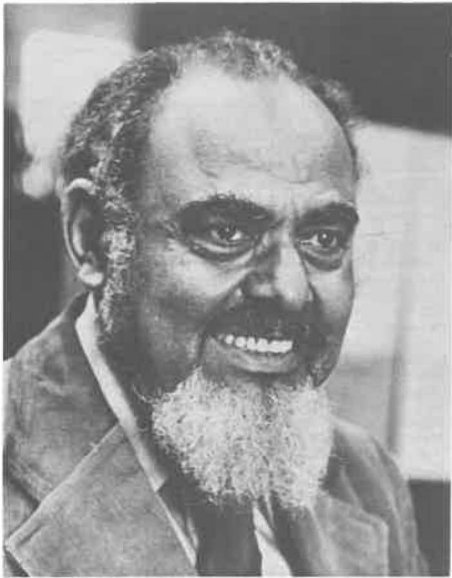


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Dr. Lawrence



Mrs. Connelly



Bishop Allin



Fr. Gundrum



Bishop Frey

Convention Personalities



LIVING CHURCH

Volume 179 Established 1878 Number 10

An independent weekly record of the news of the Church and the views of Episcopalians.

The Living Church (ISSN 0024-5240) 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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NEWS. Correspondents, news releases from church agencies, and syndicated news service are *The Living Church's* chief source of news. *The Living Church* is a subscriber to Religious News Service and cooperates with Diocesan Press Service. PHOTOGRAPHS: *The Living Church* cannot assume responsibility for the return of photographs. 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: \$19.50 for one year; \$37.00 for two years; \$52.50 for three years. Foreign postage \$5.00 a year additional.

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Reflection for Labor Day

By C.L. WEBBER

I am a victim of the Puritan work ethic. I cannot read escape literature; some aspect of it can be condensed "improving." A travel tale may be tified as broadening my knowledge of an exotic place, for example, or a travel story as adding to my knowledge of gothic architecture.

King chairs are said to have been invented by restless Yankees who had to move even while sitting down. If I watch myself a ball game on television, I have a book in front of me so as not to waste the time completely. Perhaps it is the Puritan in me that drives me out to my country acres in my "leisure" time. My conscience doesn't bother me as I am wielding shovel, axe, or saw; doing for recreation what the Puritans did for work. As a preacher, recreation. Perhaps there is a balance between work and rest which we have lost.

During the rounds in the hospital, I find time and again, on elderly patients there in great frustration because, "there is nothing I can do." They have learned to pray, though all around them are those who need their prayers. Have they learned to contemplate a creator whose sun shines in the window and whose flowers have just arrived "arrangement."

Following the instructions of the *Book of Common Prayer*, I try to talk with them "the use and meaning of sickness." But generally it's too late. They, the victims of the work ethic and rest, their sickness, is tragically dead.

I fell into conversation recently with a professor who told me that he

had always urged his students to use their abilities to the full. Time and talent, he said, should never be wasted. And I found myself saying, "Yes, but . . . isn't it also important to know how to be idle? Doesn't the God who calls us to share his creative work want us also to use our time enjoying his creation?"

There's a pond not far from my country acres where I often go for lunch in the summer. I sit beside the pond, eat my lunch, take a dip, and lie in the sun. Usually I have a book with me, but sometimes the day is too beautiful to be ignored. I find myself sitting there — lying there — simply enjoying the sun, the green trees, the peace. I find that I can sometimes overcome that ingrained feeling of sinfulness.

There is, still, great beauty in this world. Can it be wrong to enjoy it as we pass?

Reflection

This quiet pond
Contains within itself
A world of life:
Sit and watch.

On a dull day
You can see the fish
Moving beneath the surface,
Within their world.

But in bright sun
The surface shines back
Sun, clouds, trees, hills:
Another world.

Sitting beside the pond
I can choose
To be my own world
Or reflect another.

C.L. Webber

is the last in a series of essays and written for this column by the Rev. C. L. Webber, rector of Christ Church, Bronxville, N.Y.

Ecumenical Promiscuity

It is with great distress that I have recently read the "Report of the Joint Commission on Ecumenical Relations," which shall be delivered to participants in the upcoming General Convention in Denver. Not only does this document propose intercommunion between COCU churches and our own, with no more agreement on matters of critical importance than the use of a common liturgical text, but it also immediately follows this resolution with a lame report of the Anglican-Orthodox Theological Consultation. If we propose intercommunion with the COCU churches, we propose nothing at all with the Orthodox and don't even care enough to get their names right! (The Presiding Bishop is described as paying an "official visit to the Patriarch of Russia and to the Patriarch of America" by which is presumably meant the Patriarch of Moscow and the Catholics of Armenia; silly mistakes for an official document like this.)

The ecumenical promiscuity of the Episcopal Church shows every sign of continuing at the expense of our own tradition and identity, and now we are simply careless. But then, what can one expect when the agreed statements between Anglican and Roman Churches are described in this same document as "a basis upon which to proceed in furthering the growth towards unity of the Episcopal Church with the Catholic Church" (sic. Resolution #A-37). Funny, I thought we were already there.

(The Rev.) TYLER A. STRAND
Secretary, Advisory Commission on
Ecumenical Affairs
Diocese of Chicago

Barrington, Ill.

Not Everybody's Favorite

Fr. Crumb's letter [TLC, Aug. 5], calling "I sing a song of the saints of God" a "perennial favorite of children," is in error. That grim horror is the sort of hymn for which canny children feign affection, the better to please their elders. It just won't do.

JOSEPH SPIRES
San Francisco, Calif.

Presbyterians

In his letter [TLC, July 29] the Rev. Timothy Pickering of the Church of the Redeemer in Bryn Mawr, Pa., seems to fear that Eucharistically-centered worship "would only increase the gross number of Presbyterians."

Why is that so bad? In the first place, Presbyterians are virtually indistin-

episcopalians less than \$500 per place, Bryn Mawr Presbyterians have a very fine reputation for proclaiming the Word of God; and, last, but not least, some Presbyterians have begun to pay attention to the rubric in their own *Worshipbook* which states that "It is fitting that the Lord's Supper be celebrated as often as each Lord's Day" (p. 34).

May the "gross number of Presbyterians" increase!

(The Rev.) VICTOR KUSIK
Immanuel Church

Wilmington, Del.

Second Class Priests

We are all aware of the fact that all priests cannot become rectors of large parishes, with large congregations, who can pay large salaries. The missions, small parishes, and aided parishes have to be maintained and staffed by men who have passed through our seminaries as graduates, passed their canonical examinations, and duly ordained.

I have been in the sacred ministry for the past 30 years, six as a mission priest, six as a priest-in-charge of an aided parish, and 18 as rector of the combined missions which I had managed to raise to parish status. After our acceptance as a parish in the diocese, we had to purchase a new organ and made certain repairs to

am receiving less than \$500 per as pension. Is this an adequate compensation for laboring in the mission for Jesus and his church? As long system remains, the church must Few clergy today will remain in a or mission where the future looks and retirement means the beginn undue suffering economically.

The Episcopal Church in the States is the only branch of the An communion where the stigma of class priests is clearly enunciated which perpetuates such an inadequate compensation for their faithful and uneducated priests whose lot or misfortune was, not to become rectors of parishes. What is the church those "second class" priests to do sake the call of the church which love and pursue a vocation with economic security? Then they will be accused of being too mercenary and never enter the church at all.

We don't have second class seminaries, nor second class canonical examinations, nor second class tutorial second class students. Anyone ordained by an Episcopal bishop to the priesthood of the Anglican Communion is a priest forever in the universal church and is eligible to perform sacraments in any part of the An

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IMPORTANT DATES:

Monday, September 10

College of Preachers Fiftieth Anniversary
Dinner—Plaza Cosmopolitan Hotel.

Wednesday, September 12

Sandy Hynson, Altar Guild Director, Washington Cathedral, will demonstrate flower arranging in the booth.

Tuesday, September 18

Cynthia Wedel will meet her friends and talk about Cathedral Campaign

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consent. Why then is there such a differ-
ence in their pensions when they retire?
Are they no longer priests of the church?

To alleviate the present situation and
to make for a better understanding of
the sacred priesthood, I would like to
suggest to the bishops, priests and
deputies to the forthcoming General
Convention, that they pass a resolution
asking that the sum of \$5,000 be the
minimum paid to all priests and bishops
who have served the church for at least
25 years and who were ordained on or
after January 1, 1940, as their annual
retirement pension.

NAME WITHHELD

Deaconing at Offertory

The article, "The Offertory," by the
Rev. Roberts E. Ehr Gott [TLC, July 8]
was very interesting for a non-stipendi-
ary deacon like myself.

When a deacon is performing, I would
suggest an alternative procedure to Fr.
Ehr Gott's at the offering of the elements
and the alms.

Have the deacon receive the alms
basins and bring them to the altar or
receive them at the altar. The celebrant
then recites the sentences or the choir
and congregation sing them with the
celebrant elevating the communion
vessels and the deacon elevating the
alms basins.

This does not detract from the func-
tion of the celebrant, who presides over
the service. The words of the offering are
his, whether said or sung, but the phys-
ical handling of the "people's sacrifice" is
done by the representative of the "peo-
ple," the deacon.

One thing our bishop does when he
presides is to have the deacon present
the chalice while he presents the paten
at the invitation. This clearly sets out
the deacon's role in the distribution.

(The Rev.) ROSS G. ALLEN
New Orleans, La.

"Old 100" Challenged

Roberts Ehr Gott's article on the offer-
tory is commendable and as one who fol-
lowed the 1928 Prayer Book's rubric
clearly and faithfully and continues to
do so in the new rites and has watched
aghost as other priests who ought to
know better give it only scant attention,
I appreciate it very much.

