that if we didn't crusade it might come off at last, as indeed it must sooner or later. (Aside to deputies: What has just been said was not a crusading comment, so please disregard and simply vote right.)

Also in past years THE LIVING CHURCH has crusaded for changing the name of the Church by dropping the adjective "protestant." This time we are not crusading, and hope for better luck from non-trying. Earlier this year (April 2d

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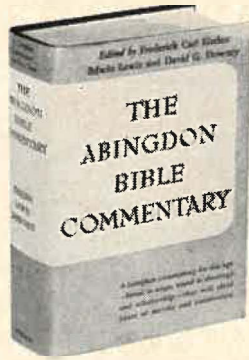
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Episcopal Committee for
Promoting Unity

and 9th) we published an article by Robert W. Shoemaker, Ph.D., in which he argues that this General Convention ought not to approve the proposed preamble to the Constitution which would state that the terms "Protestant Episcopal Church" and "Episcopal Church" are interchangeable. His argument is that the perpetuation of the hopelessly misleading term "Protestant Episcopal" (misleading, that is, in modern English idiom) is to be avoided, and that when we get around to doing something about the Church's title we should drop "Protestant" altogether. I agree, and naturally I hope that a majority of bishops and deputies do also when they vote on this issue in Seattle.

And finally, just a pensive *pensée*: If it had pleased Almighty God to have saved the world by Church resolutions on every subject from aal to zymurgy, the world would have been saved years ago.

APPOINTMENTS

Bailey and Guilbert Replace Rodger

The Rt. Rev. Scott Field Bailey, Suffragan Bishop of Texas, is the new secretary of the House of Bishops, and the Rev. Canon Charles Guilbert of the Executive Council is the new registrar of General Convention, both having been appointed by the Rt. Rev. John E. Hines, Presiding Bishop. Their appointments, effective August 1st, are subject to formal action by the General Convention.

These two posts were formerly occupied by the Rev. Alexander M. Rodger who resigned them in July after 12 years of service. He is rector of St. Elizabeth's Church, Ridgewood, N. J.

Bishop Bailey's entire ministry has been in Texas. He was consecrated Suffragan Bishop of Texas in 1964. Canon Guilbert is secretary of the Executive Council.

COMMISSIONS

Church Music Separate

For the first time in the history of the Episcopal Church, a commission on Church music will report its findings to General Convention at Seattle. The Rev. Eric S. Greenwood, rector of the Church of the Holy Communion in Memphis, Tenn., has been appointed convener of the commission which will meet during the weekend preceding the opening of General Convention.

Until the Convention in 1964 Church music had been part of the responsibility of the commission on liturgy.

EXHIBITS

Something for Every Taste

The purpose of exhibits in the exhibit hall at General Convention is frankly commercial: every exhibitor has some-

thing to sell. But a leisurely tour of the exhibit hall can be educational and interesting, without necessarily costing the tourist a penny, for there are many and various things to see on display. Some of these, which will be on view at Seattle, are the following.

At a number of exhibits, film presentations will be seen. The Episcopal Radio-TV Foundation (booth #205) will offer to Convention visitors a preview of their television documentary "One Reach One."

Visitors to the exhibit of St. Francis Boys' Homes (#617-18) will be told the story of the Homes and their boys through a continuous showing of colored film slides.

An unusually large display of Church craftsmanship from Great Britain will be shown at an exhibit sponsored by the British Board of Trade and the British National Association of Church Furnishers, celebrating its silver jubilee (#301-304, and #316-320). This will include articles in silver and other metals, wood, and textiles. Represented in this exhibit will be the House of Louis Grossé, founded in 1783 by M. Grossé who revived the Bruges School of Embroidery which had been dormant for over two centuries. Their line is vestments in advanced design. A noted British embroiderer, Miss Beryl Dean, will lecture. Blunt & Wray will offer craftsman made products in silver and metalware.

The Anglican Fellowship of Prayer will not only have an exhibit (#608) where personal contact and informational literature will be provided, but also will have charge of prayer and intercessions each afternoon in the General Convention chapel from 3 to 4 o'clock.

There is a story of unique cooperation behind the exhibit of mission crafts (#111-113 & #126-128). At past Conventions, various missions have maintained their own exhibits, promoting their own crafts and wares in a competitive way. Mrs. George W. Barrett, of Rochester, N. Y., explains: "At two previous General Conventions (Detroit and St. Louis) Mrs. Alexander Campbell and I acted as volunteer co-chairmen of a booth for the St. John's Craft Center in Okinawa. This year, in the spirit of MRI, we decided to maintain a booth at General Convention for mission areas which wished to avail themselves of our volunteer service. Thus the products of many booths which formerly were in competition are now being sold in cooperation." At this exhibit will be craft goods on display and for sale from Holy Trinity School Gift Shop in Haiti, St. Peter's Church in Kisumu, Kenya, the Episcopal Korean Mission, and Iglesia Episcopal de Ecuador, Guayaquil.

Most of the exhibits are arranged to provide information about the work of the organization, the services or goods of the company, or whatever it may be. Thus, Forward Movement Publications,

Daughters of the King, Confraternity of the Blessed Sacrament, and scores of such Church-related organizations invite visitors simply to stop by and get acquainted, and to ask questions.

Among the large exhibits at Seattle, as at every General Convention, will be those of Morehouse-Barlow (#220-222 & #305-307), and Seabury Press (#121 & #122). Here are books and Church supplies in lavish abundance. Hand-made linens and vestments will be displayed by Mary Moore (#505-507) and by Theodore Cuthbertson (#223-225).

Some of the exhibitors, from the very nature of their enterprises, are prepared to discuss with visitors such questions of major importance as investments, stewardship programs, and gifts and bequests. The American Church Building Fund Commission will be there (#101 & #102) to discuss with anybody the service it performs in making low-cost building funds available to churches. The Association of Episcopal Colleges (#201-203), dedicated to the proposition that Church-related colleges have a special value, will be there to discuss their program and their needs. Thomas White and Associates works in the field of stewardship and budget programs, and will have a consultant on hand at its exhibit (#323). The Foundation for Christian Theology will be in booth #116 to explain its work.

In sum: there will be something for every taste and every need to be seen or done in the exhibit hall. See the special section on the exhibitors in another part of this issue for additional information.

NEWARK

Continued Support Needed

Local, state, and national Church executives met in emergency session to appeal for continued federal support of an anti-poverty project and to protest alleged harassment of its staff members by local press and police. The program in question was Project Anti-Recidivism, an agency designed to help ex-convicts find jobs. It is currently supported by the US Office of Economic Opportunity and is sponsored by the Jersey City Council of Churches.

