

the living church

March 13, 1966

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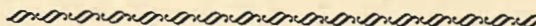
The Marriage Canon

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We Recommend

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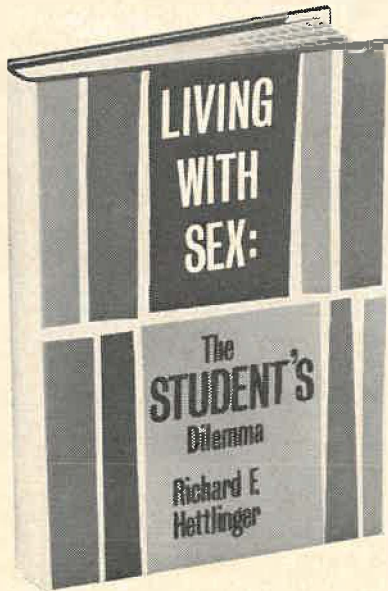


the Cross—our Judgment

[page 14]

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students and parents*

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BOOKS

An Impossible Task?

Simon Peter. "The Gospel Story As It Might Have Been Told By St. Peter." By **Lord Elton.** Doubleday. Pp. 236. \$4.50.

Simon Peter by Lord Elton is intended to be the story of Jesus as it might have appeared to St. Peter while he was living and working with our Lord. Traditionally, the Gospel of St. Mark has been considered St. Peter's account of that story. But that Gospel is written by a man who looks back over a long period of time and who knows and believes many things which at first were not apparent. Lord Elton wishes to feel out the development of Peter's thoughts and convictions.

It is a clever idea, and the author does give us a very human picture of the person of Simon Peter. He uses material from all of the Gospels. He weaves into the account conclusions of conservative Biblical scholars.

But perhaps it is not really possible to do what the author intends to do—to tell "the Gospel story as it might have been told by St. Peter." One feels that there is too much summarizing of scholarly opinions. Perhaps pre-conceived notions of the author become too evident. For example, no one would deny that Peter exercised a certain primacy among his brothers. But that function is exaggerated in this book: the suggestion (page 57) that in Christ's parable about the man who built his house upon a rock our Lord was really referring to St. Peter, may seem far-fetched to some readers.

In short, this book provides an interesting side-light upon the story of Jesus. But even its price seems out of proportion to its usefulness.

(The Rev.) M. FRED HIMMERICH

Beyond Grade 1

Protestantism in Transition. By **Charles W. Kegley.** Harper & Row. Pp. 282. \$3.75.

Protestantism in Transition by Charles W. Kegley is a book that should make interesting reading for any adult who has just come into the Church or for anyone who is seeking to overcome the deficiencies of his Sunday School education. Although the word "Protestantism" is in the title, the scope is broad and it should be meaningful even to those who adhere most firmly to our Catholic heritage. The Reformation has affected the whole Church as the recent sessions of the Vatican Council have made abundantly clear. The author is a professor of philosophy and a Lutheran who writes in a clear and readable style.

There is a brief and synoptic history of the major movements of the Renaissance and Reformation which is far above the



**Westminster
books say things
that need saying**

ROME: OPPONENT OR PARTNER?

By **RUDOLF J. EHRLICH.** This survey of recent Catholic-Protestant dialogue, concentrating on the works of Louis Bouyer and Hans Küng, concludes that the two faiths are indeed partners, but remain opponents on several basic theological issues. \$5.00

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level of most adult Confirmation and Inquirers Classes. Section 2 deals carefully with the central *affirmations* of the Reformation.

The final section, entitled "Problems and Opportunities" brings into sharp focus where we are today. The chapter "Evangelical Catholicity" in this section is particularly good. In his final chapter on "Strengths and Weaknesses" the author comments: "As an ever higher percentage of the population enters institutions of higher learning, it is clear that most students are fairly well-informed in the sciences and the liberal arts, but they are frequently at the child or adolescent stage in religious thought. . . . When people discuss any of the central issues of theology, it becomes evident that their education in Christian thinking, their capacity to think responsibly and to be articulate in the area of religion, has proceeded little beyond the Sunday School and twelve-year-old levels. . . . Even scientists, for example, customarily approve of and defend absurd conservative and fundamentalist religious ideas or attack and ridicule notions which only a child, but no Protestant or Orthodox theologian, believes."

THEODORE M. SWITZ

Postponement Ended

Images of Man. By Roger Mehl. Translated by James H. Farley. John Knox: Chime. Pp. 64. Paper, \$1.

Roger Mehl, professor of Theology at Strasbourg, has produced a valuable survey and appreciation of three *Images of Man* — those of the Marxist who anticipates an earthly paradise, the existentialist who in spite of his deep despair is willing to engage himself and act, and the Christian who as he himself lives in the power of divine forgiveness can understand both and in some areas cooperate with either.