However, I can't empathize with his
nostalgia about using "Old Hundredth"
which to me has never seemed appropri-
ate as an offertory exclamation. The
unthoughtful liturgical use that clergy
made (and still make) of it reached a
high point of distastefulness for me at a
service I once attended in which the
choir sang one harmonic version of it as
an anthem and the congregation fol-
lowed it by singing the hymnal's version
at the "elevation of the cash."

the inner oratory. Rites from scrip-
ture in the PBCP as a substitute for his
desired hymnody.

I also wish he had come down a little
harder on the poor practice of clergy's
calling the collection and presentation of
alms at an office "the offertory."

By the way, I am sure he has also
found the rubric (PBCP, page 407) say-
ing "it is appropriate that there be only
one chalice on the altar and if need be, a
flagon..." inappropriate and impracti-
cal to follow, at least when just two
chalices are being prepared.

(The Rev.) DAVID A. STOWE
St. John's Church

Sommerville, N.J.

*We agree with all except the last
paragraph. Even with only two chalices,
if the priest is facing the congregation,
odd and inconvenient ceremonial
usually results — raising two chalices at
the oblation, for instance. When the
priest also uses a ciborium (which in
most cases appears from the nave to be a
third chalice), all visual coherence is lost.
Ed.*

The Fire and the Rose

I'd like to add a P.S. to Mrs. Shoe-
maker's article [TLC, July 29]. The
surprising fact of existence is that we
can and do have it both ways. Eliot puts
it pretty well in his Quartets where he
speaks of the "Infolded knot of Flame,
where the Fire & the Rose are one. . . ."
But it's very costly: every day we must
choose the order of our aesthetic experi-
ences: where does our treasure really
lie?

In literature there are some
wholesome examples of this wrestling.
My favorite exemplars of the struggle for
"Creative Chastity" are Dorigen, the
wife in Chaucer's "Franklin's Tale," and
the guest in *Sir Gawain & the Green
Knight*. These two "friends" of mine
wrestle with the impossible and irrec-
oncilable demands on all of us.

My personal intuition — or the visual
image that appears for me reading the
above works is an imaginative view of
Christ crucified:

(A.) The cup that Christ consumes at
his death, we will also drink. That's
how our bodies become a temple of the
Holy Spirit — or the "moment" in
which;

(B.) The spear-thrust into the human
flesh of Christ, is the paradigm of the
cost of our creative chastity.

My purpose in this "P.S." is not to
simply underscore Mrs. Shoemaker's
views, but to emphasize the very lean
"ascetic" which accords the immeasur-
able value to creative chastity. It doesn't
come easy and it doesn't come free.

(The Rev.) DAVID LANGDON
St. John's Church

Rural Dean, Adirondack North
Essex, N.Y.

GENERAL CONVENTION PROFILES



Bishop Allin

The Presiding Bishop, the Rt. Rev. John Maury Allin, is the presiding officer of the House of Bishops as well as the primate or chief bishop of the Episcopal Church as a whole. He is president of the Executive Council of the church and the permanent national staff serves under him;

also the bishops (who are often the chairmen) of the various commissions and committees of the General Convention are appointed by him. His influence is therefore very extensive in many aspects of church life. Unlike the House of Deputies, the House of Bishops is a much smaller body, with less than 200 members usually present, and membership is permanent. Members are well-acquainted with each other's views, and

tend to treat each other with great respect. Majority opinions on many questions are sometimes known long in advance, and numerous resolutions often appear to pass without audible dissent. The Presiding Bishop's knowledge of the mind of his colleagues and his ability to hurry through resolutions which will not be controverted, while allowing ample time for those which will, is one of the interesting factors in this House which can intrigue or dumfound the spectator.

Born in Arkansas in 1921, Bishop Allin attended college and seminary at the University of the South, Sewanee, Tenn. For a number of years he served both parishes and college congregations in the south, before being elected Bishop Coadjutor of Mississippi in 1961. He became diocesan five years later. As bishop he held various positions of responsibility, including chairmanship of the Joint Commission on Ecumenical Relations. He was elected to be Presiding Bishop at the 1973 General Convention

tion with a strong reputation for leadership in programmatic activities stewardship. He is generally considered to be aligned with the Catholic w Episcopal opinion, which has not unusual for Presiding Bishops in years. His point of view on social has generally been considered moderate.

Bishop Allin's most positive program is called Venture in Mission (VIM), a massive nation-wide campaign for financial support and personal commitment to the church's work at many levels. It was in an embryonic stage when the present Presiding Bishop took office there has been considerable skepticism about it. Different dioceses have responded in various ways. Recently, however, the program has begun to move forward in significant ways towards its intended goal of something approaching one hundred million dollars.

Bishop Allin's primacy has been marked by controversy, beginning with the illegal ordination of 11 women in Philadelphia in 1974. In 1977, Bishop Allin surprised many by announcing his own inability to support the ordination of women, and he urged reconciliation with those threatening to leave the church over this issue. Although originally considered an advocate of Prayer Book revision, Bishop Allin has urged concen-

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Book. Future stances adopted by Bishop Allin on questions facing the present convention, including ecumenical issues, will be important.

Bishop Frey



The Rt. Rev. William C. Frey is the host bishop at the 66th General Convention. That is to say, he is the Bishop of Colorado, the diocese within which the convention is taking place. Denver is his see city, the location of his personal residence, his office, and his cathedral. Arrangements for the General Convention have been going on in Denver for several years, and the Diocese of Colorado, its lay people, its clergy, and its bishop have had a part in this. The host bishop has, according to custom, a place of honor in many convention activities, for the presence of the convention does not suspend the fact that he is, and remains, the bishop of his own territory. He thus has a considerable opportunity to influence the atmosphere, mood, and spirit of the convention.

Bishop Frey is not a typical bishop. Born in Texas in 1930, he prepared for ordination in Philadelphia Divinity School and served congregations in Colorado and New Mexico. A fluent speaker of Spanish, he went to Costa Rica in 1962 and soon became director of the church's Spanish Publication Center. In 1967, the House of Bishops chose the 37 year-old priest to be Bishop of Guatemala. In 1971, he joined several other Catholic and Protestant leaders in protesting the injustices of martial law in Guatemala,

the country. Soon after he was elected Bishop Coadjutor of Colorado and he became diocesan just before his forty-third birthday in 1973. In Denver, Bishop and Mrs. Frey and their children have shared their home with a number of others who have desired to join in a Christian Community. A strong advocate of spiritual renewal, the bishop combines Evangelical enthusiasm with strong Catholic devotion to the sacramental life. Young people, the Spanish speaking, and overseas missions are among his fields of interest. His Christian joy is contagious.

Described as a Catholic radical, Bishop Frey is looked to by many who hope that the Episcopal Church will be less concerned in the future with its genteel English heritage and more concerned with witnessing to the gospel.

Dr. Lawrence





Professor Charles R. Lawrence II is the third lay person in the entire history of the Episcopal Church to hold the office of president of the House of Deputies, to which he was elected in 1976. He is vice-chairman of the national Executive

Council, and appoints the clerical and lay members of different commissions and committees. He is also an *ex officio* member of these numerous bodies. Far from limiting himself to sessions of the General Convention and Executive Council, Dr. Lawrence has very actively involved himself in the affairs of the church at many levels and has often attended the meetings of various committees and commissions and actively participated in their discussions. His direct personal knowledge of many facets of church life is notable.

Born in Boston in 1915, Dr. Lawrence has been involved in educational affairs all his life. He holds the Ph.D. degree from Columbia University. Until his retirement in 1977, he was professor of sociology at Brooklyn College of the City University of New York, where he had taught since 1948. He has held many lay positions in the church, including the office of senior warden at Trinity Church, New York City.

Dr. Lawrence is a thought-provoking public speaker who has the reputation of being concerned at a deep level both with the intellectual and with the human issues facing the church. Dr. Lawrence is liberal on social questions, but he is not among those who approach such matters in an uninformed or irresponsible spirit.

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can be expected to give a hearing to new voices in the church, including lay groups and minority groups which are not a part of the dominant liberal establishment. Presiding over the huge House of Deputies, with its over 900 members, he is one of the most influential single individuals in the General Convention.

Fr. Gundrum



The Rev. James R. Gundrum holds a combination of extremely important positions. First of all, he is secretary of the House of Deputies, as he was at the last convention. This position also includes the office of registrar of the convention —

making him responsible for the texts of the official documents and resolutions of the convention, and their subsequent publication. He is also executive secretary of the General Convention. This includes providing liaison between the various convention committees, commissions, boards, and agencies between convention sessions. At the same time, he is also secretary of the Executive Council. He is thus in a unique position as the link between many different elected and appointed positions of national leadership in the church.

Fr. Gundrum was born and grew up in Iowa, prepared for the priesthood in Seabury-Western Seminary in Evanston, Ill., and served congregations in his home diocese. He has had extensive experience with churches in small towns and rural areas, and has brought his strong intellectual resources to bear on the needs and opportunities of the small church. When appointed to his national church position, he refused to move from Iowa. He and his family continue to reside in Des Moines, but he of course makes frequent trips to New York. His insistence on maintaining his roots in the middle of the country has been applauded by many.

Fr. Gundrum is a genial and hearty figure, but also a perceptive thinker and a dynamic worker. His office is constantly overseeing the duplication and distribution of thousands of documents, and he is constantly faced with responsibilities for the good management of the church's business. At the same time, he greatly values and enjoys personal contacts with people throughout the church. In his multiple secretarial role, Fr. Gundrum will not directly sway the content of convention legislation, but his direct and indirect influence will be felt in many areas during the years ahead.