The Rev. Adrian G. Tenhor, president of the council, said the OEO had threatened in a telegram to cut off funds from the project unless its controversial director, Roy Kennix, resigned. But he said that the council had "utmost confidence" in Mr. Kennix.

In a press conference, Mr. Kennix confronted a local reporter with allegations that the writer had misrepresented facts "which could have been made available by the project administration, if you had come directly to us. We have nothing to hide," he declared. The press conference was adjourned by information officers of the National Council of Churches

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when the local clergymen and project staff refused to detail charges of police harassment unless reporters from the local papers were excluded. Victims of this alleged harassment suggested that they feared violent retaliation if they gave names of police officers involved, to local reporters.

In a separate statement urging continuance of OEO funding, the Rt. Rev. George E. Rath, Suffragan Bishop of Newark, said he was satisfied that the charges against Mr. Kennix were "unfounded and, in fact, they reflect the usual tactics of harassment."

The Rev. Robert W. Castle, rector of St. John's Church, Jersey City, and a member of the project's board of directors, reported that on the evening of July 21st, during a minor racial disturbance in the city, he was surrounded by policemen in McGinley Square, who jeered at him saying, "You're dead!" In addition, Mr. Tenhor said he had been detained and questioned in July by policemen who threatened him with arrest and "used extremely abusive language." Later, he said, the police came to him and apologized, explaining they hadn't known I was a clergyman. Apparently they felt it would have been justified to heap threats and abuse on an innocent layman, he commented.

**Grass-roots Leadership
Needed**

The *ad hoc* committee formed in Newark during the race riots took a step toward more grass-roots leadership. The committee of about 100 Christians, mostly clergymen and about two-thirds white, was called together by Dr. Frank A. P. Pehrson, the Rt. Rev. Leland Stark, Dr. Duane Day, and Bishop Prince A. Taylor, representing Presbyterian, Episcopal, United Church of Christ, and Methodist Churches. Dr. Pehrson is also president of the New Jersey Council of Churches.

At a meeting in the Central Ward of Newark, Dr. Day expressed the hope that at the next session a chairman would be elected who is not "a member of an ecclesiastical bureaucracy." He explained that the action of appointing a nominating committee to make recommendations did not mean the various Church representations would withdraw from the committee but that the action was an attempt to secure some local pastoral leadership. The meeting featured reports by the Greater Newark Council of Churches, the Committee of Concern (a group of civic and religious leaders), and by members of the United Community Corporation (Newark's anti-poverty agency).

Chairmen from area boards of the anti-poverty agency expressed their concern over existing welfare problems. The Rev. S. W. Simmons, Negro pastor of the Humanity Baptist Church, and an area board chairman, charged that the city's

clergy had shown a lack of concern about inner-city conditions. He said he was "not wondering" why the riots occurred, nor would he wonder about the next riots which he said would be "in the suburbs" as well as in Newark unless conditions were bettered.

The meeting drew a number of suburban Churchmen to the Abyssinian Baptist Church in the riot torn Central Ward.

ABORTION

Developments in Asia

Christian groups, some led by clergy, are planning a campaign against a new abortion bill to be introduced in the Singapore Parliament. It would make abortion available to any mother at a cost of about \$2. The action of the bill would be aimed at helping Singapore's birth control program and also at the estimated 10,000 a year illegal abortions performed in the area, costing between \$50 and \$160.

Meanwhile in India, Deputy Minister of Health B. H. Murphy said in Parliament that the present law which permits abortion in certain cases (such as pregnancy resulting from rape) may be widened to include women whose health is in danger as a result of pregnancy. He stated that many poor women were in difficulties due to pregnancy and that there should be legislation to protect them on humanitarian grounds.

It has already been proposed that the government make sterilization mandatory for parents of three or more children. This plan has been denounced by Valerian Cardinal Gracias, Roman Catholic Archbishop of Bombay, and several Roman Catholic members of Parliament.

WEST AFRICA

**State of Missionaries
Unknown**

A spokesman at the Church Missionary Society in London has reported that there has been no word from the missionaries in Biafra, former Eastern Region of Nigeria, which has been under attack from the federal authorities in the rest of the country. At the time the statement was made, Biafra was still completely cut off from the rest of the world.

As far as is known, the 20 Anglican missionaries are still at work.

NEW YORK

Churchmen Wire LBJ

Comprehensive, massive, economic, and social development imperative to meet crisis conditions in our cities. These conditions demand top priority on the resources of federal, state, and municipal governments, as well as private economic resources of the nation. Urge consultation in depth with

Negro experts involved in urban planning, development, economic, and political disciplines as well as recognized religious and community leadership as necessary to any serious deliberations. Such individuals will add strength and give confidence to slum areas in disillusioned cities of our nation.

That was the telegram the National Committee of Negro Churchmen sent to President Johnson and to Congressional leaders, calling for a massive economic development plan to meet the crisis in the cities. The Negro Churchmen, a group of some 400 leaders, largely clergy, from 12 religious bodies across the nation, also announced plans to hold a conference with key Congressional leaders in late August. At that time Negro experts in urban development will join them in discussing the massive plans they believe essential.

The National Committee of Negro Churchmen was formed in July 1966 to issue a statement on "Black Power." This analysis has been hailed by Church and intellectual leaders as the best interpretation of black power available. In November 1966, the NCNC issued the statement, "Racism and the Elections" at a dramatic assembly at the Statue of Liberty. In February 1967, it published an analysis of the Powell affair, and on May 31st, issued a statement, "The Unfinished American Revolution" at the Boston Commons monument to Crispus Attucks, a Negro who was the first American to die in the Boston Massacre of 1770. At the Boston meeting, the NCNC also announced plans to raise \$1 million for "economic development of the Negro community" as a revolving fund to assist groups in establishing Negro owned housing projects, consumer co-operatives, and the like.

Episcopalians who have served as chairmen of the National Committee of Negro Churchmen on a rotating system are the Rt. Rev. John M. Burgess, Suffragan Bishop of Massachusetts, and the Rev. Nathan Wright, Jr., Ed.D., executive director of the department of urban work for the Diocese of Newark.

Jewish Leaders Charge SNCC Accusations

Leaders of three Jewish organizations bitterly scored and labeled as "anti-Semitic" the Student Nonviolent Coordinating Committee's charge that the Israelis had committed atrocities against the Arabs. The SNCC accusation was made in its bimonthly newsletter printed in Atlanta, and it was the first time the Negro organization, which advocates black power, had taken a formal stand on the Arab-Israeli dispute.

