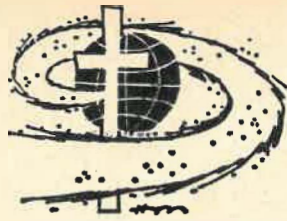


*The
L
Church*



ETS-SW's New Dean

Around



& About

— With the Editor —

NOTE to one who signs himself "Gay Episcopalian":

You ask me to publish your very thoughtful letter in TLC, but you add "Name and address are obviously withheld to avoid modern-style witch hunting." I can't publish it unless I know who you are. As it stands, yours is an anonymous letter, and we never publish anonymous letters. We can withhold the writer's name, at his request, if the reason for doing so seems adequate; but we can't withhold a name we don't know. If you want to pursue this matter again, please write again, but not anonymously. I will respect your privacy.

The Rev. Lester Kinsolving is the Episcopal Church's most widely read professional journalist, with his weekly syndicated column entitled *Inside Religion* appearing in newspapers all over the land. When his column is in my morning mail I read it before anything else, and almost every time I find myself agreeing with perhaps as much as 90 percent of what he says and vehemently disagreeing with the rest. I'm glad it's a 90-10 agreement ratio rather than 10-90, because I not only admire Lester as a colleague, I cherish him as a friend.

His column for the weekend of June 2-3 is on the subject of "Prayer Book Butchery." It's about what the Episcopal Church's Standing Liturgical Commission is doing to the Book of Common Prayer in the course of preparing its revision through the trial-rite process. Some months ago political columnist James J. Kilpatrick discussed the matter and spoke very harshly about the fruits of the revision process to date. Lester reports that Mr. Kilpatrick told him: "The largest response I've ever gotten is from the column I did on the Episcopal Book of Common Prayer."

Lester recalls a number of Kilpatrick's comments, then adds some of his own. About the trial rite for the ordination of a bishop, he remarks: "What should be the solemnity of the appointing of a purported successor of the 12 Apostles is shattered midway, by the ceremonial directive that the congregation shout, all together, as if a chorus line of nincompoops: '*He is worthy! He is worthy! He is worthy!*' (presumably — although some theologians note that nobody is worthy in God's sight — but why does this have to be howled?)"

I would stress not so much the unseem-

liness of the congregational shouting as the unworthiness of the candidate for the office of bishop, be he the best man in the Church Militant. Nobody who comes before God to receive this gift can truthfully be called worthy; and if Christians of the Early Church who acclaimed prospective bishops with this shout meant in their language what we mean in English by "worthy," they were heretical.

I must take issue with four specific points in Lester's next paragraph. He writes: "Few, if any, Episcopalians will contend that their Prayer Book is not in some need of change. The service of Holy Baptism, for example, suggests that unbaptized children are *not* children of God. And one prayer in the Holy Communion service ('that we may eat his flesh and drink his blood') has long been described by some skeptical youth as 'Swallow the Leader.' The otherwise beautiful Order for Holy Matrimony still contains that reference to 'the dreadful day of judgment, when the secrets of all hearts shall be disclosed,' while the communion service prays to God 'unto whom all hearts are open, all desires known, and from whom no secrets are hid.'"

Thus Lester charges the BCP as it stands with four theological misdemeanors, if not felonies. As attorney for the defense I reply:

1. He seems to be postulating that all people are God's children. That familiar and attractive belief was dear to the Stoics of old and is dear to the liberals of today (those who still believe in God); but it is thoroughly unbiblical.

Even so, this "suggestion" that unbaptized children are *not* children of God" is not really there in the BCP rite. Look again, Lester. References are made to "this child (this thy servant)" and the

"thy" used with adult candidates clearly applies to infant candidates no less. What is suggested is that God will *receive* the baptized person as his child — implying a new relationship of "adoption and grace."

Any concept of a human being as a child of God is necessarily metaphorical, since God does not physically beget us. By being baptized into Christ we are made, in St. Augustine's phrase, "sons in the Son." The BCP rite as it stands splendidly expresses this mystery while not conveying any sub-Christian suggestions that unbaptized children are not children of the Father's love. We want a baptismal rite that witnesses to and expresses unequivocally the covenanted miracle of supernatural regeneration.

2. If the language in the communion service about eating Christ's flesh and drinking his blood is strong, it is no stronger than the words which the Fourth Gospel attributes to Christ himself: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (Jn. 6:53). This is sacramental language, of course, in both Gospel and Prayer Book; but it is the language of Christ. Those "skeptical youth" should be soundly birched for their ignorant presumptuousness and arrogant sacrilege.

3. The "dreadful" day of judgment is the awful day of judgment; we should think of it with awe (filial fear, not servile). Here, I grant, we have a word that no longer means what it did in Cranmer's day. However, that there is coming that great and final Disclosure Event is a fundamental, and dominical, article of our faith. What right has the church to drop it from her liturgy and her teaching? And if it is essential—as I'm sure Lester would be the first to agree that it is—for Christians to enter into the holy estate of matrimony "reverently, discreetly, advisedly, soberly, and in the fear of God," they should be reminded as they do so that there will come that Day.

4. I am surprised that Lester finds objectionable the Collect for Purity offered to God "unto whom all hearts are open, all desires known, and from whom no secrets are hid." For myself, I never hear these words without experiencing soul comfort. God knows me better than I know myself, and he accepts me anyway! Somebody once called the 139th Psalm the psalm of "God's unceasing inspection of us." I suppose that to anybody who's fool enough to think he can hide out from God this is terrifying, and the Collect for Purity likewise, for the same reason. But you, reader, and Fr. Kinsolving, and I are no such fools, bless us. God knows all the secrets of our hearts, and some of these are guilty and shameful secrets that we can't bear to think about; yet here we are — coming to the Feast of his Love as his dear children because, knowing all, he insists.

So you see, Lester, I'm still your favorite 16th-century liberal.

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Letters to the Editor

From Stratford to Cleghorn

My son Charles D. Bates in his letter [TLC, Apr. 1—significantly, the Feast of All Fools] suggests that all persons be ordained to priesthood at their baptism. Given his attitude toward the work-ethic, it seems strange that he did not go farther and suggest that all infants be made bishops at baptism. If all Christians were bishops there would be no unseemly ambition among them. Each one would reason as did the Boston lady when asked if she'd be interested in a trip around the world: "Why should I travel when I'm already there?" (Some folks in Council Bluffs feel the same way.)

Charles is a direct descendant of Sir Obadiah Bates, a contemporary of Shakespeare in Stratford. We Bateses have always known that the song of Amiens in *As You Like It* (II,v) was inspired by dashing young Obadiah:

*Under the greenwood tree
Who loves to lie with me,
And turn his merry note
Unto the sweet bird's throat.*

*Who doth ambition shun
And loves to lie i' the sun. . . .*

That's my boy! He's 12 times removed generationally from Obadiah of Stratford, but not at all philosophically. He toils not, neither does he spin.

In the light of his descent from Sir Obadiah, Charles's attitude toward the work-ethic is clearly atavistic, but in another sense it may prove prophetic. After all, aren't all you Episcopalians "prophetic" nowadays? A day may be coming when it will be a positive sin to work. I understand that the best professors in the best schools and seminaries are teaching that the work-ethic was a diabolical invention of dirty Calvinist Birchite Puritan bloated-capitalist economic royalists. My boy Charles is way out in front on the road to Leisure World. He can sure pick 'em up and lay 'em down when the bugle calls to chow or rest.

So now you know who the famous mystery bum in Shakespeare was, and I've got to get back to plowing the south 40.

HENRY O. BATES

Cleghorn, Ia.

Mr. Nixon's Future

Re the editorial in TLC of May 27: I think Mr. Nixon should resign. The President of the United States should be an

The Cover

The Rev. Gordon T. Charlton, Jr., new dean of the Episcopal Theological Seminary of the Southwest, Austin, Texas, will take up the duties of his office this summer. For the past six years he has been working with a program of professional training for ministry to complement the academic curriculum of the Virginia Seminary, Alexandria.

inspiration to the citizens—particularly the young. If all this "blows over," the nation will suffer great damage.

BERNICE EVANS

Whitefish Bay, Wis.

Cartoonist Replies

As author of the [TLC, Mar. 11] cartoon which shows the parson at the door saying to the lady, "This call is brought to you courtesy of the people of St. John's who pay their pledges," I note with interest a rather abrasive attack on it from Maj. Knowles, (Chap.) USAF. I think that the major is on overkill. He acts as though it really happened when it really is a cartoonist's license to breed fantasy, however outrageous, to express what must go through people's minds at some times.

The fact is, no priest *does* refuse to respond or is so petty. Instead, the cartoon reminds us that clergy constantly respond to those whose help and support, if only forthcoming, would make a great difference.

Lastly, I find it difficult to be lectured by one who is succored by the most sacrosanct and secure budget in the world—with all the benefits and early retirement thereof. Some still live hand-to-mouth in parishes where many don't pay their pledges.

(The Rev.) FREDERICK A. POPE
Rector of St. Stephen's Church

Ferguson, Mo.

Girl Scouts

Several Girl Scouts here are interested in developing standards for a God and Country Award for Episcopal Girl Scouts. I would like to ask any readers of TLC who may be able to help to communicate with:

Miss Debbie Arndt
903 Magnolia Road
Joppa, Md. 21085

(The Rev.) THOMAS RIGHTMYER
Vicar of the Church of The Resurrection
Joppa, Md.