Mrs. Connelly



Mrs. Daniel S. Connelly is the Presiding Officer of the Triennial Meeting of the Women of the Episcopal Church. Meeting September 8-18 in Denver, the sessions of the Triennial form a third major focus of interest, together with the House of

Bishops and the House of Deputies. The Triennial is officially made up of over 600 delegates from dioceses, and many visitors also attend. The Triennial is not constitutionally part of the General Convention and it passes no legislation, but this body is the forum for significant speeches and discussions and often has an inspirational quality not evident in the two legislative houses. The United Thank Offering (UTO) raised by women in the church is a major source of funds for missionary and pioneering enterprises, and the allocation of UTO grants is a most important item of business transacted by the Triennial. The celebration of the Holy Eucharist at which the UTO is formally presented is traditionally the major service of worship at the convention. Begun in 1889, the UTO is now a 90-year-old institution.

A native of southern California, Betty Connelly served as a medical technician in World War II, having studied newly opened aspects of bacteriology and parasitology. The parents of three children, and grandparents of two, she and Mr. Connelly live in Newport Beach, Calif. Mrs. Connelly is strongly interested in lay ministry and in helping people discover and offer their gifts and talents. As head of the Triennial, she is in a most strategic position to encourage and foster such an emphasis in the church today.

General Convention Newsphone

For daily information on the General Convention of the Episcopal Church, dial 303/623-0399 and will get a three-minute report from Denver, beginning September 9 through September 18. Reports will be up-dated once a week around 6:00 P.M., (Denver/Mountain Daylight Time) each throughout the Convention. For about \$1.00 anyone in the 48 contiguous states can call station-to-station by direct distance dialing evening and weekend discount goes into effect.

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Poll Shows Clergy, Laity Down on Prayer Book Issue

According to a survey commissioned by the Society for the Preservation of the Book of Common Prayer (SPBCP), Episcopalians have a strong preference for the proposed Book of Common Prayer. A majority of lay people prefer the 1928 Book.

Results of the survey were presented at a conference in New York by the Rev. Logan Jackson, president of the SPBCP, and George Gallup, Episcopal Bishop and head of the American Institute of Public Opinion in Princeton.

Gallup reported that 80 percent of the clergy polled personally prefer the 1928 Book, and 14 percent favor the 1928

Book. A majority in the poll personally prefer the 1928 Book of Common Prayer over the proposed Book by 63 to 23 percent. A large and impressive majority of the clergy's Episcopalians want the convention to authorize the continued use of the 1928 Book of Common Prayer, said Mr. Gallup, in interpreting the results of his firm's survey. "Those who favor such action outweigh those opposed by a whopping seven-to-one margin, 71 percent to 10 percent, with 19 percent undecided."

He pointed out that "only three in 10 of the laity are aware that it will require some kind of special action by the convention to permit the continued use of the 1928 Book."

Mr. Jackson said the SPBCP is supporting proposed legislation before the convention to make special provision for the continued use of the 1928 Book of Common Prayer. "We asked Mr. Gallup about the poll because we have long known that we represent the voice of the largest number of Episcopalians on the Prayer Book issue," he said. "The results of the Episcopal Church are unaware of how many members prefer the 1928 Book . . . and how they feel about it."

He commented on a poll taken this year by Market Facts, Inc., of Chicago, which was commissioned by the church for authorization for General Convention. In the survey, 57.8 percent of the sample were reported to believe that the proposed Book of Common Prayer is "excellent services of worship," 18 percent disagreed [TLC, June 1978] in few questions that mentioned the Prayer Book were worded so ob-

liquely that they revealed little or nothing on the issue of preference," said Fr. Jackson.

"We are asking them [deputies to the 1979 General Convention] to vote for both books . . . and reconciliation," he said. "Why ban the old book at the price of alienating half the membership? We are asking bishops and deputies to prove that the church is truly tolerant, charitable, and broad-minded."

"The churches of England and Australia avoided such disagreement by simply accepting the fact that the old book is beloved by most of their people and should not be taken away from them. All we ask is the same freedom of choice at the parish level. And we know now that we speak for a vast majority of the membership of the church."

The Gallup survey, conducted in May and June, was undertaken by a combination of mail and telephone interviews. The lay sample of 1,249 was drawn from the Gallup Poll survey lists; 512, or 41 percent responded. The clergy sample included 1,379 persons, with 654, or 47 percent, responding.

P.B.: 1928 Book as Supplement

In the August issue of the *Episcopalian*, the Rt. Rev. John M. Allin, Presiding Bishop, expresses the opinion that the Prayer Book "predicament" can be settled most agreeably by providing for the "availability of the 1928 Prayer Book and the other previously authorized Standard Books of Common Prayer of this church as resources for services of worship as requested and needed in addition to the regularly scheduled services of this church wherein the new Standard Book will be properly in use."

He notes that a distinction is to be made between the phrase "in place of" and the phrase "in addition to." The Proposed Book, he believes, should become the new *Standard Book of Common Prayer*.

"The need," Bishop Allin writes, "is for General Convention authorization to provide for additional services from any previous *Standard Book of Common Prayer* . . . when or where pastoral and worship purposes can be better served."

Ban on Women Priests Assailed

The Church of England prohibition against ordained Anglican women from abroad officiating at services in Britain

[TLC, Aug. 19] came under attack at an ecumenical conference in Oxford.

The Society for the Ministry of Women in the Church, made up of Anglicans, Roman Catholics, and Protestants, marked its 50th anniversary recently.

A resolution said that the General Synod had put a stumbling block in the way of progress toward the recognition of the ministries of Anglican churches overseas and those of Free Churches in Britain. The organization expressed a "sense of scandal" at the General Synod action.

The Rev. Joyce Bennett, one of the first women in the Anglican Communion to be ordained to the priesthood, voiced strong criticism of the ban. She said the Church of England had damaged "the world-wide sense of fellowship within the Anglican Communion which has hitherto depended on the mutual recognition of each other's ordained ministries." Ms. Bennett appealed to British Christians to open their minds and hearts to what they can learn from Asian churches.

"The argument that the ordination of women poses a threat to ecumenism is discounted by the experience of the Anglican Church in Hong Kong which enjoys cordial relationships with the Roman Catholics, who frequently invite women priests to preach at their services," she said.

Episcopal Agency, CETA, Training Mechanics

The Episcopal Mission Society, an agency of the Diocese of New York, plans to train some 160 unemployed young people to be auto mechanics this year.

The training program was launched last year under new provisions of the Comprehensive Employment and Training Act of 1973 (CETA) and about 78 were enrolled. About 69 are working now as automotive technicians with Volkswagen dealers, according to the Rev. James A. Gusweller, executive director of the Mission Society.

He said the program was such a success that General Motors asked the society to train mechanics for them. This year, the society plans to train 80 youths in the CETA-VW program, and 80 more in the CETA-GM program. The 10-week course enrolls 20 students at a time.

Dr. Gusweller said most of the trainees are unemployed black and Hispanic young people from the South Bronx,

Most are boys, but the program is unrestricted and "three or four girls" have enrolled.

Trainees learn "the whole gamut of automotive repair skills," Dr. Gusweller said. "They learn how to redo brakes, tune up cars, repair and replace carburetors, repair the electrical system. . . ."

He said the Episcopal Mission Society chose the automotive repair program after a study of the labor market, because "right now the opportunities in this field are pretty unlimited. There is a crisis in the automotive repair industry. There are not enough well trained mechanics. People are hanging onto their cars longer now. Dealers require trained mechanics to do the repair jobs properly."

During the training program, students receive \$92 a week from CETA funds. After being placed in jobs, they usually begin at about \$4 an hour, he said.

Dr. Gusweller said the society is presently consulting with the New York State Division of Youth about the possibility of setting up a third CETA automotive repair program for delinquents.

\$76,700 to Biko Family

In an out-of-court settlement, the government of South Africa has paid the family of Steven Biko \$76,700 in compensation for the young black leader's death from brain injuries while in police custody.

The state said it made the payment to the Biko family "without admission of liability," and still maintains that he received his head injuries in a scuffle.

Testimony at the inquest revealed that police kept Mr. Biko naked and chained to an iron grill for hours despite his ill health. He died after being transported, naked and unconscious in the back of a Land Rover, to another jail 750 miles away.

A magistrate absolved police of all responsibility for Mr. Biko's death.

Deaths among blacks detained by South African police are not unusual, but Mr. Biko, who died on Sept. 12, 1977, was better known than most. He was the honorary president of the now-banned Black People's Convention, which espoused black consciousness ideals. His death set off an international storm of protest, and was a major factor behind the imposition of a mandatory arms embargo against South Africa by the U.N. Security Council.

Mr. Biko's widow, Nontsikelelo, his two children, and his mother agreed to forego further legal proceedings against the government upon acceptance of the settlement, but Mrs. Biko said she did so reluctantly. She said she had hoped to determine the exact cause of her husband's death through civil proceedings.

are paying does not mean that we are satisfied," she said. "The black people of South Africa will not rest until such time as we get to know how Steve Biko came to meet his untimely death."

Nestle Changes P.R. Firms

The Swiss-based Nestle Corporation, target of numerous protests against its aggressive marketing of infant formula in Third World countries, has switched American public relations firms in order to take "a fresh look" at ways to counter the religiously supported boycott of its products in the U.S.

A Nestle spokesman in N.Y. confirmed that the public relations firm of Hill and Knowlton, hired to counter effects of the boycott, had been dropped in favor of the firm of Daniel J. Edelman. "Strategies are changing," he said without further elaboration.

A growing number of religious organizations, dioceses, universities, and entire Roman Catholic parochial school districts have vowed they will persist in the boycott against Nestle until the company changes its tactics in promoting the infant food in poor areas of the world.

James Callahan, a senior vice-president of Hill and Knowlton, denied that the boycott has had any significant effect on Nestle sales. He claimed that an informal survey conducted by the company this spring showed little recognition of the boycott among the general public.

Leah Margulies of the Interfaith Center for Corporate Responsibility (ICCR), affiliated with the National Council of Churches, believes that the boycott has been influential in changing Nestle policies.

"One indication of effect," she said, "can be seen in the fact that Nestle has trained 25 key executives to debate critics in major cities of the U.S." She pointed to the growing list of supporters of the boycott. Recent endorsers include the United Auto Workers Union, American Federation of Teachers, and the United Church of Christ.