Issuing separate statements were: Irving Shulman, southeastern director of the Anti-Defamation League of B'nai B'rith; Will Maslove, executive director of the American Jewish Congress; and Nathan

Perlmutter, director of domestic affairs of the American Jewish Committee. "It is interesting and ironic and sad that this outrageous attack is of a piece with a similar attack on the front page of the current issue of *The Thunderbolt*, official organ of the racist National States Rights Party. But just as Israel will survive despite the anti-Semites, so will the civil rights movement in this country advance in spite of SNCC's hysteria," said the Perlmutter statement.

In the article in SNCC's newsletter, the claim was made that "the Zionists conquered the Arabs' homes and land through terror, force, and massacres; that they wiped out over 30 Arab villages before and after they took control of the area they now call 'Israel'."

Negro Leaders Charge SNCC Accusations

Three Negro leaders in the civil rights movement have condemned the recent issue of SNCC's bimonthly newsletter which they called anti-Semitic.

Issuing statements were Whitney M. Young, Jr., executive director of the National Urban League; A. Philip Randolph, president of the Brotherhood of Sleeping Car Porters; and Bayard Rustin, executive director of the A. Philip Randolph Institute. Their statements not only assailed SNCC for anti-Semitism but said the militant organization did not speak for the American Negro.

In his statement, Mr. Young said that "SNCC's view of Israel-Arab relations would just be an unfortunate distortion of history and logic if it did not contain vicious anti-Semitic overtones. SNCC's divorce from reality is best illustrated by the resemblance of their comments to those of the American Nazi Party on this question." He also said that Negroes are "well aware of the contributions made to the drive for equal rights by the Jewish citizens. Negroes have been victims of racism for too long to indulge in group stereotypes and racial hate themselves. Unfortunately, the undue publicity given this extremist (SNCC) statement will be seized by the enemies of the Negro people to further blame all Negroes for the errors of the extremists in their midst."

Messrs. Randolph and Rustin prepared a joint statement in which they said that each time SNCC issues such remarks "the organization becomes less effective in the Negro community, grows smaller, and becomes more desperate for attention."

DALLAS

A Colorful Conclusion

On the last day of their summer neighborhood program, 200 six to twelve-year-old children painted a canvas at St. Augustine's Mission, in West Dallas, Texas.

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nailed to the outside of the mission building and each child painted a section. The pictures ranged from a horse of different color—blue with brown tail and green leg—to Ruby's shooting of Oswald, to an excellent likeness of Lincoln. There was a bright red cross backed by the sun's pink rays, but for the most part the children painted for the joy of painting. At the conclusion of the period, they used the rest of the paint on Capt. Charlie Smith, Church Army, who is in charge of the mission and its numerous neighborhood programs. His mural shirt is called "Psychedelic Nightmare."

The mission summer program was begun last year on a budget of \$5,200. This year the budget was \$13,000, which Captain Smith considers inadequate.

The children have been exposed to creative art, dancing, dramatics, folk singing, and nature studies; and had trips to bakeries, dairies, bottling plants, City Hall, a shopping center, libraries, and Love Field where they toured a Braniff airliner. St. Augustine's program for the rest of the summer is planned for teenagers thirteen through eighteen.

WASHINGTON

Underprivileged to Expo

An Episcopal priest is leading a drive for funds to finance a trip to Expo '67 for some 200 underprivileged children living in the Upper Cardozo section of Washington, D.C. A total of \$10,000 will be needed according to the Rev. William A. Wendt, rector of the Church of St. Stephen and the Incarnation.

The projected trip to Montreal's World's Fair grew out of a program of the district's recreation department for educational bus trips. The clergyman convinced the local officials to waive the bus trips and earmark \$1,700 for Expo. An Anglican church in Montreal is arranging for free food and lodging for the youngsters.

ECUMENICAL RELATIONS

Hines and Athenagoras Meet

The Rt. Rev. John E. Hines, Presiding Bishop, called on the Patriarch of the Greek Orthodox Church in Turkey, before attending the sessions of the central committee of the World Council of Churches. His All-Holiness Athenagoras I had invited Bishop Hines to come to Istanbul on his way to the Island of Crete.

The Presiding Bishop then went to Heraklion, Crete, where he was to report on the work of the Division of Inter-Church Aid, Refugee, and World Service of the WCC, of which he is chairman.

NORTHERN INDIANA

Day-Care Center

After many meetings between the Churchwomen of the Diocese of North-

ern Indiana and various community agencies in South Bend, the see city, a day-care program for children three to five years of age has been started. The women also feel that a national chain of such centers in existing church rooms, mainly idle during weekday hours, "can be feasible, operable, and the concrete beginning toward the concept of dignity, responsibility, and purposeful existence for the adults of tomorrow."

Recently New York senators Javits and Kennedy sponsored a bill asking for \$60,000,000 for day-care centers throughout the country. The Northern Indiana Churchwomen, under the leadership of Mrs. Kenneth Kintner, have written to the senators and to other federal legislators as well as those of Indiana state asking for relaxation of rules presently imposing stringent physical restrictions on day-care centers.

In an appeal addressed to each diocesan president of the Churchwomen, Mrs. Kintner and her members have asked for written approval of this matter to be presented by resolution to Triennial. In the resolution, the United Thank Offering is asked to give grants enabling the establishment of these centers; federal and states agencies are urged to contribute to the centers; the Episcopal Church is asked to exert effort in the easing of laws controlling the use of existing church buildings as day centers; and the National Council of Churches is to be petitioned to implement the centers through church and synagogue "to the end that all little children in this country may have the benefit of care and concern."

MARYLAND

Ecumenical Retreat

Thirty-seven Episcopal, Lutheran, Roman Catholic, and Methodist clergymen participated in the sixth annual ecumenical two-day retreat held in the Jesuit Retreat House, Faulkner, Md., under the sponsorship of the Gustave Weigel Society. Leaders represented the four Communions.

Discussions revolved around the insights found in *The Dimensions of the Church*, by the Rev. Avery Dulles, S.J., of Woodstock College, who led the Weigel retreat in 1964. Separate eucharistic services were held according to Episcopal, Lutheran, Methodist, and Roman Catholic rites.

Retreat leaders included: The Rev. William Byron, S.J.; the Rev. John Mawhinney, S.J.; Pastor Edgar Mundinger; the Rev. Frank Wanek; and the Rev. William Peterson. The clergymen also heard a talk on racial problems and racial violence by the Rt. Rev. Paul Moore, Jr., Suffragan Bishop of Washington. He urged Christians to unite to fill the "vacuum" in the civil rights movement caused by militant and radical Negro leaders and by the "almost Nazi-like tac-

tics" used in some areas to suppress the riots.