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(The Rev.) WILLIAM S. REISMAN
Rector of St. Philip's Church

Garrison, N.Y.

Actress-Waitress-Priestess

The Rev. Harold T. Lewis's reply to Canon Chase [TLC, May 20] fails to notice the ordinary common folk seated around him, and like St. Matthew's "blind leaders" (Mt. 15:14;23:16,24) has nothing to offer

HUMANISM AND BEYOND

by Robert L. Johnson

Here is fresh insight into the origins of secular humanism. Dr. Johnson evaluates its strengths and weaknesses and the theistic alternative to this modern faith. In an easy, jargon-free style, he explains why theism gives a more adequate account of both the natural order and the highest moral and spiritual aspirations of man. \$4.95

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by David B. Harned

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them. Among these common folk are persons in the profession of serving tables, waiters, and waitresses, where a female exercises no "different function from her male counterpart." It would be well for a woman in the diaconate to take her cue from these humble persons as a deaconess, and instead of becoming a dehumanized neuter, have the joy of expressing herself to the full as a female individual human person.

DORIS E. DIENER

Long Beach, Calif.

Fr. Lewis argued in his letter that an "actress" in her profession has this feminine title because, on the stage, "she exercises quite a different function from her male counterpart," whereas a woman in the diaconate or priesthood does not; ergo, she should be called "deacon" or "priest," not "deaconess" or "priestess." Ed.

The Roseville Bombs

One thing has bothered me about the Roseville bomb explosions: I have heard very few comments that those bombs were destined for Cambodia to be dropped on innocent children and women. It is a tragedy for bombs to explode in America and to destroy some houses but it is all right to drop those bombs and to destroy people and homes in Cambodia.

I do not buy that logic! The bombs shook my house and scared my children.

EDITH GOODERHAM MONTGOMERY

Rocklin, Calif.

Anglican-Lutheran Dialogue

As a Lutheran pastor I was both happy and saddened to read the Rev. Richard Andersen's letter [TLC, May 20]. Few things are closer to my heart than a rapprochement between the Lutheran and Anglican Churches. I rejoice at the very positive results of the Lutheran-Anglican dialogue both at the national and international levels.

It seems to me that one of the most pernicious habits of which all of us are guilty is that of comparing the best expression of our own tradition with the worst or the most inconsistent expression of the tradition of another Christian body. It seems that this is true, perhaps especially, of Lutheran-Anglican relations. At times it seems as if we would almost wish to deny the existence of the other communion. Is that, perhaps, because we are in fact so close in many ways—and even more, because the sight of the other communion's weaknesses so painfully reminds us of our own?

On the one hand, the alleged latitudinarianism of the Anglican communion is very unsettling to most Lutherans. But not, I believe, because we as Lutherans can still claim so impressive a theological consensus, but rather because we as Lutherans are also plagued with much theological ambiguity. On the other hand, I wonder whether or not Anglicans find Lutheranism so unsettling because in Lutheranism one sees a Christian community which—though, for the most part, it has lost "the historic episcopate"—is still so catholic in its doctrinal standards and to no small degree in its piety and life. Such a reality makes certain positions Anglicans—since the Oxford Movement—have held on the validity of orders rather awkward to defend. I know how difficult and painful that issue is, and I know of no easy solution.

I believe that Anglicans should reflect on the fact that one result of the Roman Catholic-Lutheran dialogue in America is that the participating Roman Catholic theologians felt able to suggest to the Roman Catholic authorities the possibility of recognizing the validity of Lutheran ordinations, and, therefore, of the Eucharists celebrated by Lutheran pastors, since the arguments previously advanced against the validity of Lutheran ordinations are not persuasive in the light of present knowledge.

To be sure, Lutheranism's ambiguity on the doctrine of the sacred ministry is well known; that ambiguity can surely be traced to Luther's own ambiguity on the matter. His early statements about ministry and ordination are such as can only shock a Christian who wishes to stand in the catholic tradition. But Luther's later statements—and those of Melancthon—are far more congenial to catholic thinking. And here it needs to be remembered as well that the norm of Lutheran doctrine is not what Luther says, but what the three catholic creeds, the Augsburg Confession, and the other Lutheran symbolical books say. Just as Anglicans generally appeal to the Book of Common Prayer as doctrinal standard, so Lutherans appeal to the Augsburg Confession as doctrinal standard and say, "Regardless of what Pastor So-and-so or Dr. So-and-so may say, the Augsburg Confession says. . . ."

Among other things the Augsburg Confession says that "the power of the keys or the power of bishops is a power and command of God to preach the Gospel, to forgive and retain sins, and to administer and distribute the sacraments." The apology of the Augsburg Confession explicitly speaks of "the power of order" and "the power of jurisdiction." The apology also expresses the willingness of the Lutherans to speak both of the sacred ministry itself and of ordination as sacramental. In the light of these clear assertions of the Lutheran symbolical books, I find it difficult to understand how Fr. Andersen can assert that Lutherans do not know of the power of the sacred ministry. There are undoubtedly Lutherans who would deny this. However, I know of no part of the Christian church where you will not find individuals who depart from the doctrinal standards of that particular part of Christendom.

Fr. Andersen also errs in saying that Rome found only the article on the Eucharist in the Augsburg Confession acceptable. If he will again read the apology of the Augsburg Confession he will find that Rome found acceptable not only the article concerning the Holy Eucharist, but also the article on the Holy Trinity, the Person of Christ, Holy Baptism, and many others.

The sacramental abuses which take place in Lutheran churches are well known. But they are also deplored by many faithful Lutheran pastors and people.

I pray for the day when Lutherans and Anglicans can again share together with good conscience the sacrament of unity. I hope that the humble spirit of the *pilgrim* people of God—so very evident in both the Lutheran and Anglican contributions to the Lutheran-Anglican dialogue in America—will prevail. And for that, and for our growth into the fulness of Christ, I think we should pray—fervently.

(The Rev.) CHARLES L. MCCLEAN, JR.
Addison, Ill.

The Living Church

Volume 166 Established 1878 Number 24

*A Weekly Record of the Worship, Witness,
and Welfare of the Church of God.*

The Living Church is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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THE KALENDAR

June

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17. Pentecost I—Trinity Sunday
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22. Alban, M.
24. Pentecost II

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THE LIVING CHURCH is a subscriber to Religious News 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: \$12.95 for one year; \$23.90 for two years; \$32.85 for three years. Foreign postage \$2.00 a year additional.

June 17, 1973

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ERIE

Bishop Coadjutor Elected

On May 19, at a convention held in Christ Church, Oil City, Pa., the Rev. Donald J. Davis, 44, was elected Bishop Coadjutor of Erie. The nominating committee had presented the names of eight men for consideration. Two more were nominated from the floor.

Fr. Davis, who was elected on the fifth ballot, has been rector of Trinity Church, Bloomington, and chaplain at the University of Indiana, since 1971. He will succeed the Rt. Rev. William Crittenden, who plans to retire Dec. 31. Bp. Crittenden was consecrated in 1952.

Ordained in 1955, the Bishop Coadjutor-elect began his ministry in Washington, D.C. In 1957 he was named rector of St. Christopher's Church, Carmel, Ind., and in 1963, rector of Trinity Church, Toledo. From there he went to Bloomington.

Fr. Davis and his wife, the former Mary-Gray Schofield, have three children.

Sept. 15 is the tentative date set for the consecration. The ceremony will be held in St. Paul's Cathedral, Erie.

SOUTHEAST ASIA

All Member Dioceses Represented at Council

For the first time in several years the bishops of all 11 member dioceses of the Council of Southeast Asia were able to attend their annual meeting, which was held in Manila in May.

Bishops of seven races, representing dioceses in Malaysia, Singapore, Hong Kong, the Philippines, Taiwan, and Korea, attended.

Political conditions in some East Asian dioceses are delicate. In some places the church is under severe pressure. The bishops spent much time in sharing their anxieties and hopes.

Reports on church affairs included the growing hope of the Korean church to establish a third diocese next year; a marked increase in liturgical growth in the region; growing concern among the bishops about ministry to Asian seafarers; and important developments in lay training, especially in Malaysia and Singapore.

The bishops agreed to support two financial projects this year, for rehabilitation work in the Philippines and for hurricane relief in Melanesia.

There were three noteworthy expres-

sions of opinion. The first was a welcome to the new form of MRI being proposed for the Anglican Consultative Council agenda at Dublin in July. The bishops urged that the phrases "giving church" and "receiving church" should be abolished, and that the scope of the scheme should be clearly expressed so as to involve the total mission of the church rather than merely the financing of projects.

The Episcopal Church in the United States had asked all parts of the Anglican Communion what effect the ordination of women to the priesthood and episcopate would have on their relationships. The bishops said: "We believe that the dioceses of S.E. Asia would remain in full communion with PECUSA if it ordained women to the priesthood and episcopate, though some dioceses would be distressed, and for some the questions of priesthood and episcopate would have to be considered separately." (Not all of the bishops who were present accept the assumptions of the American bishops about the nature of the unity of the priesthood and episcopate.)

Concerning the action of the Holy Spirit in the church today the bishops said: "We acknowledge with thankfulness and joy the many manifestations of the power of the Holy Spirit in the church today; we welcome the increasing sense of freedom and exuberance in worship which characterizes our own life and that of many of our congregations; and we recognize the value of the 'charismatic' movement as a corrective to excessive secularism in some contemporary theology. At the same time we remind our dioceses of the injunction of St. Paul: 'If we live by the Spirit . . . we shall have no self-conceit, no provoking of one another, no envy of one another' (Gal. 5:26 ff.)."