A further indication of effectiveness, she said, is Nestle's partial compliance with boycott demands by ceasing radio promotion of infant formula in Third World countries.

"Critics had asked for this since 1970," she said, "but it was only after the boycott started that the radio ads stopped."

Ms. Margulies also sees an indication of the boycott's strength in Nestle's endorsement of the World Health Organization (WHO) conference, scheduled for mid-October in Geneva, which will take up the matter of infant formula.

Nestle has said it will comply with whatever guidelines WHO might issue.

The Rev. **Austin R. Cooper**, re St. Andrew's, Cleveland, Ohio honored by the Greater Cleveland Interchurch Council and the *Call* at newspapers at a luncheon in Honorees were selected on the basis of contributions made in improving the lives of all Clevelanders. Fr. Cooper's award was presented for his religious leadership with a special emphasis on his work in civil rights. He is immediate past president of the Cleveland branch of the National Association for the Advancement of Colored People. In 1978, his home was the target of shots fired by people protesting his civil rights activities [Sept. 10, 1978].

A squabble between the **Israeli** and **Egyptian** embassies in Wellington, New Zealand, caused the cancellation of a second service of inter-faith prayer for a lasting Middle East peace. The dispute centered around the proposed quotation from Israeli Prime Minister Menachen Begin's speech at the signing of the Camp David peace accord. The Egyptian ambassador did not like the passage, which begins, "I come from the land of Zion and Jerusalem, and I am in humility and with pride as a Jew among the Jewish people. . . ." The service was to have been held in the Anglican cathedral in Wellington.

Anne Frank would have been 40 years old on June 12. Plans are under way to bring a major exhibit focusing on the Jewish heroine and the Holocaust to the U.S. this year from the Anne Frank Center in Amsterdam. The exhibit shown in Japan last year, contains a collection of Miss Frank's personal belongings, family pictures, and a partial reconstruction of the Secret Annex where the Frank family hid. Part of the collection was shown recently in London at St. Martin-in-the-Fields.

The Greek Orthodox Church in America is described as "furious" over a recent Southern Baptist decision to name two **missions** to Greeks in the U.S. In calling the Baptist action "blatantly un-Christian, nothing short of proselytizing and suggesting that the Baptists were turning non-believers" have been sent to the president of the Southern Baptist Convention and the head of the Home Missions Board. "They must think we are heathens following Zeus and Aphrodite," said Bishop Maximos of Pittsburgh, director of the Greek Orthodox Department of inter-church relations.

COLORADO PREPARES FOR GENERAL CONVENTION



By BARBARA BENEDICT

been 48 years since General Convention came to Colorado, and there have been a lot of changes in that time in the church, in Colorado, and in the

the 50th General Convention in James DeWolf Perry was reelected as Bishop, a budget of \$4,225,000 was approved for the first year of the triennium, suffragan bishops for Oregon and Alaska were consecrated, and a "hot" issue was divorce.

Hotel room cost only \$5.00. The "houses" of convention met under the same roofs: bishops in legislative chambers at the state capitol, deputies in the Masonic consistory across the street, and members of the Woman's Society at nearby Central Presbyterian Church.

Some things remain the same, however. The Denver auditorium, where the convention service was held 48 years ago, has been remodelled and is part of the convention complex housing Episcopalians this year. It will be the site for the convention service for official participants on September 9, for "Colorado Night" on September 13, and for the John Denver concert on September 14.

About the Diocese

Colorado's a big diocese, geographically with diocesan boundaries coinciding with county lines. Split down the middle by the Rocky Mountains, its distances and rugged terrain have posed a challenge to the church since its beginnings 150 years ago. Today, Colorado's bishop has many of his visitations by air.

Barbara Benedict, of Denver, is managing editor of The Colorado Episcopalian, and is a member of the LIVING CHURCH's Colorado correspondent.

Most of Colorado's Episcopalians — along with some 80 percent of the state's population — live in a strip running down the east side of the Rockies. Most recent figures show a Colorado population of 2,716,000, up more than half a million from the 1970 census. Of these people, 1,650,200 call the Denver metropolitan area home.

The Rt. Rev. William C. Frey, 49, has been Colorado's bishop since 1973. A graduate of the University of Colorado and Philadelphia Divinity School, Bishop Frey was ordained deacon and priest by the Rt. Rev. Joseph S. Minnis in the mid-1950s and spent the first three years of his ministry on the "Timberline Circuit" of missions in the Colorado mountains.

In 1967, he was elected and consecrated Bishop of Guatemala, but in 1971 he was expelled from that country for protesting the murder of innocent civilians. In June, 1972, he was elected eighth bishop of Colorado; the following February, he succeeded the Rt. Rev. Edwin B. Thayer as diocesan.

Personable, popular and energetic, Bishop Frey is recognized as a leader in the world-wide spiritual renewal movement. He is much in demand as a speaker and conference conductor. With his family, he lives in a multi-household Christian community in Denver's core city.

Latest statistics reveal that the Colorado diocese has 27,148 communicants, 40,490 baptized members. There are 55 parishes and 42 missions, with 96 parochial clergy. Officially, 164 men and three women (all deacons) are canonically resident as clergy.

There's a strong Nashotah flavor to the clergy: 62 are graduates or associates. In the history of the seminary, Colorado is second only to Chicago as a contributor of students.

Although Episcopal priests — along with persons in other callings — continue to flock to the state, they are not particularly well paid. According to the most current report, Colorado clergy salaries rank 45th out of the 93 dioceses.

Today in Colorado

With the state's population steadily increasing, new missions continue to be organized while many old ones are being reactivated. Energy-related activities are causing a boomtown atmosphere in many rural areas and, with tourism a major industry, resort towns also offer a fertile mission field. Since the formation of the diocesan Commission on Mission Strategy in 1973, ten missions have been started and six missions have attained parish status.

As part of its Venture in Mission program, Colorado entered this year into a companion relationship with the Diocese of Southern Malawi. The Most Rev. Donald S. Arden, Bishop of Southern Malawi and Archbishop of Central Africa, was a visitor in May.

Recent years have witnessed an increasing interest in spiritual renewal among Colorado Episcopalians. For seven summers, the diocese has sponsored an annual Christian Renewal Conference in the mountains. Largely a family weekend, each year the event has grown larger. More than 1,300 participants registered in 1979 when Bishop Frey was the speaker. Leaders in other years have included the Rev. "Terry" Fullam of Darien, Conn., and John and Paula Sandford of Coeur d'Alene, Idaho.

Youth conferences and a variety of other activities are held at Trinity Ranch, diocesan camp and conference center, located west of Pueblo. There is also a church camp at Ilium in the rugged San Juan mountains.

Currently, a lectionary-based, interage curriculum is being developed by the diocese, for the most part the work of a dedicated corps of volunteers. This loose-

received by church school teachers outside the diocese as well as within. An estimated 400 churches (including some overseas) will be using the curriculum this fall.

The Episcopal Pastoral Center, an "umbrella" which includes Central Denver Community Service, an ecumenical agency providing material emergency assistance, is housed in the diocesan headquarters building.

Projects for 1979 indicate that the EPC will aid some 4,200 cases, representing more than 10,000 people.

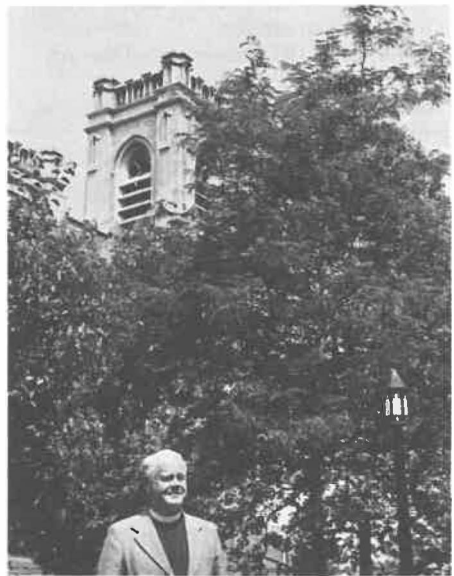
An active theological education program is a successful diocesan effort. There is both a Lay Academy, comprised of weekly lectures, and the seminary-level Bishop's School of Theology. Thirty-eight students will be enrolled in the latter this fall.

Coloradans will share aspects of their faith and life with the Convention at two events, both on Thursday, September 13. A multimedia presentation will be featured at Triennial that morning at 9:00 a.m., and a Colorado Celebration is scheduled that evening in the auditorium theater.

The Church in Yesteryear

The Episcopal Church was brought to Colorado in 1859 by lay people who were among the first settlers. Then, in January, 1860, the Rev. John H. Kehler, a man already in his 60s, conducted the first Episcopal church service in Denver. A parish was formed, St. John's Church in the Wilderness, better known today as St. John's Cathedral.

In 1861, the Rt. Rev. Joseph Cruikshank Talbot, the robust Bishop of the Northwest, arrived. He jocularly called himself "the Bishop of All Outdoors," which was very nearly accurate,



The Very Rev. Herbert M. Barrall, dean of St. John's Cathedral, Denver. A cathedral tower is shown in the background.



Madelyn Wilson (center) coordinated the hundreds of volunteers for General Convention. She plans with Bob Wallace (left) Convention manager; Marcia Stackhouse, her assistant; Jane Stackhouse, assistant Convention manager (second from right); and the Rev. Canon C. Harry Christopher, of a member of the planning and arrangements committee.

for his jurisdiction encompassed some three-quarter million square miles.

These men were the first of a sturdy and saintly cast of characters, builders and visionaries, who came west to further the church's mission. Some stayed for years, while others, in the words of diocesan historiographer Allen D. Breck, "finding neither numbers nor piety, returned as soon as possible to a more genteel milieu."