Dedicated to the cause of Christian unity, the Gustave Weigel Society is named after the late ecumenical leader who conducted the first such interreligious retreat of clergymen in 1962. After his death in 1964, the society took over sponsorship of the retreats.

ALBANY

Riot and Reaction

Riot weekend in New York State's capital city of Albany was marked mainly by rumors of events to come, and was marked by minor rock throwing, glass breaking, and taunting of white motorists in the South End section of the city. The period passed with a minimum of racial tension.

Mayor Erastus Corning issued no statement until after the situation was in hand, and dealt mainly with the theme that law and order must be maintained, referring specifically to the arrest of two of The Brothers, a South End Negro activist group. The two arrested claimed they were working with Negro youths, trying to quiet them, when they themselves were arrested. The police court justice refused to accept their story and they were held for trial along with others arrested. The Brothers as a group pulled out of the situation. The head of the Albany NAACP issued a statement to all people of the city, to remember that riots and disorder did the civil rights cause no good and that in earlier riots, Negroes had suffered the most.

William L. Sheridan, Jr., publisher of the Negro newspaper, *The Urban Star-Bulletin*, in the Arbor Hill section of Albany, announced plans for an all-faith hour of prayer to be held on the steps of the capitol the night of August 9th. Cries of "hypocrisy" erupted when it was learned that he and his father own about 50 slum dwellings in Arbor Hill. The elder Sheridan said that there is not a shack among their properties, when he was charged with using the real estate holdings "to make money off the black people and offering them little in return."

Due to a violent rain storm on the scheduled evening, the prayer meeting was moved to the Cathedral Church of All Saints, a block from the capitol. There, leaders of several religious bodies led prayers for racial peace in Albany and throughout the nation. The service was attended by only 150 persons. Young Sheridan blamed the poor attendance on the weather, but The Brothers picketed the cathedral during the service, carrying cards reading: "Sheridan, pray for peace, don't prey on Black People" and "Sheridan, why not pray that your slum shacks don't get condemned." Questioned outside the cathedral, a spokesman for The Brothers, Leon Van Dyke said his group did not oppose prayer for peace but did



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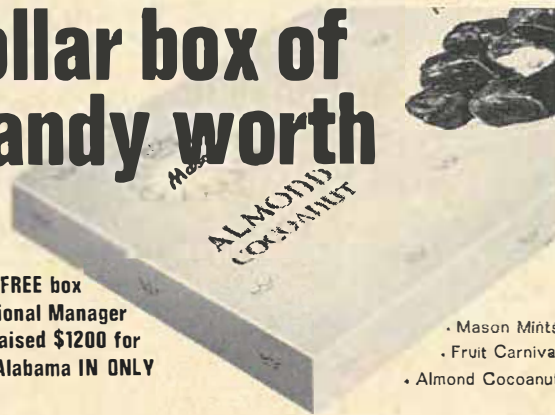
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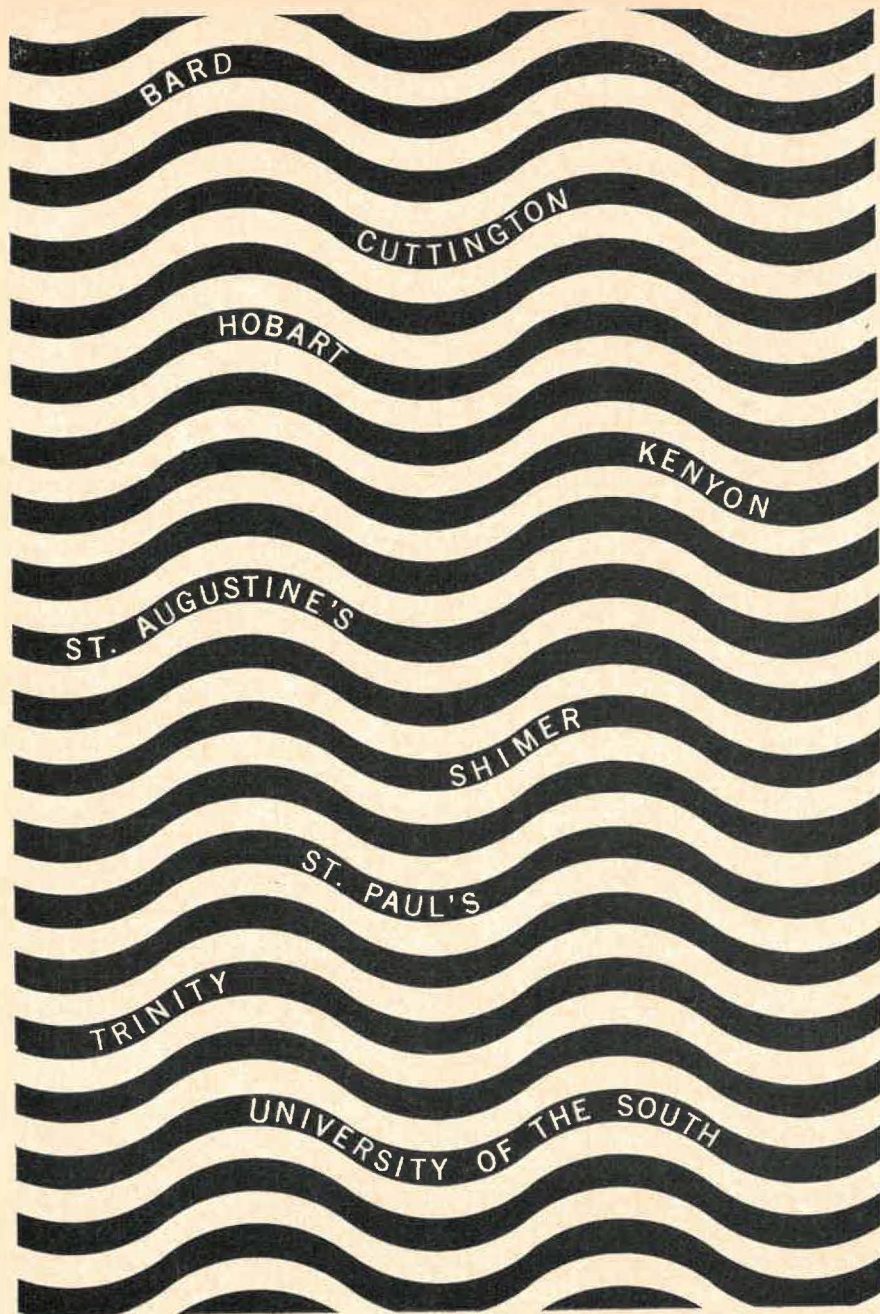
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oppose the "hypocrisy" of William Sheridan, Jr., who moderated the prayer service.