MISSION

Stay Home to Work on Injustices Says Bishop

The missionary challenge facing North American churches today is not sending more workers overseas but staying home to work on injustices that make for social disorder in the world.

The Rt. Rev. Antonio Ramos, Bishop of Costa Rica, told delegates attending the General Synod of the Anglican Church of Canada, in Regina, Sask., that they are members of a "privileged club" thanks to a "system which we have called Christian."

Overseas mission work is hypocrisy if parishes are not involved in mission work in their own neighborhoods, Bp. Ramos said. "It is also unthinkable," he said, "that Christians mobilized for mission in their own environment can remain indifferent or uncommitted to the total mission of the church in the world."

"The gap between the privileged and the deprived is not narrowing but widening—thanks to a world system which we as Christians have accepted," he stated.

Bp. Ramos said that although "the United States speaks of an energy crisis," the kilowatt consumption per capita there is many times that of some other areas. "It is not a question of crisis. It is a question of some having too much and wasting it," he said.

SEMINARIES

Chapel Preservation Program Launched

To celebrate the 100th anniversary of the Nashotah House Alumni Association, the alumni of the seminary are working to establish an endowment of \$100,000 for the preservation and maintenance of the campus Chapel of St. Mary the Virgin.

The chapel, designed by the 19th-century architect, Richard Upjohn, was built in 1859.

Some \$15,000 has been raised to date toward the \$100,000 endowment goal, with another \$15,000 pledged.

Commencement ceremonies at the 131-year-old seminary marked the last for the dean, the Very Rev. Donald J. Parsons, who is the Bishop-elect of Quincy, and for the Rt. Rev. Donald H. V. Hallock, Bishop of Milwaukee and president of the seminary trustees. Bp. Hallock plans to retire at the end of this year.

Fr. Parsons is the third member of Nashotah House faculty to be elected to the episcopate in the past 10 years. In 1963, the then dean Walter Klein, was elected Bishop of Northern Indiana. In 1971, the then sub-dean, Arthur A. Vogel, was elected Bishop Coadjutor of West Missouri.

In other elections of Nashotah House faculty members this year, the Rev. Roland Foster, professor of ecclesiastical history, was named dean of General Seminary in New York City, and the Rev. Urban T. Holmes III, professor of pastoral theology, was named dean of St. Luke's School of Theology of the University of the South, Sewanee, Tenn. These elections followed that of the Rev.

James Brown, professor of Old Testament, as warden of St. John's College, University of Manitoba, Winnipeg, Man., Canada, in 1970.

The Rev. Richard F. Grein, rector of St. David's Church, Minnetonka, Minn., has been elected professor of pastoral theology at Nashotah House, and the Rev. William H. Petersen, Episcopal chaplain at the University of California, Berkeley, assistant professor of ecclesiastical history. Both men have accepted their elections and will be in residence at the seminary this summer.

NEW YORK

Work to Be Resumed on Cathedral

The Cathedral of St. John the Divine, New York City, celebrated its 100th anniversary with the installation of the new dean and the surprise announcement that construction will be resumed on the gigantic unfinished structure.

The Very Rev. James P. Morton, invested in a ceremony conducted by the Rt. Rev. Paul Moore, Jr., Bishop of New York, disclosed the building plans in his sermon. He said, "We will once again begin to build—to build in program and to build architectural fabric to house and facilitate that program."

There has been no construction at the cathedral—the second largest church in the world (only St. Peter's in Rome is larger)—since 1941. In 1967, the Rt. Rev. Horace W. B. Donegan, then Bishop of New York, said the cathedral would remain unfinished as a monument to the "present agonies in our cities."

That same philosophy was endorsed by Bp. Moore when he took over as diocesan last year. However, the outlook on mortar and stone has been reassessed since Dean Morton, a specialist in urban ministry, joined the cathedral staff last fall.

Trustees are in the process of organizing a Second-Century Development Committee to plan the course of the cathedral. Bp. Donegan will serve as chairman.

Most noticeably unfinished about the Gothic building are its front spires, dome tower, and north and south transepts. The initial construction planned will be in program space developed in an enormous crypt.

Work on the transepts, which would provide doors where there are none, is also envisioned. A completed cathedral, in terms of spires, is not anticipated for many years, perhaps decades.

Dean Morton also announced plans to build a shrine to three African saints. The spot had been blessed earlier in the day of the installation by the Most Rev. Abuna Theophilos, Patriarch of Ethiopia, who was visiting in New York.

While chapels behind the cathedral's high altar are dedicated to various New York ethnic groups, there has been no

shrine commemorating African Christianity or black Americans.

Service Schedule Interrupted

The beginning of the service was delayed about 15 minutes when a group of 20 community residents interrupted to protest what they called a lack of cathedral concern about its own neighborhood. Speakers accused Dean Morton and Bp. Moore of providing an opportunity for peace activists, lettuce workers, and American Indians to find a platform, while ignoring the community.

After making the appeal, the group left quietly. Bp. Moore told the congregation of about 3,000 that "what you have witnessed is a sign of the deep conflict in our city." He added that he is glad the cathedral is there and could be a place "where a group could feel it could speak."

Dean Morton said the incident provided a fitting context for his sermon.

The lengthy homily noted that the 1873 constitution of the cathedral described three purposes: to be a house of prayer for all people, to be a center of "intellectual leading," and to be an instrument of church unity. He said the last was particularly significant since it came before an ecumenical movement was conceived. As a place of "intellectual leading," he said, the cathedral must be a center for prophesy and the arts.

Honorary Canons

In connection with an emphasis on an intellectual and ecumenical role, the dean said that cathedral trustees have proposed the naming of honorary canons who do not have to be Episcopalians. These canons, male or female, will be people of "intellectual boldness and creativity with respect to a given issue or field of activity," he said.

Dean Morton said it had been hoped that the late Rabbi Abraham Heschel of Jewish Theological Seminary would be the first honorary canon named.

Carnival Ends the Day

In keeping with the medieval arrangement in which cathedrals were in market places that served as places of entertainment as well as of commerce, a carnival followed the installation. The audience watched fire eaters, jugglers, and clowns, ate popcorn, and drank lemonade.

CANADA

Synod Supports Female Ordination "In Principle"

The ordination of women to the priesthood has been accepted "in principle" by the 26th General Synod of the Church of Canada.

Priests and laity voted in favor of the resolution which will be forwarded to the Anglican Consultative Council for discussion by all Anglican churches in July.



CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
Construction will be resumed.

Canada's bishops approved the measure by a vote of 21-9.

The motion included an amendment which provides that implementation of the General Synod's decision will be delayed in the Canadian church until the House of Bishops has worked out a pattern for the church that will include an "educational process." Two other amendments and a motion to defer any decision on the matter were defeated.

Much of the lengthy debate centered around the issue of whether or not the church is ready to approve such a resolution, not whether or not the principle in itself is right.

The Anglican Church of Canada becomes the fourth church in the communion to agree to the principle of a female priesthood. The Church of Burma and the Church of the Province of New Zealand have both approved the principle. The Diocese of Hong Kong has two ordained women functioning as priests within its borders.

The Bishop of Saskatchewan, the Rt. Rev. H. V. R. Short, spoke for many of the bishops who oppose the principle when he said, after the debate, that there are both practical and theological issues which have not yet been resolved.

"I don't believe ordained women will be accepted in the Anglican Church any more than they have been in the United Church of Canada which has had ordained women ministers for 40 years," he said.

The Rt. Rev. Robert Seaborn, Bishop of Newfoundland, said many clergy and laity of the church need much more time to study the issue. He said he voted against the motion because many in his dioceses are not yet ready to accept the concept of female priests.

NEEDED:

GC RESTRUCTURING

EPISCOPALIANS across the church have shown an unusual interest in the matters that will demand the attention of General Convention, scheduled to meet in Louisville, Sept. 29 to Oct. 11. Among the important agenda items that come quickly to mind are the General Church Program and Budget, the election of a new Presiding Bishop, Prayer Book revision, the ordination of women, the canon on remarriage after divorce, etc.

With the importance of these pending matters in mind, this article is written:

(1) To point out that any action convention may take on these matters will be unconstitutional in one sense—"unconstitutional" in the sense that the structure of General Convention in 1973 will not, as a practical matter, permit the freedom of debate required by the church's constitution; and

(2) To point out that General Convention does not provide "government by consent of the governed"; and to suggest that the new General Synod of the Church of England offers guidelines for a restructure of General Convention that would give the church representative government with the political integrity and authority convention now lacks. This suggestion is set out in more detail in a booklet written by me and entitled *The New General Synod of the Church of England: Its Possible Implications for the Protestant Episcopal Church in the USA* (published by the Evangelical Education Society, 1972).

The Loss of Freedom of Debate

THE constitution of the Protestant Episcopal Church in the USA has always required that there be freedom of debate in General Convention. Article I, Section 1, is explicit on this point: "In all deliberations (of General Convention) freedom of debate shall be allowed." In fact, freedom of debate is the *only* requirement respecting convention that remains from the original Article I of the constitution as ratified in 1789. The original article was equally explicit: "In all business of the convention freedom of debate shall be allowed."