Subsequent bishops were George Maxwell Randall (1866-1873); John Franklin Spalding, the first diocesan (1874-1902); Charles Sanford Olmstead (1902-1917); Irving P. Johnson (1917-1938); Fred Ingle (1938-1949); Harold L. Bowen (1949-1955); Joseph S. Minnis (1955-1968); Edwin B. Thayer (1968-1973); and William C. Frey, 1973 to the present.

By the time Colorado became a state in August, 1876, there were 18 Episcopal churches, according to Dr. Breck. Three were in Denver, six in the mountains on the eastern slope, the rest scattered from Fort Collins and Greeley in the north to Pueblo and Canon City in the south.

Diocesan status was achieved in 1887, and in 1892 the Missionary District of Western Colorado was separated from the rest of the diocese, not to be reunited for more than 25 years.

St. John's Cathedral

St. John's Cathedral, Colorado's first parish, is a vast and impressive limestone landmark in Denver's Capitol Hill area. The present building, designed in English Gothic style by Tracy and Swartwout, New York, was completed in 1911 after an earlier Victorian-

Romanesque cathedral was burned arsonist.

A parish hall, chapel, and education building have since been added. Very Rev. Herbert M. Barrall has been dean of St. John's since 1963.

Also located on Cathedral Square is the Episcopal Diocesan Center, dedicated in May, 1976.

The cathedral, at 14th Avenue and Washington Street; St. Mark's at 17th Avenue and Lincoln Street; and St. Andrew's (20th and Glenarm) are the closest Episcopal churches to the town area.

Preparing for Convention

As well as serving as volunteer hosts for convention-related events, a number of Coloradans are involved in additional support activities.

Madelyn Wilson of Westminster is doing the crucial job of coordinating hundreds of volunteers who are the backbone of the convention. The Rev. William H. Magill, a police chaplain and rector of St. Luke's, Denver, is the security chief.

There is the task of getting ushers providing music for the conventional service on September 16, to say nothing of making arrangements to admit the sacraments to 7,500 people. Plans must be made for early morning services in downtown hotels. Another task is to coordinate the schedule of preachers on September 9.

The bishop and his canon to the contrary, the Rev. C. Harry Christopher, a member of the Planning and Arrangements Committee, and Joan F. Frey, former ECW president, is a member of the Triennial's Program and Planning Committee.

OR HONESTY IN THE NICENE CREED TEXT

By CHRISTOPHER P. KELLEY

no! Not again! Don't tell me they're dragging up the Nicene or debate in General Convention. Oh, *yes*. Why is that? How can it be relevant when the church much else to worry about? Diocese of San Joaquin has raised the issue because of what happened at the General Convention, so that the Nicene Creed may be in its correct form in the Book of Common Prayer proposed in 1976 has its final reading this Denver.

The Nicene Creed is a foundation of Christian unity. It is named after the First Ecumenical Council, which met at Nicaea in 325. Actually the Council used the ancient Creed of Jerusalem adapted it to exclude certain heresies which were strong in the early Church. In particular, the Council Fathers excluded the word "homo-ousios" (Greek "of the same essence") to describe Jesus' relation to God the Father. This excluded the Arian heresy which held that Jesus was "a creature" (part of creation), not the Eternal Son, who became incarnate. Up to that time, however, there had been no controversy about the Holy Spirit, so the Creed of Nicaea included the Holy Spirit, and its daughter the Creed of Constantinople ended abruptly: "And we believe in the Holy Spirit. Amen."

Opposition from all over the Roman Empire came from outside it, were present at the council. Their method in the Council was worth noting. Whereas in the Sanhedrin, the youngest member was first, lest he be influenced by his elders, in the Council it was the *eldest* member first. They were asked to testify to the faith as taught to them by their *elders* bishops they could remember. This method was used to determine the true faith as it had been universal, taught, that there might be no doubt in "the faith once delivered to the

saints." A recent TV "documentary" quoted an "authority" who stated that the First Council of Nicaea "changed the Christian faith" — sheer, unadulterated poppycock! The fundamental conservatism of the Council is perfectly clear. And the bishops agreed that the "Nicene Creed" faithfully expressed the teaching of the Universal Church, though Arius and his friends continued to create controversy for several decades.

By the 370s, a controversy about the Holy Spirit had brewed, in and around Constantinople. In 381, a local council met to deal with the heresy, that the Holy Spirit was not truly God, but a creature of God. At this council, the paragraph describing the Holy Spirit's Person and action was drafted: The Holy Spirit is Lord, and adored with the same adoration we give to the Father and the Son, i.e., the Holy Spirit is *God*. Lifting

Resolution to the General Convention on the Text of the Nicene Creed Diocese of San Joaquin

Whereas, the Nicene Creed is a fundamental document of Christian Unity, in the form published by the First through Fourth Ecumenical Councils:
And Whereas, the original form of the Nicene Creed restricted itself to quoting Holy Scripture, that the Holy Spirit "proceeds from the Father.;"
And Whereas, the *filioque* clause was introduced into this Creed without the authority of an Ecumenical Council, and without due regard for Catholic consent;
And Whereas, the Scriptural quotation refers to the eternal relation of the Father and the Spirit, but the *filioque* refers to the temporal relation of the Spirit and the Son, introducing a grammatical anomaly;
And Whereas, the Lambeth Conferences of 1888 and 1978 have urged the Anglican Provinces to remove this alteration of the Ecumenical text;
And Whereas, the original text of the Nicene Creed underlined the cooperation necessary in the Incarnation, by saying,
"He was incarnate by the Holy Ghost
and (kai)
the Virgin Mary, and was made man;"
And Whereas, in the Latin text a mere penmanship mistake appears to have been responsible for the change from "et" to "ex";
And Whereas, it will be possible to correct typographical errors in the 1976 BCP *without* endangering the constitutional passage of the Book in 1979, the "ex" being such an error, howsoever ancient;
And Whereas, it is only reasonable that historical errors in the 1976 BCP may also be corrected, without danger to the constitutionality of the Proposed Book, the *filioque* being an unauthorized (historically erroneous) insertion;
BE IT THEREFORE RESOLVED that: The Nineteenth Annual Convention of the Diocese of San Joaquin send this Resolution to the 1979 General Convention that the text of the Nicene Creed used in this Church be conformed to the text published by the Ecumenical Councils of the undivided Catholic Church, without endangering the constitutional procedure involved in the passage of the Proposed Book of Common Prayer.

Spirit . . . proceed from the Father (15:26), the Council Fathers described the Spirit's *eternal* relation to the Father, just as "only-begotten" describes the eternal relation of the Son to the Father.

The Third Ecumenical Council (Ephesus, 431) and the Fourth (Chalcedon, 451) recognized the Creed as drafted by Nicaea and Constantinople as the faith of the whole (catholic) church, and decreed that *no alterations* were to be made in this Creed without the consent of an Ecumenical Council. This is how the "Nicene Creed" became a fundamental document of Christian unity.

That should have settled things. But it didn't. Far off in Spain, an outbreak of Arianism among the Visigoths brought about the Council of Toledo, in 586. The Spanish theologians thought that by saying the Spirit proceeded also from the Son, they could stop the heresy, and so the word *filioque* (Latin for "and the Son") was added to the paragraph on the Holy Spirit. They did not seek the approval of an Ecumenical Council for this alteration. A significant part of Catholic Christendom has always rejected the unauthorized addition. After 711, the Arab invasion of Spain drove many Spanish Christians into France, where they became part of Charlemagne's court.

Charlemagne fancied himself as something of a theologian. He was intrigued with the idea of the *filioque*. Then the engagement of his daughter, Rhotrude, to the young heir of the Byzantine throne was broken off. Charlemagne's hopes for a daughter on the Imperial Purple were dashed! He sought revenge — anything that would hurt the Greek Christians. And so the *filioque* was added to the Creed in his dominions. He asked Pope Leo III to add it also in Rome. Pope Leo was kept on the papal throne only by Charlemagne's army, but the Pope *refused* to allow the alteration to be made. To show his determination, he had the Creed — without *filioque* — engraved on silver shields and hung in St. Peter's Church in Rome, so that there might be no misunderstanding about the text of the Creed received by the Roman Church. Silver was an excellent choice: before the Industrial Revolution, it could hang without tarnishing! It is to Leo's credit that he would not give in to pressure from the man who kept him on the papal throne. It was not until the election of the first Frenchman as pope, c. 998, that the Creed was altered in Rome. But in Jerusalem, the Frankish church caused a scandal 200 years earlier when Greek Christians heard the altered Creed being sung.

Since 1888, and several times since, including 1978, the Lambeth Conference has urged the Anglican Churches to

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WAYS OF ACTING

A Critique of the Report of the Standing Commission on Human Affairs and Health

By PHILIP W. TURNER

The July 8 issue of THE LIVING CHURCH contains an editorial on the resolution and background statement concerning the ordination of homosexual persons which the Standing Committee on Human Affairs and Health will present to the General Convention this month. The editorial commends the resolution and correctly interprets it to recommend that barriers to ordination are not to be imposed because of someone's *condition*, but rather because of *ways of acting* which the church finds unacceptable.

With this editorial commendation I agree and I hope the General Convention will also. Since, however, it is *action* rather than *condition* that is to be used to judge fitness for ordination, more must be said both about the resolution and the accompanying statement.

In its central section the resolution states that "The question, with regard to any ordinand, is whether he or she can and will lead a life which is a wholesome example to Christ's flock. There should be no barrier to the ordination of those homosexual persons who are able and willing to conform their behavior to that which the church affirms as wholesome."

Now the very question before the commission and the church is what constitutes wholesome behavior. In its resolution, the commission remains silent on this central issue and as a result does not provide much help in

fulfilling the hopes present in the which the commission itself defines, namely, "that it may be possible church to . . . sort out from the secular, sexual wilderness what and lovely and of good report."