The dean of the cathedral, the Very Rev. David S. Ball, has been actively engaged in the betterment of the Negroes in Arbor Hill and South End, between which the cathedral is located.

CANADA

Imprisonment and Rehabilitation Considered

Greater use of parole and the erasing of past criminal records after a specified period of successful rehabilitation are recommended in a brief prepared by the Anglican Church of Canada to the federal government's Canadian Committee on Corrections. It states that imprisonment is being used excessively, and inappropriate use is being made of existing prisons in relation to the philosophy of respect for the dignity and worth of all men and women.

The brief, prepared by the Church's social service department, represents the work of Churchmen from Ottawa, Kingston, Toronto, London, and Winnipeg. It suggests that professional bondsmen should not be recognized in Canada, and also suggests that some social problems such as chronic petty offenses, vagrancy, suicide, alcoholism, and drug addiction be removed from the criminal code and dealt with by appropriate health and welfare authorities.

AROUND THE CHURCH

The Rev. **Elliot Sorge**, his wife, and three children, have returned to **North Dakota** for a three-month furlough from **Belem, Brazil**, where they have been for the past three years. A former priest in charge of St. Stephen's, Fargo, N. D., Fr. Sorge is spending much of his time speaking in North Dakota on the Church's work in his clinic and mission in Belem.

The Governor of Jamaica, His Excellency **Sir Clifford Campbell, G.C.M.G.**, was the guest speaker at the late service at **St. Philip's Church, New York City**, August 6th. He is the first Negro Governor General of the island which celebrated its 5th anniversary of independence August 7th.

The newly restored **Cathedral Church of St. John, Providence, R. I.**, its new parish house, and new synod hall were dedicated by the Rt. Rev. **John E. Hines**, June 25th. At the site services have been held since 1722 when a frame church was constructed that lasted through time and hurricanes until 1810. The present church building was erected at that time. The modern restoration of the cathedral required underpinning the entire foundation and the removal of 5,000 cubic yards of earth to make room for the synod hall.

The Living Church

PUSEY REPORT

Continued from page 16

committee, responsible to the Presiding Bishop alone, will have at its disposal \$200,000 just to set the thing up and get it going.

3. The committee, in so far as its considerable power will allow, will locate, (or relocate) all our theological seminaries in our largest cities, and there will train men predominantly for an urban ministry with politico-social-action emphasis.

4. The Church is plainly warned that the committee so appointed will demand far larger sums in the future. The suggested figure is up to \$10 million for a starter. The committee's aim, the report suggests, will be to merge (along the lines of COCU) the theological seminaries of the Church into huge pan-protestant "preacher factories" where "an effective Methodist teacher on the fourth floor might cause an ineffective Episcopalian on the sixth floor to fade out of the picture."

5. The committee would press for "student involvement" in the world (marches and demonstrations to point up social change?), with "excursions to the Watts area in Los Angeles" or "a couple of months with the Delta Ministry of the National Council of Churches of Christ in America in Mississippi."

6. It is stated that the Episcopal Church "does not need any more church buildings" and that the "present supply of ministers is sufficient" (this in spite of the repeated underscoring in the report of explosive population growth). The suburban church is not to be encouraged. It is expected to die on the vine although those who wrote the report think it may take some time for it to do so. (It is the opinion of this reviewer that if the proposed committee with these powers is set up, the death of those churches both urban and suburban may be more rapid than the report envisions.)

The Pusey Report as a whole is confused, self-contradictory, and fuzzy about the faith of the Church and a lot of other things, some ridiculous, some tragic. But there is nothing unclear about the conclusion. We are asked to set up a committee of ten men, responsible only to the Presiding Bishop, with broad and dictatorial powers vaguely defined, amply financed to begin the formation of a huge bureaucracy for the declared purpose of changing the Episcopal Church into something other than it is now, something maybe not rich but very, very strange.

ECUMENICS

Continued from page 17

come to the words "now, therefore, be it" in line 9; (2) that the first resolution be deleted. *Principles of Church Union*, in its present stage, can scarcely deserve such commendation, especially when we consider "doctrine, worship, sacraments, and ministry" as this Church understands these words; (3) that the third resolution be made to read: "that the Joint Commis-

sion on Ecumenical Relations be authorized to participate in the further deliberations of the Consultation on Church Union." At the present moment I do not believe that we are ready even to discuss "a plan of union." Much more spade work needs to be done. Impatience at this point could well prove destructive; (4) that the fourth resolution be included in the report to the Lambeth Conference, regardless of whatever action our own General Convention and the governing bodies of the other Churches involved may have taken on the Consultation.

III

The third area in the report which might be improved (and this, by shortening) is the final section entitled "The Goal of Christian Unity." At the very outset we are met with two exceedingly long "whereases." These, separately and together, tell us nothing which we do not already know. At moments such as this I wonder if the commission is attempting to "talk us to death" with a multiplicity of words. The only thing which really matters here is the final resolution, and

even that is too long. I offer the following as a substitute:

Resolved: that this session of the General Convention affirms that the ultimate objective of this Church's ecumenical policy is to press forward toward the visible unity of the entire Christian fellowship in the faith and truth of Jesus Christ.

In conclusion, may I say again that I regard the report of the Joint Commission on Ecumenical Relations as on the whole a good one and a source for much encouragement? But let it not be spoiled by those areas which give indication of unwise procedure, impatient commitment, and over-wordiness.

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Continued on next page

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Continued from previous page

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The Rev. Robert E. Wilcox, Episcopal chap.

TEXAS

TARLETON STATE COLLEGE, Stephenville
ST. LUKE'S and CANTERBURY HOUSE
McIlhoney at Vanderbilt, opposite the campus
The Rev. James W. Garrard, r
Sun HC & Ser 10; 6:30 college group; 3d Tues 7
College Corporate Communion & Breakfast

VERMONT

GREEN MOUNTAIN COLLEGE Poultney
TRINITY Church St.
The Rev. A. Stringer, r
Sun 7:30, 11; Weekdays as announced

VIRGINIA

MARY BALDWIN COLLEGE Staunton
TRINITY
The Rev. E. Guthrie Brown, r
Sun 8 HC, 11 MP (ex 1st HC); Thurs 10:30 HC

WASHINGTON

UNIVERSITY OF WASHINGTON Seattle
EPISCOPAL CAMPUS MINISTRY
4205 — 15th Ave., N.E.
The Rev. F. A. Schilling, Rev. A. A. Cromer, chaps.