This requirement is the more impres-

sive when one considers that the architects of our constitution were almost casual about the conduct and structure of convention in other respects. For example, General Convention could consist of either one or two houses. The representation from each diocese consisted of "one or more deputies not exceeding four of each order, chosen by the convention of the state" (Article II, 1789). So long as there were only two bishops (White of Pennsylvania and Provoost of New York) there would be only one house; in that case "any bishop attending a General Convention shall be a member, *ex officio*, and shall vote with the clerical deputies of the state to which he belongs" (Article III, 1789). This situation could have continued for an indefinite length of time. (The validity of Bp. Seabury's consecration was being questioned, and the South Carolinians had made their point that a diocese need never be compelled to accept a bishop.) However, the separate House of Bishops came into existence very soon when Bp. Seabury took his place in convention.

Although the constitution has continued to require freedom of debate, the increasing size of the House of Deputies has made such freedom a practical impossibility in that body. The increase was inevitable as long as the number of dioceses and missionary dioceses continued to grow, while the number of clerical and lay deputies to which each diocese was entitled remained the same: four in each order for every diocese, and one in each order for every missionary diocese. The result was that the House of Deputies listed 706 members as actually present and voting at the 1970 General Convention.

The 1970 convention delivered the death blow to freedom of debate when it increased the representation of the missionary dioceses from one to four deputies in both the clerical and lay orders. Because the dioceses and missionary dioceses have continued to subdivide, the House of Deputies must anticipate 904 members in Louisville this year. (The House of Representatives in the United States Congress, by comparison, has only 435 members.)

There are also impediments to free debate that go beyond the sheer number of deputies. One such impediment is the fact that General Convention does not

have the opportunity to debate the matters which accumulate between its meetings and which demand its consideration. For instance, convention has usually found it advisable to limit its duration to 10 working days every three years. This meant that in 10 days deputies to the 1970 convention, a substantial proportion of whom were new to convention's processes, received 156 memorials and petitions, introduced initially in that house, and 193 messages from the House of Bishops; they also had before them for consideration and possible action the reports of 22 standing committees and 9 joint committees of that house. (The United States House of Representatives has only 20 standing committees.)

The opportunity for free debate is restricted even further by the time-consuming procedures required for any measure to be considered by a bicameral, or two-chamber legislative body. A resolution introduced in the House of Bishops, for example, must be referred to an appropriate committee of that house, which considers the matter and reports it back with recommendations to the bishops. If passed by the House of Bishops it goes to the deputies for consideration and recommendation by their committee, and subsequent action by their house. Should the resolution be amended by the House of Deputies, it goes to a committee of conference appointed from both houses. The report of the committee of conference then begins the passage through both houses, as did the original resolution.

General Convention, as presently structured, can no longer pretend that it provides the opportunity for that freedom of debate required by the constitution. Abandoned also must be any pretense that it is the deliberative body that governs the Protestant Episcopal Church in the USA. For a number of years governmental responsibility has gradually been going by default to the superstructures convention has created—to its councils, commissions, and boards. Given the size, brevity, and complexity of the next and succeeding conventions, the elected diocesan representatives will have no opportunity to do more than vote for or against the plans and proposals presented to them by the superstructures of convention.

If it looks honestly at itself in 1973, General Convention will be faced with a choice: it must admittedly turn the gov-

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By HENRY H. RIGHTOR

ernment of the church over to its superstructures; or it must initiate a radical restructure of itself, so that it will again be a workable body of bishops and elected lay and clerical representatives who can freely debate and determine the matters that affect the life and mission of the church.

Guidelines for Restructuring General Convention

GENERAL CONVENTION could meet the constitutional requirement of freedom of debate, referred to in the preceding section of this article, by simply reducing the number of deputies representing each diocese in the House of Deputies, and meeting more frequently. Until the people in each diocese are represented in some proportion to their number, however, convention can not provide "government by consent of the governed"; and it is this consent that gives integrity and authority to any government in the Anglo-American tradition. Restructure of convention along the lines of the new General

Synod of the Church of England would provide both the proportional representation and the freedom of debate that are needed if General Convention is to have the authority and respect it now lacks.

A recent statement by the Executive Council's Office of Development described the attitude of too many people in the church. Its report, *What We Learned from What You Said*, states on page 2:

The sense of isolation, powerlessness, and frustration of many in the church made it imperative that the determination of mission and priorities be shared in by the church at large. For a variety of reasons the credibility of national leadership and of Executive Council in particular has been at a low ebb. All of these concerns led the Office of Development to propose, and the Executive Council to accept as its own, the massive interrogation of the church whose results are shared in this report.

The "massive interrogation" produced valuable information as to what future actions of convention the church-at-large might consent. But government by anti-

icipating the consent of the governed, while praiseworthy in its intent, is not to be confused with government by *consent* of the governed. The latter is achieved in the Anglo-American tradition only through representative government. Representative government, in the terms of General Convention, would require that the number of representatives from each diocese in the House of Deputies bear some relation to the number of people in the diocese they represent.

The present system, which gives each diocese the same number of deputies, has produced the following results:

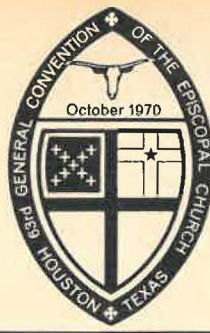
(1) At the 1970 convention, the Dioceses of Los Angeles and Connecticut, with 93,493 and 85,599 communicants, respectively, each had 4 clerical and 4 lay representatives.

(2) At the same convention, the Dioceses of Eau Claire and Northern Michigan, with 2,799 and 2,851 communicants, respectively, had the same number of clerical and lay representatives.

(3) At the 1973 convention, the new canon will authorize the Missionary Dio-



IN SESSION IN HOUSTON: 1970
"The House of Deputies listed 706 members as actually present and voting."



ceses of El Salvador and Ecuador, with 66 and 186 communicants, respectively, to have the same number of clerical and lay representatives.

Put another way, it is not people but dioceses who are equally represented in the clerical and lay orders of convention. This is not to say that dioceses, like persons, are not also integral units in the polity of a church that is "Episcopal" as well as "Protestant"; this is only to say that the appropriate place for equal representation of dioceses is in the House of Bishops, or in the episcopal order, rather than in the clerical and lay orders of convention.

In a paper written prior to the General Convention of 1829, Bishop William White foresaw the polite mutiny the Episcopal Church now faces and, to head it off, advocated proportional representation in the House of Deputies. The following portion of White's paper comes from the Rev. Bird Wilson's *Memoir of the Life of William White*:

There having been brought into view the disproportionate state of the representation [in the house of deputies], the writer will embrace the opportunity of expressing his regret, that this was an essential requisition in the organizing of

the American Church; and his fears that it may, in future, be the cause of a severing of the bond of union. On the occurrence of differences of views, on any points esteemed deeply interesting, if the votes of the representation of the smaller number should bear down those of the representatives of a confessedly much greater number, both clerical and lay, it is not probable, that the latter will think themselves bound, in consequence, to compliance.

Since the time of Bp. White thoughtful churchmen have been advocating proportional representation in the House of Deputies and, since 1958, introducing canonical amendments that would constitute moves in that direction. These measures have been consistently and decisively defeated by the deputies from the smaller dioceses, which far outnumber the large dioceses. Moreover, proportional representation of dioceses in the clerical and lay orders *should* be defeated, *until it is linked to a constitutional amendment that would give the small dioceses equal representation in the episcopal order.*

There is evidence at hand that the smaller dioceses would welcome proportional representation *if it is linked to seating only the diocesans in the episcopal*

order. At its diocesan convention in January 1973, the Diocese of Delaware (13,102 communicants) overwhelmingly voted to memorialize General Convention as follows:

RESOLVED by the Convention of the Diocese of Delaware, that it does hereby memorialize General Convention to instruct the Standing Commission on Structure, and such other commissions and committees as may be appropriate, to prepare the constitutional and canonical amendments necessary to permit the next General Convention to vote on its restructure, such restructure to include conversion from a bicameral to a unicameral body, with only diocesans seated in the episcopal order and proportional representation of dioceses in the clerical and lay orders.

The Delaware memorial cited the new General Synod of the Church of England as offering "this church a model for restructuring General Convention in a way that would enable it to function efficiently and according to principles American citizens find necessary for the political integrity of any governing body."

The General Synod of the Church of England has already demonstrated the advantages of including bishops, other clergy, and laity in a single deliberative body, in which only the diocesans constitute the episcopal order, and where there is proportional representation of the dioceses in the clerical and lay orders. The synod is also evidence that such a body is consistent with the existence of a House of Bishops that can meet separately from the governing body. In fact, the English bishops had never met separately for anything more than informal, closed-door caucuses *until* the General Synod came into existence in 1970.

Among those who addressed the inaugural session of the General Synod was the late Archbishop of York. The following statement was included in his address, and it has equal application for all who may consider the structure of General Convention:

We do not suffer from the delusion that a reorganisation of our Church government, such as that which begins today, will itself bring in the Kingdom of God. The Spirit of God is not tied to any method of organisation. Nevertheless, the Kingdom is not hastened by procedures which are cumbrous and outdated.

Watergate

Peter watched while the scandal spread.
Would he involve himself? Instead
He lied three times to the threatening crowd;
"I do not know him!" he clearly vowed.

Fear is the master whom men obey,
Hoping to save themselves that way.

When the cock crowed at early dawn
Peter wept and the fear was gone.
He found the truth in the courtyard, there,
As any can find it, anywhere
And at all times, even now, as then:

Change can come to the hearts of men.