Until now the church has said whatever the specifics of wholesome relations may be, those relations to take place between two persons of opposite sex within a lifelong exclusive partnership effected and attained by promise and vow (an act which would say sacramental). Put another way, until now the church has held out for single persons (homosexual or heterosexual) being a wholesome example meant, in respect to sexual restraint, abstinence. Along with the standard of abstinence went a belief that sexual activity was not necessary for a person and that the single state was as valuable as the married.

Why does not the commission uphold this view in its resolution as a standard to aid the church in the new process of sorting out from the mess what is true, lovely and good? The answer is that the commission holds this view overly strict and believes more carefully nuanced policy will serve the demands of Christian life.

This more nuanced policy may create a number of types of extra-marital sexual relations, but in particular the commission suggests "that those relationships in which persons are sexually *testing* [italics added] their readiness to enter the matrimonial covenant should constitute a category of marital sexual involvement which should not always evoke Christ's presence." One might, of course, ask

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The Rev. Philip W. Turner is professor of Christian ethics at the Episcopal Seminary of the Southwest, Austin, Texas, and professor-elect of moral theology at the General Theological Seminary in New York City.

al Issue

s special General Convention Number, we greet
 of the bishops and deputies to the convention,
 wish them Godspeed as they take up their work
 ver. All our readers who go to the General Con-
 should take this issue with them. The roster of
 s is very convenient, as is other information.
 patronize our advertisers who have booths.
 support helps publish your magazine.
 while, we have not forgotten that it is Labor
 weekend. Enjoy this last bit of summer, and read
 best-columnist Christopher Webber says about
 and leisure in the "The First Article." This is the
 his series of essays and poems, and we express
 titude to him for them.

al Convention

e General Conventions of the Episcopal Church
 ce great issues which each one of us, as an in-
 il, is eager to have decided in one way or another.
 onventions face great challenges, great needs, or
 surprises. Other conventions are more tranquil,
 their business with less fanfare and less excite-
 We will have to wait and see how the 66th Gener-
 ention at Denver turns out. Yet whatever kind
 ention it may be, it will be important. All meet-

ings of this highest synod of our church are important
 for even the most routine matters of a convention have
 many consequences, and having these matters handled
 well is helpful to all of us. We hope all members of the
 church will give thoughtful consideration to all of the
 decisions of the convention. We hope that the large
 number of convention visitors in Denver will listen at-
 tentively, and that the much larger number of people
 who learn about it through the pages of **THE LIVING
 CHURCH** and other publications will read carefully.

In addition to all these serious concerns, a General
 Convention is fun! One visits with many friends, has
 the opportunity to see and hear distinguished leaders of
 the church, and can attend many stimulating programs
 and presentations. Many other church organizations
 and agencies have meetings at the same time and
 welcome visitors. The exhibition hall is an experience in
 itself, with the great number of organizations, pub-
 lishers, church supply houses, and so forth, offering ex-
 hibits in their booths. We hope our readers who are in
 Denver will come by and say hello at **THE LIVING CHURCH**
 booth, which is number 118 in the central aisle of the
 exhibition hall.

Last but not least, the General Convention offers the
 opportunity for inspiration and spiritual renewal. The
 principal convention services are great occasions. No
 less important spiritually are the many celebrations of
 the Holy Eucharist for smaller groups and particular
 organizations. Important too are the individual prayers
 offered each day by countless people.

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remove the unauthorized alteration from the Nicene Creed, as a gesture of reconciliation to our Orthodox Christian brethren. The Archbishop of Canterbury had set up a special theological commission to investigate the issues. The commission pointed out that "proceeds from the Father" deals with the eternal relation of the Father and the Spirit, while the *filioque* deals with the *temporal* relations of the Son and the Spirit. This is a grammatical anomaly that would not be permitted in an English composition class. The commission also said that the *filioque* has never received the consent of an Ecumenical Council, or in its words, it was introduced "without due regard for catholic consent." The commission concluded that the *filioque* should be removed from the Creed "without prejudice to theological discussion of whatever meaning there may be in the word."

But there is another ancient error that appears both in the Latin and English texts of the Nicene Creed — so we might as well deal with both errors at once. The official (Greek) text of the Creed reads: "He was incarnate by the Holy Ghost and (Greek: *kai*) the Virgin Mary, and was made man."

Kai is Greek for *and*. This should be *et* in Latin, but at some point, perhaps only by a spelling mistake, *et* (and) became *ex* (off/from). What is the point? The original text underlined the fact that Mary *consented* to God's plan, she was not simply a passive "warm body." This is what St. Luke is telling us in his account of the Annunciation (Luke 1:26ff). God asked her *cooperation*, just as he asks ours, and she gave it. In the ICET version, a major adjustment needs to be made in its very loose rendering, based inexplicably on the Latin text, not the Greek. On pp. 326, 358, and 519, we find the reading:

"by the power of the Holy Spirit he became incarnate *from* the Virgin Mary, and was made man."

"By the power of" is nowhere to be found in the Greek or Latin texts of the Creed — it is superfluous and can be omitted, and the passage reworded

"he became incarnate by the Holy Spirit and the Virgin Mary, and was made man."

(*From* is just repeating the mistaken Latin reading *ex*, where it should read *et* [and].) To correct this passage in the Creed will stress the point made by St. Luke in his Gospel. Not to make this correction is indefensible.

Let us illustrate the controversy over the Creed with a simple parable. Once there were several people who agreed on the text of a contract between them. Several years later, one group changed the text a bit — for whatever reason; then they claimed that they had the true

and not. Judge between them: is not the group with the old version the aggrieved party in the case? Is it relevant now to return to the original form, since the altered version has been in use so long? Of course it is! The reconciliation of those with legitimate grievance is *never* irrelevant to a Christian. But correcting the text of the Creed is not to be done "simply to please the Orthodox." It is also just to be *honest*. We cannot honestly call something that has been deliberately (or mistakenly) altered "the Nicene Creed." So for honesty's sake, the Creed in the Prayer Book ought to be printed in its authentic Ecumenical form. This can be done by the Denver General Convention at the same time that other typographical and historical errors are corrected in the Proposed Book, without danger to its constitutional passage.

If the correction were made, would it require the reprinting of all the PBCP's now in pew racks? No; only in the new copies would the printing be changed. It is a fairly easy thing to paint out the *filioque* and *of* on p. 328, replacing the latter with "&." In the ICET version, a correction slip could be pasted over the erroneous version, "by the power of. . .," and the *filioque* painted out. For honesty's sake this is little effort.

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tentative and experimental character of such relations indeed constitutes an expression of Christian love, but two other questions are more immediately relevant, namely, (1) does the commission advise the church to consider the sexual activity of a man and woman "seriously testing" readiness for marriage as a wholesome example and (2) does the commission envision other forms of extra-marital sexual relations which ought also to be considered wholesome examples?

What, for example, would the commission think of a homosexual relation between consenting adults who love one another and intend, or are "testing their readiness for," a faithful, perhaps even lifelong relation which they do not wish to call marriage? What of more occasional, though not promiscuous, homosexual (or heterosexual) relations? Might these also count as wholesome behavior and so like one's sexual condition count as no barrier to ordination?

The reader is given no answer to these easily anticipated questions, but the logic of the commission's argument points in the direction of tolerance and a situation by situation judgment.

Thus, the commission notes that if they are competent, those who "have suffered long enough and want to come out of the closet" should be respected and welcomed into both church and ministry. It is not clear, however, whether such persons are free simply to announce their *condition* or whether they may continue or perhaps even begin some form of "responsible" sexual relation.

The question is what sorts of extra-marital sexual relations are now to count as wholesome examples? As it now stands, the commission's resolution allows each bishop the discretion to decide and the logic of the commission's background statement gives permission for them in their discretion to determine that some persons (both homosexual and heterosexual) who, though single, do not intend abstinence or believe it a moral implication of their religious beliefs may not be viewed as wholesome examples.

If this interpretation is correct, then the resolution amounts to a procedural suggestion which begs the substantive issue and allows each bishop or diocese to decide the matter for themselves. One must ask, however, if a latitudinarian, procedural response which begs the substantive issue of behavior will indeed help the church sort out from the wilderness what is true, lovely and good? Many will think that in respect to this volatile issue, discretion is the better part of valor, but there are a number of considerations which raise questions about both the wisdom of the commission's

ment.

In respect to the commission's strategy, one must ask these questions. First, can it be wise to license an individual bishop or standing committee to prescind from a long held position concerning the morals of the entire church without first having a thorough debate of the issues and before making some attempt to reach a common mind? Second, is it indeed wise to license widespread differences in expected behavior in respect to practices which so vitally effect the common life and witness of the church?

One must ask, in short, if the procedural strategy the commission recommends manifests wisdom or an overly cautious concern for unity which foolishly shies away from issues of belief and practice which on any reckoning must be regarded as more than matters of taste.

In respect to the commission's line of argument one must ask equally vital questions. First, has the commission successfully defended the central line of argument that allows it to support one and imply other forms of extramarital sexual relations as now permissible for believers? Here, for one trained in ethics and moral philosophy, two points pose particular difficulties. The first is the commission's statement that the unitive and procreative functions of sex ought to be considered separately from one another (see e.g., points a., b. and c. p. 81). The second is their tendency in ethical reasoning to focus on particular acts, rather than the practices which govern actions of the sort under consideration, and the concomitant suspicion they show toward moral rules.

Space will not allow me to show why both these lines of argument pose severe difficulties for doing Christian ethics in a convincing manner, but the arguments against the commission's view of the end or purpose of sex and against its view of rules are well known. (See for example Paul Ramsey's two books *Fabricated Man* and *Deeds and Rules in Christian Ethics*.)

My point is not to rehearse these well known arguments nor is it to maintain that tradition is sacrosanct, but to ask if, in presenting its background report, the commission would not have better served the church by more careful support of its decision to prescind from the traditional understanding of what constitutes expected sexual behavior on the part of Christians, and, in presenting its resolution, to have made it difficult rather than easy for the church to turn aside from the substantive issues of faith, order and discipline which faces it. It is my hope that the issues involved in allowing such diversity of and changes in practice will be brought out more clearly during the debates in the General Convention.