WISCONSIN

ALL MILWAUKEE Universities and Colleges
International Student House
ARMITAGE HOUSE 1221 No. Marshall St.
ALL SAINTS' CATHEDRAL 818 E. Juneau Ave.
The Rev. Canon John W. Riegel, provost
Sun 8, 10, 12 Noon; EP & B 7:30; Daily Eu 7, EP
5:30; C Sat 4:30-5, 8-8:30

DOWNTOWN COLLEGES Milwaukee
MARQUETTE UNIVERSITY Milwaukee
ST. JAMES' 833 W. Wisconsin Ave.
The Rev. Harold O. Martin, r, the Rev. Robert B.
Leve, student chap.
Sun 8, 9:15, 11; Daily 12:10; Thurs 9:30

MILTON COLLEGE Milton
TRINITY 403 East Court, Janesville
The Rev. R. E. Ortmayer, r; the Rev. C. R. Lewis
Sun 8, 9:15, 11; Weekdays as announced

RIPON COLLEGE Ripon
ST. PETER'S 217 Houston St.
The Rev. Robert J. C. Brown, r
Sun 7:30, 10; Daily 7; Thurs 9

UNIVERSITY OF WISCONSIN Madison
ST. FRANCIS' HOUSE 1001 University Ave.
The Rev. Paul K. Abel, chap., the Rev. C. A.
Thompson, ass't
Sun 8, 10, 5:30 EP; other services as announced

UNIVERSITY OF WISCONSIN Milwaukee
Episcopal Campus Rectory; St. Bede Oratory
3216 N. Downer Ave.
The Rev. Canon John W. Riegel, chap.

WISCONSIN STATE UNIV La Crosse
CHRIST CHURCH 9th and Main
The Rev. H. C. Mooney, r; A. M. G. Moody, deacon
Sun HC 8, 9:45, 5:45; Daily HC

PEOPLE and places

Appointments Accepted

The Rev. Francis O. Ayres, formerly with the Parishfield Community, Brighton, Mich., is chaplain at Massachusetts Institute of Technology. Address: 161 W. Newton St., Boston, Mass. 02118.

The Rev. Robert D. Barnes, former rector of All Saints', Portsmouth, Ohio, is assistant at Grace Church, 5501 Hamilton Ave., Cincinnati, Ohio 45224.

The Rev. Joseph T. Boulet, former assistant at St. Stephen's, Oak Ridge, Tenn., is administrative assistant and developer of technology and training at Oak Ridge Associated Universities.

The Rev. Charles H. D. Brown, former rector of St. Alban's, Cushing, Okla., is rector of St. Andrew's, 1313 D Ave., Lawton, Okla. He is also dean of Region V.

The Rev. John Cavendish, rector of Christ Church, Richmond, Ky., is also lecturer in psychology at Eastern Kentucky University.

The Rev. C. Allen Cooke, former rector of St. Thaddeus', Chattanooga, Tenn., is rector of St. Andrew's, Box 388, Maryville, Tenn. 37801.

The Rev. Robert W. Duvall, former assistant rector of Trinity Church, Columbia, S. C., is chaplain at Richmond Professional Institute, Richmond, Va. Address: 1506 West Ave. (23220).

The Rev. William W. Elrod, former chaplain of St. Paul's School for Girls, Walla Walla, Wash., is now headmaster of the school.

The Rev. W. Bowlyne Fisher, former assistant at Calvary Church, Memphis, Tenn., is rector of Holy Cross, Barton and Park Drive, West Memphis, Ark. 72301.

The Rev. Canon George A. Fox, former canon to the Ordinary of the Diocese of Tennessee, is chaplain to the mother house of the Community of St. Mary, and faculty member and chaplain of St. Mary's School, Peekskill, N. Y. 10566.

The Rev. Thomas A. Fraser, former assistant at St. Martin's, Detroit, Mich., is rector of St. James', Cheboygan, and vicar of the Church of the Transfiguration, Indian River, Mich. Address: 416 Seymour Ave., Cheboygan (49721).

The Rev. George C. Gibson, former assistant at St. John's, Knoxville, Tenn., is assistant at St. John's, 322 S. Greer, Memphis, Tenn. 38111.

The Rev. Sterling G. Gordon, former rector of St. Thomas', Windsor, N. C., is associate rector of St. Mary's, 1201 N. Main St., High Point, N. C. 27262.

The Rev. David M. Gracie, former rector of St. Joseph's, Detroit, Mich., is on the staff of the Bishop of Pennsylvania, 202 W. Rittenhouse Sq., Philadelphia, Pa. 19103.

The Rev. Edward M. Green is on the staff of the National Council on Alcoholism, New York Academy of Medicine, New York. Address: 215 W. 92d St., New York, N. Y. 10025.

The Rev. Robert F. Hall, former rector of the Church of the Holy Communion, St. Peter, Minn., is rector of the Church of the Epiphany, 5520 N. Boone Ave., New Hope, Minn. 55428.

The Rev. Joseph S. Huske, Jr., priest in charge of Epiphany Church, Sherwood, Tenn., is on a three-month sabbatical leave. Address for the period: 111 Hale St., Fayetteville, N. C. 28301.

The Rev. Russell Ingersoll, former chaplain of Breck School, Minneapolis, Minn., is chaplain of St. Paul's School, Concord, N. H. 03301.

The Rev. R. Pattee Kirby, faculty member of St. Andrew's School, St. Andrews, Tenn., is also priest in charge of Epiphany Church, Sherwood, Tenn. No change of address.

The Rev. William D. Ladkau, former assistant at St. James', Birmingham, Mich., is rector of St. James', Dexter, and vicar of St. Barnabas', Chelsea, Mich. Address: 3287 Broad St., Dexter (48130).

The Rev. James B. Likowski, former vicar of St. Martin's, Shady Cove, and Good Shepherd, Prospect, Ore., is associate rector of St. Paul's, 1444 Liberty St. S.E., Salem, Ore. 97302.

The Rev. Durstan R. McDonald, former instructor of English and chaplain of Valley Forge Military College, Wayne, Pa., is chaplain of Hobart College, and Episcopal chaplain at William Smith College, Geneva, N. Y. Address: Hobart College, Geneva, N. Y. 14456.

The Rev. James H. Maxwell, former curate at Trinity Church, Covington, Ky., is rector of St.

John the Evangelist, Philadelphia, Pa. Address: 418 Tasker St. (19147).

The Rev. Moultrie H. McIntosh, former rector of St. Stephen's, Oak Ridge, Tenn., is rector of Christ Church, 166 Market St., Lexington, Ky. 40507.

The Rev. Howard S. Meeks, former assistant at Holy Trinity, West Chester, Pa., is associate rector of St. Thomas', Terrace Park, Ohio. Address: 101 Miami Ave. (45174).