Elizabeth Sumner

EDITORIALS

Should G.C. Be Overhauled?

IN keeping with our policy of presenting differing points of view on issues confronting the Episcopal Church that will have to be dealt with this fall by the General Convention, we present in this issue a truly "radical" position paper on the subject of the structure and functioning of the General Convention itself.

In the Episcopal Church, as in the United States of America, there is supposed to be government "by the consent of the governed." The Rev. Dr. Henry H. Rightor, a lawyer and a teacher of canon law in one of the church's seminaries, is convinced of two things: that we have no such government in the Episcopal Church as it is now constituted, and that it is possible to secure this freedom and proper representation for the people of the church by re-structuring the General Convention along the lines of the recently re-structured governing body of the Church of England, known as the General Synod.

Dr. Rightor has set forth his views in a much-discussed pamphlet entitled *The New General Synod of the Church of England—Its Possible Implications for the Protestant Episcopal Church in the USA*. This booklet is available from: The Evangelical Education Society, 215 S. Broad St., Philadelphia, Pa. 19107 (50 cents). It will richly repay careful study.

We asked him to write an article for TLC, stating his position more briefly, and he has done so. You will find it on page 8 of this issue.

We present this article to our readers simply with the thought that it is an important contribution to an important subject.

Executive Council Grasps Nettle

EPISCOPALIANS who believe that their church's Executive Council should exercise responsible oversight of financial grants to minority groups under the national church empowerment program should be encouraged by what happened at the last session of the council [TLC, May 27 and June 3].

Under guidelines established by the 1970 General Convention, if a bishop objects to a grant made by the national church to a group within his diocesan jurisdiction the Executive Council must adjudicate the case, which means having to decide whether to uphold the screening and review committee's decision to make the grant in question or to uphold the bishop's veto of it.

At the last session three such proposed grants were brought before the council for decision. One of these, which the screening and review committee had approved, would have given some \$29,000 to a youth group in North Carolina which, according to local episcopal judgment, lacked clearly defined objectives. The council voted down the grant.

The second controversial grant was an allocation of \$23,000 to Minority Services, Inc., of Archer, Fla., for the purpose of opening a bookstore in Gainesville, specializing in black culture. Bp. West of Florida objected,

saying that the project did not seem to be a safe investment. Actually, the council voted by 20 to 11 to override Bp. West's veto in this case, but the guideline set by General Convention requires that a majority vote must be a majority of all members of the council, whether present or not, so the veto failed.

The third case was that of a proposed grant to a Chicano project in the Diocese of Los Angeles. Because the objection stated by the diocesan authority was not sufficiently specific a committee has been named to investigate the facts before a decision can be made.

The Executive Council, as the church's governing body between General Conventions, is to be commended for laying hands upon its responsibility in this matter. As long as this is an episcopal church in any real sense of that adjective, the national church's program must not be allowed to operate anywhere in disregard of the counsel and consent of the diocesan bishop.

Alistaire Cooke — Patriot & Prophet

ALISTAIRE COOKE is a showman of the highest calibre of intelligence, good taste, theatrical knowledge and skill, and only incidentally a moral interpreter of past and present events. An Englishman by birth and an American by adoption—and by deep conviction amounting to conversion, he speaks about this country with great love and that understanding which only love can foster.

In the concluding presentation of his remarkable television series "America" he spoke of the qualities of life in present-day America which Edward Gibbon observed in the decline of Rome, ". . . which (qualities) arise not from external enemies but from inside the country itself: a love of show and luxury; a widening gap between the very rich and the very poor; the exercise of military might in places remote from the centers of power; an obsession with sex; freakishness in the arts masquerading as originality and enthusiasm pretending to creativeness; and a general desire to live off the state, whether it's a junkie on welfare or a government subsidized airline.

"In a word, the idea that Washington—Big Daddy—will provide. . . Now, as for our rage to believe that we've found the secret of liberty in general permissiveness from the cradle on, I can only recall the saying of a wise Frenchman, 'Liberty is the luxury of self-discipline.' And historically those people who did not discipline themselves had it thrust on them from the outside.

"That's why the usual cycle of great nations has been, first: a powerful tyranny broken by revolt; the introduction of liberty; the abuse of liberty, and back to tyranny again."

It sounds like what all the Law and the Prophets have been saying all along. The men in the pulpits of American churches should be saying it today, and all the rest of us should be thinking very soberly about it. For Watergate, and other such ugly symptoms, are not the work of a few rascals. They are the fruits of a whole people's sowing.

DIOCESAN CONVENTIONS

Georgia

The completion of the sesquicentennial celebration of the Diocese of Georgia was concluded with the 151st annual convention at Christ Church, Savannah. Special guest was the Rt. Rev. Robert W. Stopford, Bishop of London. The bishop's 18th-century predecessors in office had maintained jurisdiction in Georgia.

The Rt. Rev. Paul Reeves, Bishop of Georgia, gave his annual charge at the opening service of Evensong. He called for a greater commitment to the person of Jesus and consequent personal religion.

Dr. Stopford preached at the convention Eucharist. He also addressed the convention during one of its sessions. He asked the diocese to remember churchmen in their involvement as Anglicans in the worldwide communion. This entails mutual responsibility and militates against unilateral action, he said.

Convention actions included approving a record budget of \$291,026 for 1973. Part of this figure is a 22% pledge to the national church.

Delegates tabled a motion that requested amnesty for draft evaders, and approved a memorial to General Convention requesting that no action be taken at this time to allow for the ordination of women to the priesthood.

Convention returned to committee, for a report at the 1974 convention, a constitutional change that would allow for a type of proportional lay representation to diocesan convention.

New Mexico and SW Texas

Delegates to the diocesan convention of New Mexico and Southwest Texas voted their approval of the ordination of women to the priesthood. Their resolution will be presented to the General Convention at Louisville in the fall.

More than 300 delegates from the diocese's 50 parishes and missions attached an amendment to the resolution which called for concurrence by member churches of the worldwide Anglican Communion. The clergy vote for the motion was by a 2-to-1 margin. It carried in the lay order by only four votes.

The diocese also voted to change its name to the Diocese of the Rio Grande. This name change cannot take place until a second reading of the proposal by next year's convention has taken place.

The second reading was given to a measure allowing for election of women to the standing committee, and it was adopted. However, the two women nominated for positions on this committee were defeated.

In other actions, delegates adopted a measure that would give deacons and perpetual deacons voice and vote at con-

vention, and that postulants and candidates for holy orders would be eligible for election as lay delegates to the annual conventions. In addition, delegates adopted a new system of quotas and assessments.

For the first time in convention, candidates for a position on the standing committee were asked by delegates to state their positions on abortion, ordination of women to the priesthood, budgeting, and fiscal priorities. The procedure came about because grass-roots delegates had asked that they be given an opportunity to know the candidates better.

Many of the changes were supported by the Rt. Rev. Richard M. Trelease, Bishop of New Mexico and Southwest Texas, presiding at his second convention since his consecration in 1971.

Maryland

A 1974 budget providing seed money to local churches and church groups for work in their own neighborhoods was approved by delegates to the annual convention of the Diocese of Maryland, held in Cockeysville.

The budget, which sets aside \$57,800 for new work and the strengthening of existing church programs, reflects the concerns expressed by many churchmen in the diocese, who last fall were asked to set priorities in how the church's money is spent.

The "people's mandate budget" sets up a grant program to enable local congregations and regional councils to carry on community services which without such assistance would be beyond their means.

It also calls for work to bring about renewal in the church through worship, liturgy, and evangelism, as well as new programs to minister to youth and young adults, to strengthen communication, education and training, and clergy/parish relationships.

Under strengthening of current work, the 1974 budget provides for increased training in visiting and ministering to the sick, and sets a goal to assign a clergyman to every institution in the diocese.

Iowa

Speaking at the 121st convention of the Diocese of Iowa, the Rt. Rev. Walter C. Righter, diocesan, said that the "steam engine without steam in its boilers," a label once given the church by evangelist Billy Sunday, is gathering a head of steam now.

Several convention actions seemed to bear this out as delegates discussed and then approved deferred action on the annual budget until Jan. 26. At that time the recessed 121st convention will reconvene for action on matter. This was done in order to base the budget results

of every-member canvasses to be held in the fall.

As part of the financial picture, the proposal to adopt a unified budget for the support of the episcopate and the diocesan program based on a 30% assessment of a three-year average of local expenditures was referred to committee for consideration in January.

For the first time (as records show), the Bishop of Iowa was called upon to break a tie vote. Delegates were voting by orders on a memorial to General Convention to make the necessary canonical changes to permit the ordination of women to the priesthood and consecration to the episcopate when the clergy had a 25-25 tie. Bp. Righter was called upon to break the tie and he voted in favor of the issue. Lay delegates voted 2-1 in favor of the measure.

Several resolutions concerning human sexuality and abortion, characterized as "unhelpful," were referred back to the proper committee for rewriting and presentation at a later date.

The convention sessions were held in the Hotel Fort Des Moines in Des Moines. Open houses there, and in the diocesan office building, and the bishop's residence, afforded delegates opportunities for relaxation in between business meetings.

West Missouri

The Rt. Rev. Arthur A. Vogel presided over the 84th annual convention of the Diocese of West Missouri, meeting at St. Philip's Church, Joplin. It was his first convention as diocesan and in his address he set the tone of his ministry as a bishop in the Church of God.