His small but meaty book will be stimulating reading for those who wish to face seriously the problem of Christian commitment in our modern secular city — and all the more suggestive because it comes from a French situation somewhat different from ours; one would not naturally say in this country that the three images discussed are "the principal choices proposed to Western man" (p. 5).

Since the French original was published in 1952, as the publishers honorably tell us (translations sometimes omit



such facts), the book is now also somewhat of a historical document; it rather assumes that the war-time French resistance was the most recent common national experience — and since the death of Stalin new voices from Russia have justified Mehl's anticipation that even Marxists cannot postpone indefinitely "the problem of happiness or the problem of death" (p. 20). Nor can Americans either.

(The Rev.) E. R. HARDY, Ph.D.

Motifs In Sharp Focus

The Last Years: Journals 1853-1855. By Soren Kierkegaard. Ed. and trans. by Ronald Gregor Smith. Harper and Row. Pp. 384. \$6.95.

Ronald Gregor Smith, a distinguished Scottish theologian, has translated and edited in *The Last Years: Journals 1853-1855* a new volume of selections from the journals and papers of Soren Kierkegaard, the famous Danish prophet, theologian, and philosopher of the last century, and father of modern existentialism. These writings are taken from the last three years of his life, because with minor exceptions material from this period has not hitherto appeared in English, and because the motifs of his entire life and work appear here in sharp focus. Prof. Smith suggests that the clue to these selections is Kierkegaard's concept of the individual, the demand that one should become an authentic and responsible single person. But the writings treat the most diverse topics: savage attacks on the established Church of his day, a discussion of the nature of woman, incisive analyses of what it really means to become a Christian, and lively treatments of a variety of issues in the Christian faith and life. Kierkegaard's power and genius come through on every page. This is one of the best introductions to the writings of the most influential Christian thinker of the 19th century.

(The Rev.) OWEN C. THOMAS

Jewish History

The Search for Jewish Identity in America. By Stuart E. Rosenberg. Doubleday Anchor. Pp. xvi, 300. Paper. \$1.45.

Dr. Stuart E. Rosenberg is the rabbi of Temple Beth Tzedek in Toronto, but formerly of the faculty of the University of Rochester and a keen observer of the American scene and the history of the Jews in America. He writes well, although not, in this reviewer's opinion, in a style which is light enough to commend itself to those without some previous interest or connection with his subject. It is most certainly not a book to be picked up at random and scanned!

While most students of the history of the Jews in America would agree with much of what Dr. Rosenberg writes in *The Search for Jewish Identity in Amer-*



ica, Christians will find some difficulty in accepting his theses in chapter 7, entitled "Jews and the Nations: Rivals, Outcasts, Partners," much of which appeared some time ago as an article in *The Christian Century*. Rabbi Rosenberg looks with great favor on the concept of Judaism and Christianity as "parallel religions," each true for those who practice it. This is hardly acceptable to a Christian who takes his faith seriously. Likewise, the Niebuhr injunction against the continuing witness by the Church to the Jews is applauded by Dr. Rosenberg as a sign that liberal and forward-thinking Christian leaders are ready to accept Judaism as valid in its own right for Jews and thus the equal of the Christian religion for Christians. It was Rabbi Arthur Gilbert, then of the Anti-Defamation League of B'nai B'rith (and now with the National Conference of Christians and Jews) who pointed out in an article in *Christianity Today* that Niebuhr's position is actually an anti-Semitic one, one which makes of the Jew someone excluded from the command to "go and teach *all* nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost."

Nevertheless, if one is looking for a handy and well-written presentation of an entire spectrum of concerns relating to the Jews in America, and does not first demand that the author say only those things which will be acceptable to the reader, then this is, most definitely, one of *the books* to buy.

(The Rev.) ALFRED T. K. ZADIG

Current Roman Thought

Objections to Roman Catholicism. Ed. with an Intro. by Michael de la Bedoyere. J. P. Lippincott. Pp. 184. \$3.50.

Priest and People. By Joseph H. Fichter. Sheed and Ward. Pp. 203. \$4.50.