The Rev. William M. Moore, former rector of St. Mark's, Lappans, and St. Paul's, Sharpsburg, Md., is rector of Christ Church, Kensington, Md. Address: 3902 Everett St. (20795).

The Rev. James A. Peck, former vicar of St. John's-by-the-Lake, Worthington, Minn., is a canon on the staff of Calvary Cathedral, 500 S. Main St., Sioux Falls, S. D. 57102.

The Rev. Gary L. Pielemeier, former rector of St. Christopher's, Roseville, Minn., is assistant to the associate dean of the School of Business, University of Minnesota. Address: 2751 N. Oxford, St. Paul, Minn. 55113.

The Rev. Robert L. Potts, former rector of Grace Church, Detroit, Mich., is executive director of the Citizens' Committee for Equal Opportunity, Detroit. Address: 4864 Woodward Ave., Detroit, Mich. 48201.

The Rev. James T. Prevatt, former curate at the Church of the Atonement, Tenafly, N. J., is priest in charge of the new and as yet to be named mission, Greensboro, N. C. Address: 1401 W. Friendly Ave. (27403).

The Rev. Bradbury Robinson, former assistant rector of St. David's, Minnetonka, Minn., is chaplain of Breck School, 4200 W. River Rd., Minneapolis, Minn. 55406.

The Rev. Benjamin H. Shawhan, former assistant at St. Bartholomew's, Nashville, and priest in charge of Holy Spirit, Springfield, and Epiphany Church, Lebanon, Tenn., is assistant at St. Mark's, Beaumont, Texas. Address: 5525 N. Circuit (77706).

The Rev. Wilbur M. Sims, former vicar of the Church of the Messiah, Highland Springs, Virginia, is rector of St. Luke's, Spray, and priest in charge of St. Mary's-by-the-Highway, Leaksville, N. C. Address: St. Luke's, 900 Morgan St., Spray, N. C. 27352.

The Rev. Charles A. Taylor, former graduate student at Menninger Clinic, Topeka, Kan., is rector of St. Thaddeus', Locksley Lane at Murray Hill Dr., Chattanooga, Tenn. 37416.

The Rev. J. Walter R. Thomas, former rector of St. Barnabas', Tullahoma, Tenn., is a faculty member of Priory School, and chaplain to the Sisters of the Transfiguration, Queen Emma Sq., Honolulu, Hawaii 96813.

The Rev. Frederick C. Walker, former priest in charge of St. Thomas', Barnesboro, and Trinity Church, Patton, Pa., is assistant rector of the Church of the Advent, 141 Advent St., Spartanburg, S. C. 29302.

The Rev. Frederick S. Wandall, former vicar of St. Andrew's, New Platz, N. Y., is chaplain and head of the religion department of Stuart Hall, Staunton, Va. 24401.

The Rev. Douglas M. Williams, former chaplain of St. Agnes' School, Alexandria, Va., is executive director of the Ecumenical Lay Study Center, Colorado Springs, Colo. Address: 13 Pourtales Rd., Broadmoor, Colorado Springs (80906).

The Rev. George S. Wilson, former curate at St. Luke's, Tacoma, Wash., is assistant vicar of the Stillaguamish Mission, Marysville, Wash. Address: 7309 — 51st Ave. N.E. (98270).

This and That

The Rev. John Battle has received an NDEA Fellowship to continue work toward the Ph.D. degree from the University of Texas. Address: 3821 Maplewood, Austin, Texas.

Mrs. Orville C. Green, former headmistress of Sunset Hill School, Kansas City, Mo., has been appointed headmistress of St. Mary's School for Girls, Sewanee, Tenn., now under the jurisdiction of the University of the South.

Marcus L. Oliver, Churchman, formerly with Virginia Polytechnic Institute alumni and development offices, has been appointed director of development for the University of the South, Seawane, Tenn. 37375.

The Directory is published
in all

January and September issues.

If your Church serves in a College
Community, and your listing is not
included, write to the Advertising
Manager for the nominal rates.



General Convention Delegates

(Continued from page 29)



IDAHO

The Rev. Frederic Cochrane, 3007 Ridgeway Dr., Boise, Idaho 83702. Mr. Robert A. Hogg, 904 N. 22nd St., Boise, Idaho 83702.

LIBERIA

The Rev. T. J. O. Gooding, St. Augustine's Church, Kabata, Liberia. Mr. Emmet Harmon, Monrovia, Liberia.

MEXICO

The Very Rev. José R. Flores, D.D., Mesones 135, Mexico 1, D. F. Prof. Juan Araujo, Otra Banda 40, Mexico 20, D. F.

NORTH DAKOTA

The Very Rev. Harry W. Vere, 204 9th St. S., Fargo, N. D. Mr. Kent H. Horton, Box 1217, Jamestown, N. D.

NEVADA

The Rev. Henry Jesse, Jr., 2400 W. Seventh St., Reno, Nev. 89503. Mr. John P. Thatcher, 1310 Lander St., Reno, Nev. 89503.

THE PHILIPPINES

The Rev. Ramón A. Alipit, P.O. Box 780, Manila, Philippines. Mr. Frank Buteng, Benguet Consolidated Mining Co., Coto, Masinloc, Zambales, Philippines.

PANAMA AND THE CANAL ZONE

The Ven. Lemuel B. Shirley, Apartado 348A, Panama 9A, R. de P. Mr. Victor T. Smith, Box 2027, Balboa, C. Z.

PUERTO RICO

The Rev. J. Pastor Ruiz, P.O. Box 1268, Ponce, P. R. 00732. Mr. Jaime Maldonado, P.O. Box 2027, Ponce, P. R. 00732.

SOUTH DAKOTA

The Rev. William M. Fay, Box 300, Pine Ridge, S. D. 57770. Mr. Cecil Schoeneman, 88 Sunny Crest, Sioux Falls, S. D.

UTAH

The Rev. Robert H. Cochrane, 1710 Foothill Dr., Salt Lake City, Utah 84108. Mr. Craddock Matthew Gilmour, 1335 2nd Ave., Salt Lake City, Utah 84103.

VIRGIN ISLANDS

The Rev. Edward M. Turner, Box 745, Frederiksted, St. Croix, V. I. 00840. Dr. Aubrey Anduze, Box 194, Christiansted, St. Croix, V. I. 00821.

WESTERN KANSAS

The Rev. David T. Agnew, 216 Circle Dr., Hays, Kan. 67601. Mr. Lloyd Abel, 30 Sunset Dr., Phillipsburg, Kan. 67661.

WYOMING

The Rev. Raymond Hunter Clark, 520 S. Brooks, Sheridan, Wyo. 82801. Mr. Jack Emery, 537 S. Center, Casper, Wyo. 82601.