He spoke of the pamphlet, *The Capsule Good News*, which has been mailed to every home in the diocese. "This capsule," Bp. Vogel said, "is meant to be the theological roadmap for my entire episcopate, and I urge you to save it . . . to place it in your Bibles for continued reference. . . ."

In convention actions, delegates: adopted 1974 budgets totalling \$398,950. It was reported that there seems to be a turn for the better in diocesan finances, although there is a "discouraging" consistency in failing to pledge full quotas to support the mission (program) budget.

Delegates also agreed to send convention offerings of \$560 to the Rt. Rev. Rigel Elisee, Bishop of Gambia and the Rio Pongas, Africa.

The convention program included time for group discussions on such subjects as the liturgical studies; ordination of women, though the issue was not discussed on the floor because a motion to consider it had failed to gain the necessary two-thirds vote; and unwanted pregnancies and abortion.

Resolutions passed included provisions for counseling of those in crisis over unwanted pregnancies; urging new actions in matters of alcoholism and drug abuse; supporting study of Anglican-Roman Catholic dialogues (ARC); and urging public affirmation of holy scriptures by all ordinands.

The 1974 convention will be held in Kansas City with St. Andrew's Church the host parish.

Delaware

Both "worldly clergy" and "spiritual laymen" are doing the work of the church today, the Rt. Rev. William H. Mead told the 188th annual convention of the Diocese of Delaware. The bishop convened the convention in the Cathedral Church of St. John, Wilmington.

One of the more subtle issues within the church today involves the changing roles of clergy and laity, Bp. Mead said. Clergymen direct such worldly efforts as drug programs and laymen are being licensed to conduct worship services, to administer communion, and to preach, he said. The bishop asked for study leaves for priests and year-round theological training for the laity.

Guest speaker at the convention was the Rt. Rev. J. Brooke Mosley, Bp. Mead's predecessor and president of Union Seminary. He said the church has suffered a lower quality of ministry because it has refused to admit women to the priesthood.

Delegates approved a \$335,000 budget for 1973, made possible because of a "once only" gift of \$46,000 from the trustees' reserve funds.

The convention service had a "peace-oriented" liturgy at which clergy wore white cassocks and red stoles. Bp. Mead's meditation centered on the Vietnam cease-fire. He asked the church to help bind up the "hurt of this nation and restore as best we can the devastation wrought on those nations and peoples in whose homelands the war was fought."

Northwest Texas

At the 15th annual council of the Diocese of Northwest Texas, the Rt. Rev. Willis R. Henton, Bishop of Northwest Texas, emphasized the ministry of the laity, announced plans for two schools to train laymen in theology, and urged churchmen to become concerned with the "hurts and joys" of the world.

The schools, he said, will be open to any laymen but will be of the quality to train non-stipendiary clergy able to pass the national ordination examinations.

The bishop also told council of his intention to move the diocesan office from Amarillo, in the Texas Panhandle, to Lubbock on the south plains and in the center of the diocese. Delegates approved this plan which had been recommended earlier in a study of diocesan structure.

Delegates approved a request that the 1973 General Convention delay the question of the ordination of women to the priesthood. They also approved a recommendation that the diocese join the Texas Council of Churches.

The 1974 budget of \$282,132 was adopted. The figure includes support for new college work on an ecumenical basis on the campus of Angelo State University in San Angelo, and the new University of Texas of the Permian Basin in Odessa.

A resolution to lower the age for voting in parish meetings from 18 to 16 failed to draw the two-thirds necessary for its introduction as a special order of business. Opinion on the question seemed evenly divided.

Council sessions were held in the M. K. Brown Civic Auditorium in Pampa, with St. Matthew's Church the host parish. Special guest at the council was the Presiding Bishop.

West Virginia

At the annual convention of the Diocese of West Virginia held at Ogelby Park, Wheeling, delegates voted:

(✓) To give seat and voice to youth representatives;

(✓) To establish new minimum salaries of \$6,100 for deacons and \$6,600 for priests in the diocese. These figures represent stipends only and have no bearing on allowances for housing, travel, etc. The new salary scale goes into effect Jan. 1, 1974;

(✓) To authorize writing to the state congressional delegation to appeal in Congress for compliance with provisions of signed treaties with American Indians and for improvement in the educational, health, and cultural conditions of the Indians in order to give them equal opportunities;

(✓) To support the diocesan division of religion and life to renew the spiritual life of the diocese through all available means.

The 1974 budget of \$410,432 was adopted as was the \$80,000 quota from the national church plus the faith budget item of \$10,000.

The climax of the convention came with the consecration of the Rev. Robert P. Atkinson, former rector of Calvary Church, Memphis, as coadjutor of the diocese. It was the first such ceremony in West Virginia since 1950 when the present diocesan was consecrated.

Chief consecrator was the Presiding Bishop, and co-consecrators were the Rt. Rev. Wilburn C. Campbell, Bishop of West Virginia, and the Rt. Rev. William E. Sanders, Bishop Coadjutor of Tennessee. Other bishops taking part in the service included the Rt. Rev. Drs. James Duncan of Southeast Florida, Fred Gates of Tennessee, David Reed of Kentucky, Robert B. Hall of Virginia, and William H. Marmion of Southwestern Virginia. The service was held in St. Matthew's Church, Wheeling.

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We ask you to give earnest consideration to the need of this magazine for continuing financial support by its friends. Your bequest today will help provide *The Living Church* for Churchmen tomorrow.

Legally, our designation is: **The Living Church Foundation, Inc., 407 E. Michigan St., Milwaukee, Wis. 53202.** This is a non-profit corporation, incorporated under the laws of the State of Wisconsin.

Book Reviews

A BOOK OF JESUS. By William Goyen. Doubleday. Pp. 143. \$4.95.

The automobile industry manufactures cars in full-sized and compact models. *A Book of Jesus* would be classified as a "compact" in religious literature. And if the auto industry could produce a "basic" product of such high quality as this abbreviated version of the life and teachings of Jesus, the customers would be delighted.

William Goyen covers the final four years of Christ's incarnate life, lucidly, factually, succinctly—but selectively with simplicity. A final chapter is devoted to crisp, brief, helpful "key" quotations from the teachings of Jesus.

Though this "compact" covers material every Christian has heard before, it is freshly and beautifully "restyled." Well suited to regular everyday use by any of our Lord's followers, this book may well be what parents and church school teachers have been waiting for to make teaching more attractive and effective.

It would be difficult for any reader to finish this book without finding something worth the cost, effort, and time. Rating: G/P; excellent antidote to America's moral pollution.

Alice Slater
St. Michael's, Lincoln Park, Mich.

WISHFUL THINKING — A Theological ABC. By Frederick Buechner. Harper-Row. Pp. 100. \$4.95.

Those who in their theological reading like to be surprised by joy will certainly

welcome *Wishful Thinking—A Theological ABC* by Frederick Buechner. It has been some time since so much wit has been so pleasantly aligned with so much grace and truth. This is the kind of a book you will not want to read all by yourself. You will find yourself buttonholing anyone who will listen just for the pleasure of sharing. Even the reviewer is very tempted to quote at length. Instead, here are a few samples which were hard to select, because there were so many good things from which to choose.

ANGER: Of the Seven Deadly Sins, anger is possibly the most fun. To lick your wounds, to smack your lips over grievances long past, to roll over your tongue the prospect of bitter confrontations still to come, to savor to the last toothsome morsel both the pain you are given and the pain you are giving back—in many ways it is a feast fit for a king. The chief drawback is that what you are wolfing down is yourself. The skeleton at the feast is you.

ETERNITY: Eternity is not endless time or the opposite of time. It is the essence of time.

HELL: People are free in this world to live for themselves alone if they want to and let the rest go hang, and they are free to live out the dismal consequences as long as they can stand it. The doctrine of hell proclaims that they retain this same freedom in whatever world comes next. Thus the possibility of making damned fools of ourselves would appear to be limitless. Or maybe hell is the limit. Since

the damned are said to suffer as dismally in the next world as they do in this one, they must still have enough life left in them to suffer with, which means that in their flight from Love, God apparently stops them just this side of extinguishing themselves utterly. Thus the bottomless pit is not really bottomless. Hell is the bottom beyond which God in his terrible mercy will not let them go.

LUST: Lust is the craving for salt of a man who is dying of thirst.

MAN: Man is so the universe will have something to talk through, so God will have something to talk with, and so the rest of us will have something to talk about.

UBIQUITY: Every automobile bears on its license plate a number which represents the number of years that have elapsed since the birth of Christ. This is a powerful symbol of the ubiquity of God and the indifference of man.

(The Rev.) William H. Baar, Ph.D.
Emmanuel Church, LaGrange, Ill.

Booknotes

By Karl G. Layer

TRAINING IN THE ART OF LOVING. By Gerald J. and Elizabeth Jud. Pilgrim Press. Pp. 191. \$7.95. This volume is about encounter groups and "human-potential" programs. The stated aims of the book are (a) to explain the Human Potential Movement to the local church; (b) to demonstrate that its methods may be used effectively in a church-supported retreat; (c) to disclose the theoretical methodological structure of the retreat; (d) to tell what happened to participants during and after the retreat; (e) to analyze theological reflections; and (f) point to implications for the churches and their future.