COLLEGE students need to be remembered. Do you have a son or daughter at a college listed here? Is there a man or woman from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

Refer to Key on page 27.

CALIFORNIA
UNIVERSITY OF CALIFORNIA Berkeley
 EPISCOPAL CHAPLAINCY AT U.C., BERKELEY
 The Rev. Peter D. Haynes, chap. 2300 Bancroft Way
 Pleasephone: (415) 548-1892

COLORADO
UNIVERSITY OF COLORADO Boulder
ST. AIDAN'S 2425 Colorado Ave.
 Sun Masses 7:30, 10, 5

UNIVERSITY OF DENVER Denver
ST. RICHARD'S-ON-THE-CAMPUS
 MP & Mass Sun 9:15. Evans Chapel

CONNECTICUT
YALE UNIVERSITY New Haven
 THE EPISCOPAL CHURCH AT YALE
 Dwight Memorial Chapel
 The Rev. Arthur H. Underwood, chap
 HC Sun 4. Full-time active program.

FLORIDA
NEW COLLEGE
RINGLING SCHOOL OF ART Sarasota
 Church of the Redeemer 222 S. Palm Ave.
 Fr. J. Iker, r; Fr. T. Aycocock, Fr. R. Hooks, ass'ts
 Sun 7:30, 9, 11; Daily 10; Wed 7:30; Thurs 5:30

ROLLINS COLLEGE Winter Park
ALL SAINTS'
 Donis Dean Patterson, r 338 E. Lyman Ave.
 Sun 7:30, 8:45, 11:15; Wkdays 12:05; Thurs 6:30, 9:15; C Fri 11:15

STETSON UNIVERSITY Deland
ST. BARNABAS 319 W. Wisconsin Ave.
 Sun 7:30, 9, 11. Canterbury 5:30

UNIVERSITY OF FLORIDA Gainesville
CHAPEL OF THE INCARNATION 1522 W. Univ. Ave.
 The Rev. John D. Talbird, Jr., chap.
 Sun Eu & Ser 11; Wed Eu 5:15

UNIV. OF SOUTH FLORIDA Tampa
ST. ANSELM'S CHAPEL
 The Rev. Robert Giannini, Ph.D., chap.
 Wkdays EP 5, Wed HC 8

GEORGIA
GEORGIA TECH Atlanta
ALL SAINTS North Ave. & W. Peachtree
 The Rev. Paul R. Thim, chap.
 Sun 8, 9, 11:15; Tues Supper 6; Fri 12:05 HC

ILLINOIS
LAKE FOREST COLLEGE Lake Forest
HOLY SPIRIT 400 Westminster Rd.
 The Rev. F. W. Phinney, r; the Rev. R. W. Schell, chap.
 Sun 7:30, 9:15, 11; HC Tues 7, Wed 10, Thurs 6

NORTHERN ILLINOIS UNIV. DeKalb
ST. PAUL'S 900 Normal Rd.
 The Rev. C. H. Brieant, v & chap.
 Sun 7:30, 9:30, 5:15; weekdays as anno

UNIVERSITY OF CHICAGO Chicago
BISHOP BRENT HOUSE 5540 S. Woodlawn
 The Rev. Charles H.D. Brown, Ph.D.
 MP 9, EP 5:15; H Eu 5:30 (Wed sung) Mon-Fri

UNIVERSITY OF ILLINOIS Champaign
CHAPEL OF ST. JOHN THE DIVINE 1011 S. Wright St.
 The Rev. Timothy J. Hallett, chap
 Sun HC 8, 10, 5; HC Tues 12:05, Wed 7, Thurs 5:05; Fri 7, Sat 9. EP daily 5:05

MARYLAND
UNIVERSITY OF MARYLAND
MEMORIAL CHAPEL College Park
 The Rev. Wofford Smith, chap.
 Sun HC & Ser 10; Wed & Fri HC 12 noon

MICHIGAN
MICHIGAN STATE UNIV. East Lansing
 William A. Eddy, Jr., r; John L. Mitman, Lewis W. Towler, Frederick D. Erickson, chaps
 At All Saints' (800 Abbott Rd.) Sun 8 & 10:30. Tues 10:30, Thurs, 7.
 At Alumni Memorial Chapel (on campus) 5 with supper following.

NEW JERSEY
RUTGERS UNIVERSITY New Brunswick
 Cook, Douglass, Livingston & Rutgers Colleges
ST. MICHAEL'S CHAPEL Busch Campus
 The Rev. Thomas A. Kerr, Jr., chap.; the Rev. Henry W. Kaufmann, assoc.
 Eucharist: Sun 10:30, Wed 12:10; other serves as anno

NEW YORK
COLUMBIA UNIVERSITY New York City
ST. PAUL'S CHAPEL
 The Rev. William F. Starr, chap; the Rev. T. Jeffrey Gill, ass't chap; Jacqueline Schmitt, program ass't
 Mon EV 5:10; Wed HC 5:30; Fri HC 12 noon

ST. MICHAEL'S CHURCH Amsterdam & 99th St.
 The Rev. Frederick Hill, r; the Rev. John L. Miller, ass't min; the Rev. T. Jeffrey Gill, ass't min; the Rev. Susan Harriss, ass't min
 Sun 8, 11, 12; Wkdays MP 8; Thurs HC & LOH 12 noon

RENSELAER POLYTECHNIC INST. Troy
RUSSELL SAGE COLLEGE; HUDSON VALLEY COMMUNITY COLLEGE
ST. PAUL'S Third & State Streets
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 Sun H Eu 8, H Eu 10:30 (1S & 3S); MP 10:30 (2S & 4S), Ev 3:30 (1S)

NORTH CAROLINA
DUKE UNIVERSITY
EPISCOPAL UNIVERSITY CENTER
 The Rev. H. Bruce Shepherd, D.D., chap.
 Sun HC 9:15; 5:15 — Center Chapel; Wed 8 & Thur Duke Chapel

OHIO
MIAMI UNIVERSITY Walnut
HOLY TRINITY
 The Rev. John N. Gill
 Sun 8, 10; Wkdays as announced

OKLAHOMA
CENTRAL STATE UNIVERSITY E
ST. MARY'S 325 E. First (Univ.)
 The Rev. Robert Spangler, r. & chap.
 Sun 8, 10:30; Wed 6:30; Thurs 9:30

PENNSYLVANIA
PENNSYLVANIA STATE UNIV. Univers
EISENHOWER CHAPEL
 The Rev. Dr. Derald W. Stump, chap.
 HC: Sun 6:15; Tues 7, Thurs 7:30

URSINUS COLLEGE Colle
ST. JAMES, Perkiomen 4
 Germantown Pike & Evansburg Rd.
 Sun 7:45, 9 & 11. Forum 10

YORK COLLEGE OF PENNSYLVAN
ST. JOHN'S 140 N. Beaver
 The Rev. Canon George A. Kemp, r; the Rev. K. Whitney, c
 Sun 7:30, 9 & 11; Wed 10; Fri 7 HC

TEXAS
BAYLOR UNIVERSITY ST.
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 Services on campus — 821 Speight — campus min
 Thurs: H Eu 7:30 — supper 5:45

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HAMPDEN-SYDNEY COLLEGE
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MADISON UNIVERSITY Harris
BRIDGEWATER COLLEGE Bridge
EMMANUEL CHURCH
 The Rev. James P. Lincoln, r
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 The Rev. Thomas B. Woodward, chap
 1001 University Avenue 537 15

UNIV. OF WISCONSIN-PLATTEVILI
HOLY TRINITY Chestnut &
 The Rev. J. R. Hector
 Sun 10:30

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NOTICE

SHOP WHITE Parish Library Association wants to worthy clergy and parishes for the e of religious literature. Please apply with a scribing need and including Bishops en- nt to: **Corresponding Secretary, Bishop 'arish Library Association, 1700 Market adelphia, Pa. 19103.**

care of The Living Church, 407 E. an St., Milwaukee, Wis. 53202.

PEOPLE and places

Appointments

The Rev. **Frederick C. Harrison, Ph.D.**, is direc- tor of Church Counseling Center, located at Trinity- by-the-Cove, 553 Galleon Dr., Naples, Fla. 33940.

The Rev. **Richard S. Kerr** is now at Spalding Rehabilitation Center, 1919 Ogden, Denver, Colo. 80218.

The Rev. **Frank W. Robert** is rector of St. Ann's Church, 419 Woodland St., Nashville, Tenn. 37206.

The Rev. **Dan Bruce Treece** is vicar, St. Christopher's Mission, Bluff, Utah, 84512.

The Rev. **Frederick Boyd Williams**, rector of the Church of the Intercession, New York City, has been appointed examining chaplain of the Diocese of Botswana in the Province of Central Africa and honorary canon of the Cathedral of the Holy Cross in Gaborone, Botswana.

The Very Rev. **Robert V. Wilshire** is dean of the Cathedral of the Incarnation in the Diocese of Long Island.

Address Changes

The Rev. **Richard Upsher Smith**, 3550 Chiswick Ct., Apt. 3-B, Silver Spring, Md. 20906.

The Rev. **John C.W. Linsley, S.T.D.**, 10432 Kingswood Circle, Sun City, Ariz. 85351.

Resignations

The Rev. **Richard E. Hayes** has resigned as Bishop's Deputy for Program, Diocese of Wyoming, to become rector of All Saints' Church, Las Vegas, Nevada. Add: 4201 W. Washington Ave., Las Vegas. 89107.

The Rev. **William Forrest** has resigned as rector of All Saints' Church, Torrington, Wyoming, to become chaplain of All Saints' School, Phoenix, Ariz.