CONVOCATION OF AMERICAN CHURCHES IN EUROPE

The Rev. Wilbur Woodhams, 58 Via Napoli, Rome, Italy. Mr. George Snyder, 30 Kaulback St., Munich, Germany.

CLASSIFIED

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EXPO 67

ACCOMMODATION—Rooms and housekeeping units, with parking space, in St. Lambert, facing Expo 67. Write Dosmer, 323 Victoria Ave., Apt. A, St. Lambert, P.Q., Canada. Phone: 514-671-8191.

FOR SALE

GIFT BOXED ARTICLES for resale in Book Shops and Bazaars: Crosses, Pendants, Plaques. St. Philip's Society, West Stockbridge, Mass.

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ALTAR GUILDS: Linen by the yard for the Altar, dachron and cotton and cottons for choir and clerical vestments. Linens hand made to order. Free samples. Mary Fawcett Co., Box 325-L, Marblehead, Mass. 01945.

HAND EMBROIDERED Altar Linens for all requirements, exquisitely executed by skilled needlewomen. Crease Resisting Linen. Funeral Pallis embroidered in wool. Write for our catalogue. Mary Moore, Box 3394-L, Davenport, Iowa 52808.

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CHURCH FURNISHING FIRM, large producers of stained glass windows, has opening for middle-aged man in executive and sales capacity. Previous experience contacting churches essential. Straight salary. Interview and moving arrangements can be arranged. Write in confidence to: Studios of George L. Payne, 15 Prince Street, Paterson, New Jersey 07509.

DIRECTOR for program serving handicapped as well as older persons. Must have interest in working with volunteers. Program part of multi-function church-related agency with broad range of health and welfare services engaged in finding new and improved ways of serving those in need. Experience with social agency important. Would consider recently retired person from social work or allied field. Retirement plan; liberal vacation. Apply Rev. Arnold Purdie, Executive Director, Episcopal Community Services, 225 S. Third Street, Philadelphia, Pennsylvania 19106.

INSTITUTIONAL CHAPLAINS — Episcopal

Mission Society frequently has vacancies on its Chaplaincy staff, in general and mental hospitals, geriatric and correctional institutions. Church pension premiums are paid by Episcopal Mission Society. Some financial assistance is available for those wanting specialized training. Interested clergy, especially those who have had clinical training, should apply to the Rev. Ralph Bonacker, 38 Bleecker Street, New York, New York 10012.

SHILOH CHURCH (Congregational), Dayton, Ohio seeks a minister for three months, starting November 15, preaching and sharing parish opportunities while Senior Minister, Dr. F. Le Meadows, is on Sabbatical leave. Church membership 3300; new Church seating 1100; progressive, creative congregation. Address correspondence to Richard C. Downing, President-Church Council, Shiloh Church, 5300 Philadelphia Drive, Dayton, Ohio 45415.

WANTED: Women teachers for biology, history and P.E. Private Episcopal girls' boarding school in midwest. Reply Box M-476.*

POSITIONS WANTED

MATURE PRIEST with pastoral, military and business experience desires position as assistant, locum tenens, or chaplain. Will consider rectorship or call to any field of His ministry. Please send information and your requirements to Box E-500.*

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RETIRED (65) thirty years' experience as dietician of small college, also taught and managed housekeepers. Seek position. Reply Box W-501.*

RELIGIOUS COMMUNITY

THE CONGREGATION OF SAINT AUGUSTINE, a Religious Teaching Community for Men of the Episcopal Church. For information write: The Father Superior, C.S.A., 3682 Seventh Ave., San Diego, Calif. 92103.

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

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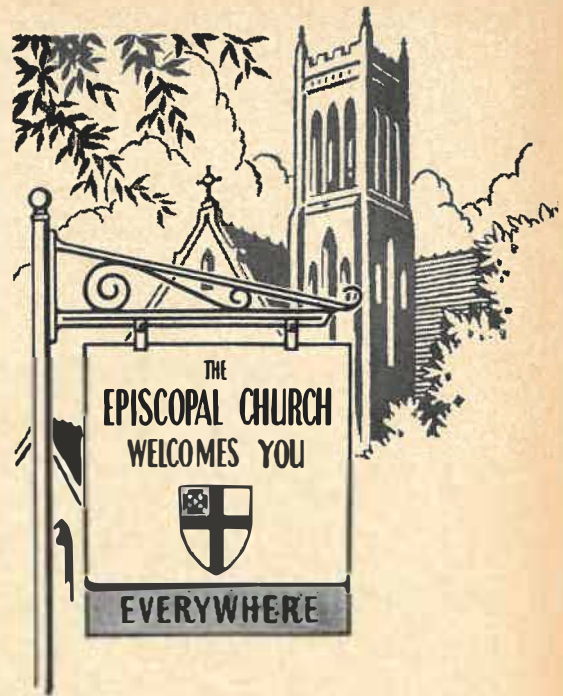
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The Living Church

CHURCH DIRECTORY



LITTLE ROCK, ARK.

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

LOS ANGELES, CALIF.

ST. MARY'S 3647 Watseka Ave.
The Rev. R. Warster; 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

WASHINGTON, D. C.

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

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
Wed 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

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

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

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

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

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

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

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 Longlitz, 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

SEA GIRT, N. J.

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

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

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

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. 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

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 Damosch, 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

PHILADELPHIA, PA.

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

RICHMOND, VA.

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

SEATTLE, WASH.

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

ST. PAUL'S 15 Roy St. at Queen Anne Ave.
The Rev. John B. Lockerby, r
Sun 7:30 H Eu, 10 Mat & H Eu

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

ADVENT (Westmount)
4119 Maisonneuve Blvd. W. (at Wood)
One Block West of Atwater Metro Station
The Rev. Kenneth George Rutter, r
Sun HC 8, Cha Eu 10:30; Wed HC 9:30; Fri HC 8

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

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
The Very Rev. Sturgis Lee Riddle, D.D., dean; the
Rev. James McNamee, c
Sun 8:30, 10:45; Thurs 10:30; Fri 12:45

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

MONTREY, N. L. MEXICO

LA SAGRADA FAMILIA
Teotihuacan 122, Col. Las Mitras
The Rev. George H. Brant (telephone 6-07-60)
Sun 10 (Engl), 8 & 11:30 (Spanish); Wed & HD
6:30 (Spanish)

GENEVA, SWITZERLAND

EMMANUEL 4 rue Dr. Alfred Vincent
The Rev. Perry R. Williams, r
Miss Mary-Virginia Shaw, Lay Associate
Sun 8 HC, 9 & 10:45 MP & Ser with Ch S (HC 1S)

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; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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