CLASSIFIED

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GUAM AND MICRONESIA—single priests, laymen, to teach school and work in mission churches—4, 5, 6, and Junior High social studies, math. St. John's Episcopal Preparatory School (NAIS and NAES member), Box FB, Agana, Guam, U.S. Terr. 96910. Interviews arranged May 27-June 20, major cities.

PRIEST, Evangelical Catholic, wanted for parish of 250 communicants in small midwest diocese. Write Bishop Atkins, 510 South Farwell St., Eau Claire, Wis. 54701.

POSITIONS WANTED

ORGANIST-CHOIRMASTER. Churchman, married, 20 years experience, seeks full-time position preferably in South. Part-time acceptable if piano, organ students available. Excellent qualifications and references. Reply Box A-974.*

PRIEST, 33, married. Desires change after six years in present parish. Prayer Book and Bible centered. Prefer suburban or rural USA. Greatest loves are teaching the Faith and parish calling. Reply Box M-972.*

PRIEST, 43, available. M.S., seminary graduate, clinical membership Transactional Analysis Association in progress. Trainer, group leader, counselor, effective preacher. Reply Box N-970.*

SEMINARIAN'S WIFE needs three years' employment, Milwaukee-Nashotah area. English degree. Secretarial experience. Can teach. Need \$500 a month. Will come to interview. Reply Box K-973.*

SINGLE priest, 53, presently rural, desires city work in east or west: curate, rector, teacher, other. Twenty-eight years fine experience, mostly urban. B.A., M.Div. Reply Box M-969.*

YOUNG organist/director, 8 years experience in liturgical worship, desires opportunity with active parish interested in experimental and traditional worship. Resumé, excellent references available. Reply Box H-968.*

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PRIEST needed for August—three services—\$60.00 per Sunday plus lovely rectory. Lake privileges. Large downtown Connecticut parish near N.Y.C. Prayer Book. Reply Box J-971.*

WANTED: Supply for last three Sundays in August at Savanna, Ill. \$100 plus rectory. Contact Fr. Surey, 115 N. 4th, Savanna, Ill. 61074.

WANTED

DUYCKINCK'S LIFE OF GEORGE HERBERT (1858) needed by Professor Charles, 515 Kenilworth, Greenboro, N.C. 27403.

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The Living Church



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LITTLE ROCK, ARK.

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

DOWNY, CALIF.

ST. MARK'S 10354 Downey Ave.
The Rev. E. D. Sillers, r; the Rev. D. A. Seeks, c
Sun HC & Ser 8:30 & 10; Wed HC 12 (ex July)

LA JOLLA, CALIF.

ST. JAMES-BY-THE-SEA 743 Prospect St.
The Rev. Robert M. Wolterstorff, D.D., r; the Rev. Thomas M. W. Yerxa, the Rev. Frederick R. Bartlett
Sun 7:30, 9, 11; Daily HC Wed thru Fri & HD

LOS ANGELES, CALIF. (Hollywood)

ST. MARY OF THE ANGELS 4510 Finley Ave.
The Rev. John D. Barker, r
Sun Masses 8, 9 & 11 (ex summer, 8 & 10); Tues 6:30; Wed thru Fri 9; Sat 10; C Sat 11

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
The Rev. J. T. Golder, r
Sun Masses 9, 11; Daily (ex Fri & Sat) 7:30, Fri & Sat 9; HD 6:15; HS Fri 9:30; C by appt

COLORADO SPRINGS, COLO.

ST. MICHAEL THE ARCHANGEL 7400 Tudor Rd.
Near Air Force Academy—
Woodmen Valley Exit off I-25
Sun Eu 8 & 10

DENVER, COLO.

ST. BARNABAS 2120 E. 13th Ave. (Cor. Vine)
Gilbert E. Dahlberg, r
Sun HC 7:30, 10 (MP, 1S, 3S), 6 (EP 2S, 4S)

ST. MARY'S

2290 S. Clayton
Sun Masses 7:30, 9, 11:30, 6; Daily 7; also 9:30
Mon, Wed, Fri & Sat

ST. RICHARD'S

S. Gaylord & 11th
Evans Chapel
Sun 9:30 MP; 9:45 Sung Eu; daily as anno

DANBURY, CONN.

CANDLEWOOD LAKE
ST. JAMES' Downtown West St.
The Rev. F. Graham Luckenbill, L.H.D., r
Sun 8, 9:15, 11; Thurs 10

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun HC 7:30; Service & Ser 9 & 11 (HC 1S, 3S, 11); Daily 10

ST. PAUL'S

2430 K St., N.W.
Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass Daily 7; also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP 6:45, EP 6; Sat 5-6

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, 1st 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; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15 except Wed; Wed 6; C Sat 4:30

DUNEDIN, FLA.

GOOD SHEPHERD 639 Edgewater Dr. (U.S. 19-A)
The Very Rev. Terrell T. Kirk, r
Sun 7:30, 9, 11; Wed 10

FORT MYERS, FLA.

ST. LUKE'S 2635 Cleveland Ave.—U.S. 41
The Rev. E. Paul Haynes, r
Sun 8, 9, 11, Daily 7, ex Wed 10; Fri 5:30; HD as anno; C Sat 4:30

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; Fri 7:30 & 10:30; C Sat 5

CHICAGO, ILL.

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

CHURCH OF THE MEDIATOR 10961 S. Hoyne Ave.
The Rev. Wm. D. McLean III, r 445-1710
Sun HC 7:30 & 10; Daily 6:30; 9:30 Wed & Sat

FLOSSMOOR, ILL.

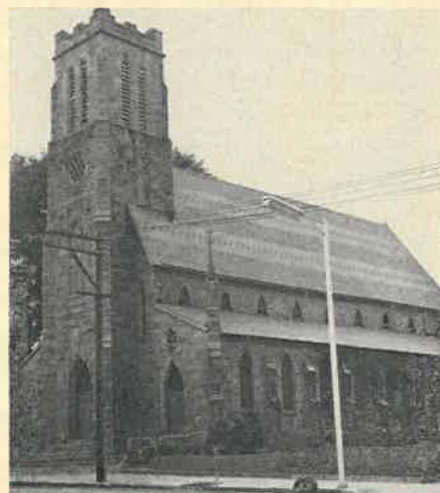
ST. JOHN THE EVANGELIST Park & Leavitt
The Rev. Howard William Barks, r; the Rev. Linas H. Brown
Sun HC 8, 9, 11; Daily HC Mon Wed & Sat 9; Tues HC 6; Thurs HC 7; Fri HC 11

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL
Second and Lawrence (Near the Capitol)
The Very Rev. Eckford J. de Kay, Dean
Sun Masses 8 & 10; Daily as announced

HARRISBURG, KY.

ST. PHILIP'S Chiles & Poplar
The Rev. W. Robert Insko, Ed.D., D.D., v
Sun 10 Bible Study & Breakfast; 11 HC & Ser



**ST. JAMES' CHURCH
DANBURY, CONN.**

BOSTON, MASS.

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30, 8:30 C, 8:45 MP, 9 High Mass & Ser, 10 Ch S, 11 HC; Daily Mon 5:30, Tues & Fri 8, Wed 10, Thurs & Sat 9

FITCHBURG, MASS.

CHRIST CHURCH Main St. at Monument Park
Sun 7:45, 10; Daily MP 8:45, Wed HC 10:30
Camp Monomac (Rindge, N.H.) Sun 12 noon

DETROIT, MICH.

EMMANUEL John R. between 6 & 7 Mi. Rds.
The Rev. H. T. Cook, r (1 blk. W. of I-75)
Sun Mass 8 (Said), 10 (Sung); Wed & HD 6:45 & 10

GRAND RAPIDS, MICH.

ST. MARK'S 134 N. Division (Downtown)
The Rev. Joseph A. Howell, r
Sun 8, 10; Tues 12 noon; Fri 7:30

**BRANSON, MO. (Lakes Table Rock, Taneycomo
SHEPHERD OF THE HILLS & Bull Shoals)
Walnut & Highland (1 blk. N. of Hwy. 76)
Sun Services 8 & 10; Daily MP 7:30, EP 5**

KANSAS CITY, MO.

ALL SAINTS' 9201 Wornall Road
Rev. H. W. Firth, r; Rev. P. J. D'Alesandre, c
Sun HC 8, 10, 5; Tues 6:30; Thurs 9:30; C Sat 5

SPRINGFIELD, MO.

ST. JOHN'S N. Benton & E. Division
The Rev. George G. Greenway, r; the Rev. Neal J. Harris, the Rev. Ralph C. Young, the Rev. H. Ben McCoy
Sun 8 HC, 9:15 Ch S, 10 Cho Eu; Tues, Wed, Fri 7; Thurs 10 & 7

MILES CITY, MONT.

EMMANUEL 11th & Palmer
The Rev. Delbert L. Achuff, r
Sun HC 8:30; Wed HC & Healing 9

OMAHA, NEB.

ST. BARNABAS 40th & Dodge, 1 blk N.
The Rev. James Brice Clark, r
Sun Masses 8, 10:45 (High)

BOULDER CITY, NEV.

ST. JUDE'S RANCH FOR CHILDREN Boulder Hwy.
Rev. H. A. Ward, Dir.; Srs. of Charity
Staff Mass: Sun 9; Weekdays 8

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Karl E. Spatz, r
Sun 8 & 10 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

RENO, NEV.

TRINITY (Downtown) Rainbow & Island
The Rev. V. James Jeffery, r
Sun HC 7:45 & 10; Wed 5:30; Thurs HC & LOH 10

BEACH HAVEN, N.J.