The Rev. **H. Winfield Hubbard** has resigned as rector of Holy Trinity, Gillette, Wyo., and vicar of St. Francis-of-the-Prairie, Wright, Wyo. Fr. Hubbard will retire to Spokane, Wash.

Other Changes

The Rev. **Jack G. Flintom** of the Diocese of North Carolina, formerly assistant at St. Luke's, Salisbury, is now non-parochial. Add: 421 West Horah Street, Salisbury, N.C. 28144.

Seminaries

The Rev. **W. Frisby Hendricks, III**, vicar of St. Martin's Church, Richmond, Va. has been elected to the Board of Trustees of Seabury-Western Theologi- cal Seminary, Evanston, Ill.

Religious Orders

Sister Barbara Jean, SHN, made her vows of Life Profession in the Sisterhood of the Holy Nativity, Fond du Lac, Wis., on June 5.

Deaths

The Rev. **Lee Burnett**, former rector of St. Mary Anne's, North East, Md., died in April in Elkton, Md. after a long illness. Fr. Burnett was a 1940 graduate of Mt. Union College and was awarded the M. Div. in 1943 from Boston University. He was ordained deacon in 1947 and priest in 1948. Fr. Burnett served churches in Ohio and Pennsylvania prior to serving the Diocese of Easton where he was active on many diocesan committees. While in Pennsylvania, Fr. Burnett attended Gallaudet College in Washington, D.C. where he learned deaf language in order to sign his own services. He had deaf congregations in Johnstown and Williamsport, Pa. Fr. Burnett was an associate of the Order of the Holy Cross.

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Rev. Earl E. Smedley; the Rev. W. Thomas Power
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(and West San Jose)

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the Rev. Maurice Campbell, the Rev. Richard Leslie
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 Sun Mass 8, 10; Sat 5:30; Mon-Fri 12:10, Matins Mon-Sat 8;
 Ev Sun-Fri 5:30; Comp Sun-Sat 9; C Sat 4:30-5:30

EPISCOPAL CENTER 1300 Washington
 HC Mon-Fri 12:10

LAKEVILLE, CONN.

TRINITY Lime Rock, Rt. 112 (one mile off of Rt. 7)
The Rev. F. Newton Howden, r
 Sun Eu 8 & 11 (MP 2S & 4S)

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
 Sun HC 8, Informal HC 9:30, Service & Ser 11; Daily 10: HC
 Wed, HD, 10, 1S & 3S 11

ST. PAUL'S 2430 K St., N.W.
The Rev. James R. Daughtry, r
 Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Masses Daily 7; also
 Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP 6:45,
 EP 6; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
 Sun MP & HC 8, HC 10 & 5; Daily 7:15

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 7:30, 7:30, Fri 7:30, 10:30, C Sat 8

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ATLANTIC CITY, N.J. 08401

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GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. G. H. Bowen, r; the Rev. J. C. Holland III, c
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NEW YORK, N.Y.

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 112th St. and Amsterdam Ave.
 Sun 8 HC; 9:30 Matins & HC, 11 Lit & Ser, 4 Ev, 4:30 Organ
 concert as anno. Daily 7:15 Matins & HC, 3 Ev. Wed 12:15
 HC & HS, Sat 7:15 Matins & HC, 3Ev. 3:30 Organ Recital

ST. BARTHOLOMEW'S Park Ave. & 51st St.
The Rev. Thomas D. Bowers, r
 Sun 8H Eu (Rite I); 9:30 H Eu (Rite II); 9:30 HC (1928); 11 H Eu
 (Rite I, 1S & 3S), MP & sermon 2S, 4S, 5S. Wkdays 12:10 H Eu
 Tues & Thurs; 8 H Eu & 5:15 H Eu Wed. 5:15 EP Tues &
 Thurs.

EPIPHANY 1393 York Ave., at E. 74th St.
Ernest Hunt, r; L. Belford; J. Pyle; W. Stemper; C. Coles
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 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

ST. THOMAS 5th Avenue & 53rd Street
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Rev. Ronald Lafferty, the Rev. Leslie Lang, the Rev.
Stanley Gross, honorary assistants
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 8:15, 12:10 & 5:30, EP 5:15; Tues HS 12:10; Wed SM
 12:10. Church open daily to 6.

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TRINITY PARISH
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 Sat HC 9; Thurs HS 12:30

ST. PAUL'S Broadway
 Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 11

TROY, N.Y.

ST. PAUL'S Third and
The Rev. Robert Howard Pursel, Th.D., r; the Rev.
Wilkes, d
 Sun H Eu 8, 10:30 (1S & 3S); MP (2S, 4S, 5S); W
 12:05, HD anno

BLOWING ROCK, (Western) N.C.

ST. MARY'S OF THE HILLS Main St. (nr. Bl. Rdg)
The Rev. Robert J. McCloskey, Jr., r
 Sun Eu 8:30, 11 (Sung), Ch S 10, Wed Eu 12 noon; M
 MP 9; Tues, Thurs EP 5:30; Fri 12 noonday P

PHILADELPHIA, PA.

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Merchant Seamen's Center
 249 Arch St. (cor. 3d & Arch Sts.)
 Eu Tues & Thurs 10:30, Sat 7:30

PAWLEY'S ISLAND, S.C.

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DALLAS, TEXAS

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Arps, Jr.; the Rev. Sudduth R. Cummings; the Rev.
Westapher; the Rev. Jack E. Altman, III; the Rev.
Barnett; the Rev. Canon Donald G. Smith, D.D.
 Sun Eu 7:30 & 9, MP 10:30 (Eu 1S); Daily Eu at nc
 Mon, Tues, Thurs, Fri; 7 Sat; 10:30 Wed with Healing

FORT WORTH, TEXAS

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RICHMOND, VA.

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The Rev. Walter F. Hendricks, Jr., r
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The Rev. Robert D. A. Creech, S.S.C., r
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 6:30; Fri 7; C Sat 5:30

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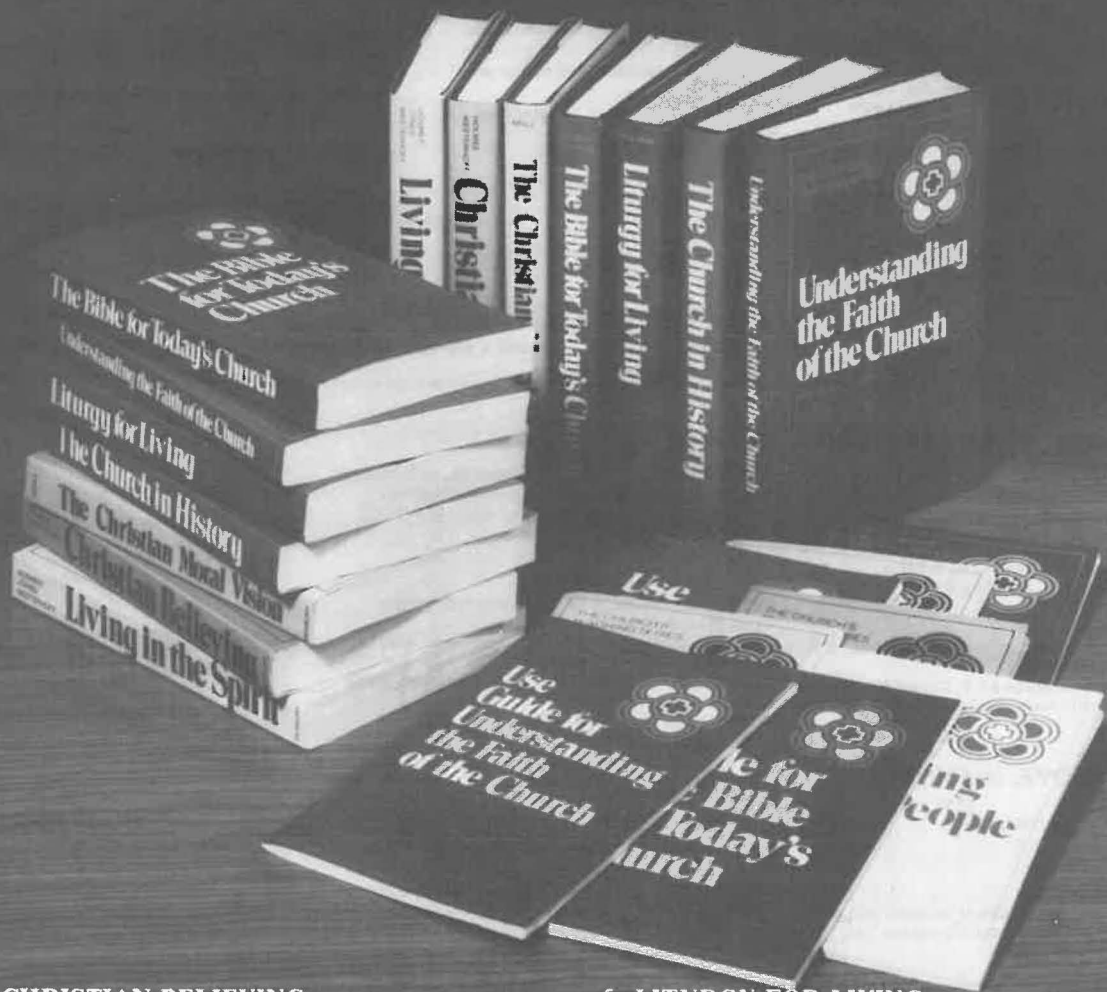
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 Sun 7:30, 9 Family Mass. Wkdy as anno

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ST. JAMES 833 W. Wiscon
 Sun Masses 8 & 10:30, MP 9 (9:30 1S & 3S Deaf Mas
 Fri Mass 12:10, EP 5:30, Sat Mass 9

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, Inter-
 ceptions; 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;
 SM, Service of Music; Sol, Solemn; Sta, Stations; V,
 Vespers, v, vicar; YPF, Young People's Fellowship.

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