HOLY INNOCENTS' Engleside & Beach
The Rev. Canon G. D. Martin, r
Sun 7, 8, 9:15 & 11; Ch S 9:15; Wed & Fri 8; other as anno

(Continued on next page)

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GO TO CHURCH THIS SUMMER!

(Continued from preceding page)

NEWARK, N.J.

GRACE CHURCH 950 Brood at Walnut
The Rev. G. Butler-Nixon, r
The Rev. Alan B. Crawford, ass't
Sun Masses 7:30, 10; Mon thru Fri 12:10; Sat 9

SEA GIRT, N.J.

ST. URIEL THE ARCHANGEL 3rd & Philo. Blvd.
The Rev. Canon J. E. Hulbert, r; the Rev. P. S. Cooke
Sun HC 8, 10; Daily HC 7:30 ex Tues, & Fri 9:30

VENTNOR CITY, N.J.

EPIPHANY Atlantic & Avolyn Aves.
The Rev. Ronald L. Conklin, r
Sun H Eu 8 & 10; HD 10:30 & 8

ALBUQUERQUE, N.M.

CATHEDRAL OF ST. JOHN 4th & Silver, S.W.
Sun HC 8, 9:15, 11 & 6; HC Mon, Wed, Fri 12:05;
Tues, Thurs 10

SANTA FE, N.M.

HOLY FAITH 311 E. Palace Ave.
Rev. Donald L. Campbell, r; Rev. W. J. Marner, c
Sun 8 & 10; Thurs 10; Fri 12:10

BROOKLYN, N.Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
The Rev. Frank M. S. Smith, D.D., r
The Rev. John M. Crothers, c
Sun HC 8, 9 & 11; Thurs 10

GENEVA, N.Y.

ST. PETER'S Genesee at Lewis
The Rev. Smith L. Loin, r
Sun HC 8, 9:30, 11:15

LONG BEACH, L.I., N.Y.

ST. JAMES OF JERUSALEM W. Penn & Magnolia
Clergy: Marlin Bowman, v; Dan Riley, ass't
Sun Eu 10:30; Mon Prayer 7:30; Wed Eu 9:30; Sat
Eu 5

LYNBROOK, N.Y.

CHRIST CHURCH Peninsula Blvd. & Hempstead Av.
The Rev. Gilbert S. Larsen, M.Div., r
Sun HC 8 & 10; Thurs HC 10; HD as anno. Penance
by appt

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8 & 9, Family Eu 10 (Sung), 11 Liturgy &
Ser (Sung), Organ Recital 3:30, Ev 4; Wklys MP
& HC 7:15, HC 12:15, Ev & HC 5:15. Tours 11, 12
& 2 Wklys, Sun 12:30

CHURCH OF THE ASCENSION 5th Ave. at 10th St.
The Rev. D. R. Goodness, r; Rev. J. P. Nicholls, c
Sun 8, 9, 11, 6; HC Tues, Wed, Fri, Sat 8; Wed 6;
Thurs 12 noon

ST. BARTHOLOMEW'S Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun HC 8, 9:30, 11 MP & Ser; 4 Ev Special Music;
Weekday HC Mon, Tues, Thurs & Fri 12:10; Wed
8, 1:10 & 5:15; Saints' Days 8. EP Mon, Tues,
Thurs & Fri 5:15. Church open daily 8 to 8.

EPIPHANY 1393 York Ave. at E. 74th St.
Clergy: Ernest Hunt, r; Hugh McCandless, r-em; Lee
Belford, assoc; William Tully, asst
Sun 8 Eu; 9:30 Family Service, Adult Class, Ch S
(HC 25 & 45); 11 MP (HC 15); 12:15 HC; Thurs
12 HC

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

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r; Rev. K. Bohmer, c
Sun HC 8, Cho Eu 11; Wed 6; Thurs & Sat 10

The Living Church

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

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer;
the Rev. S. J. Atkinson, O.H.C.
Sun Masses 7:30, 9 (Sung), 10, 11 (High), 5; Ev &
B 6. Daily Mass 7:30, 12:10, 6:15; MP 7:10, EP 6,
C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

RESURRECTION 115 East 74th St.
The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord
Hitchcock, Jr.
Sun H Eu 8, 9:15 Sung Eu & Ch S, 11:15 Sol Eu;
7:30 Daily ex Sat; Wed & Sat 10; C Sat 10:30-11

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, r; the Rev. Canon Henry A.
Zinser
Sun HC 8, 9:30, 11 (1S), MP 11; Mon thru
Fri HC 8:15; Wed HC 5:30; Tues HC & HS 12:10.
Church open daily to 11:30

QUEENS, N.Y.

RESURRECTION Kew Gardens
Lefferts Blvd. & 85th Ave.
The Rev. George Raymond Kemp, r
Sun HC 7:30 and 10

UTICA, N.Y.

GRACE CHURCH Genesee & Elizabeth St.
The Rev. Stanley P. Gasek, S.T.D., r; the Rev. Frank
H. Moss III, c; the Rev. Lawrence C. Butler, ass't m
Sun HC 8; MP, HC & Ser 10; Int daily 12:10

WARRENSBURG, N.Y.

HOLY CROSS 57 Main St.
The Rev. R. D. Creech, r (Lake George area)
Sun Masses 8 & 10

HARRISBURG, PA.

CATHEDRAL CHURCH OF ST. STEPHEN
The Very Rev. Arnold E. Mintz, dean
Sun 8 & 10; Thurs 10

PHILADELPHIA, PA.

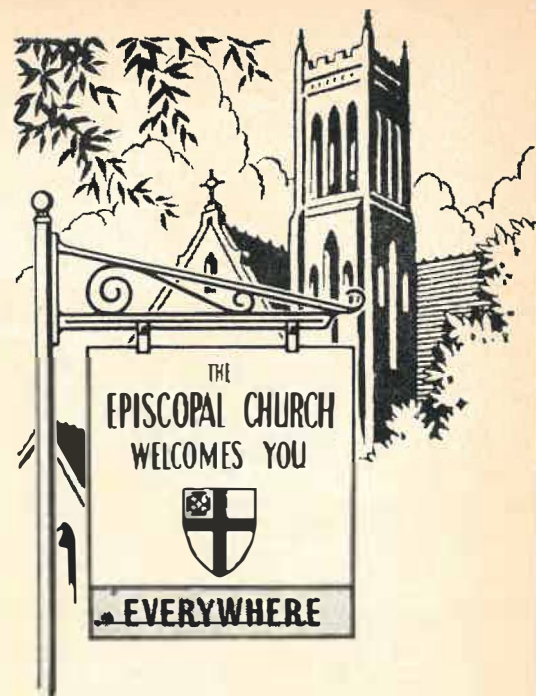
ST. LUKE AND THE EPIPHANY 330 S. 13th St.
The Rev. Frederick R. Isacksen, D.D.
Sun HC 9; 11 (1S & 3S); MP other Sundays

VALLEY FORGE, PA.

WASHINGTON MEMORIAL CHAPEL
The Rev. Sheldon M. Smith, r
Sun 8 HC, 10 Service & Sermon



CHURCH OF THE EPIPHANY
VENTNOR CITY, N.J.



ALICE, TEX.

ADVENT 2nd and Wright
The Rev. Walter A. Gerth, r
Sun 7:30 HC, 10:30 HC (1S & 3S); Wed 7:30 HC;
HD 10

DALLAS, TEX.

CATHEDRAL OF ST. MATTHEW 5100 Ross Ave.
The Very Rev. C. P. Wiles, Dean
Sun 7:30 H Eu, 9 Family Eu, 11 Sung Eu; Daily HC
Mon 7, Tues 8:30, Wed 10; Thurs & Fri 6:30, Sat
8:30

FORT WORTH, TEX.

ALL SAINTS' 5001 Crestline Rd.
The Rev. James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5; Daily Eu (preceded by
Matins) 6:45 ex Thurs 6:15; Also Tues, Wed & HD
10; EP daily 6; C Sat 1-2, 4:30-5:30

ODESSA, TEX.

ST. JOHN'S 401 W. County Road
Summer Sun 11 & 7

ST. BARNABAS' CHAPEL 4141 Tanglewood
Sun 9

HOT SPRINGS, VA.

ST. LUKE'S
The Rev. George W. Wickersham II, D.D.
Sun HC 8, 11 MP (1S HC)

LORTON, VA. (Near Alexandria, Va.)

POHICK CHURCH U.S. Rt. 1 & Telegraph Rd.
The Rev. Albert N. Jones, r
Sun 8 HC, 10 MP (1S HC)

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

STAUNTON, VA.

TRINITY
The Rev. E. Guthrie Brown, r
Sun 8 HC, 11 MP (ex 1st HC); Wklys HC anno

ASHLAND, WIS.

ST. ANDREW'S 3rd St. & 7th Ave., W.
The Very Rev. Douglas E. Culver, r
Sun H Eu 7, 9 (Sung), Wed 7; HD as anno

BAYFIELD, WIS.

CHRIST CHURCH 115 N. 3rd St.
The Very Rev. Douglas E. Culver, r
Sun H Eu 11 June thru August

SOUTH MILWAUKEE, WIS.

ST. MARK'S 1314 Rawson Ave.
Fr. R. P. Kirchen, r; Fr. K. G. Layer, assoc.
Sun 8 & 10; Weekdays as anno