As someone has said, this is an impossible century for anyone whose basic instincts are to leave things alone. Certainly the words "renewal" and "reform" so popular in current discussions about the mission of the Church have had a checkered history in the life of the World Council of Churches for example. The biblical, liturgical, and ecumenical movements have, however, all moved together to produce the modernization of the Roman Catholic Church of which Vatican II is the monument. A countless number of newspaper and magazine articles together

Continued on page 20

The Living Church

Volume 152 Established 1878 Number 11

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

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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THINGS TO COME

March

13. Third Sunday in Lent
16. Wednesday in the Third Week of Lent
17. Patrick, B.
18. Friday in the Third Week in Lent
Cyril of Jerusalem, B.
19. St. Joseph
20. Fourth Sunday in Lent
(Cuthbert, B.)
21. Thomas Ken, B.
22. James DeKoven, P.
23. Wednesday in the Fourth Week in Lent
Gregory the Illuminator, B.
25. Annunciation of the Blessed Virgin Mary
(Friday in the Fourth Week in Lent)
27. Passion Sunday

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 300 words. Most letters are abridged by the editors.

Pension Fund

If our article "Information Please!" [L.C., November 14th] accomplished little to that effect in the responding article entitled "Information!" [L.C., January 9th], we can at least be consoled that at long last a heavily guarded secret has been divulged to the Church at large. The clergy as a whole are now aware of the very notable fact that our Church Pension Fund has been paying its Executive Vice President more salary (\$25,000.00) for part time work than is paid for the full time work of our Presiding Bishop! This, in turn, is justified, in the expression of these three trustees, because "football coaches are paid more than professors" (!) They also express a line of reasoning which would suggest that the Secretary of the Treasury should be paid more than the President of the United States — because he directly administers more money!

I think that the article should more appropriately have been titled "Information?" In answer to our question about a comparison of the Church Pension Fund with other denominations or with commercial pension systems, the clergy have been offered up the following by these three trustees: —

Comparisons between the Church Pension Fund and the pension funds of other Churches have been made. (When and by whom?) . . . One Vice President (Unidentified) of one large company (How large?) some time ago (1919? 1929? 1939? 1949? 1959?) after some study (How much study?) concluded that his company (His company is the measure of all other companies?) could not match the benefits offered by The Church Pension Fund (In 1919? 1929? 1939? 1949? 1959?).

Are clergy really supposed to be impressed with this kind of "evidence?" Would the board of directors of any business firm be impressed with this kind of statistical reporting? Are directors in general impressed with the all too familiar "Brand X" type of presentation as featured on TV?

Since comparisons are invidious (but names will be revealed on a confidential basis by request —!) we have designated the various funds by letter rather than by name.

A number of the questions asked in our article were left totally unanswered by these trustees — such as why churches subject to arson or vandalism have their insurance canceled by the Church Fire Insurance Company — or why the clergy are never invited to our Fund's unannounced directors' meetings. What really impressed us, however, was the response of clergy and laity from 25 dioceses so far. From cathedrals to domestic mission churches, from diocesan staffs to overseas missionary bishops — the same complaint, over and over again. This complaint provides evidence that we are not alone in our having experienced the ar-

rogance and the outright condescension of the "we-know-what-is-best-for-you" attitude which has been manifested to so many clergy by the Executive Vice-President or his staff.

Are there no available and retired laymen or clergy with equal competence in investments and actuarial ability who could (at a reasonable salary) administer our Fund without such striking incompetence in the treatment of clergy? We are in hopes that if the Trustees do not take action that General Convention will in 1967. Perhaps at long last General Convention may finally consider the wishes of the grassroots by taking action regarding so many memorials heretofore discarded in committee. This action could include the request for a thorough and independent investigation of the present administration of the Church Pension Fund.

(The Rev.) LESTER KINSOLVING
Vicar, Church of the Holy Spirit
Salinas, Calif.

Pro "Protestant"

Periodically, I hear or read a rhapsody from some brother priest about the vital urgency of getting rid of the "Protestant" part of the official name of our branch of Apostolic Christendom. I disagree.

Before there ever was a Protestant Reformation, what may we suppose was the ac-



cepted meaning of this now degraded word? Can there be any doubt that there was such a word, through most of the many centuries of civilized history, before Reformation days? *Protestant. Pro* means *for*. *Testant* means a *witness*. What a change from modern usage! *A witness for!*

Who, then, was the first and the infinitely greatest of all Protestants of the entire Christian Era? None other than our Lord and Saviour, Jesus Christ. He, it was, who came a Witness for God's love for mankind. He, it was, who came a Witness for the Kingdom of God. He, it was, who witnessed for the salvation of man, by the blood He shed on Calvary. He, it was and is who commands us all to be witnesses for Him, to be Protestants for Him, unto earth's and unto time's end.

A Church may call itself Catholic, whether Anglican or Roman. If it is not also Protestant and witnessing for Jesus Christ, it is not Christian. Dictionaries throughout our land give us the degraded meaning of the word Protestant as applying to those who oppose Rome. True Protestants are too busy to waste time opposing anybody. They witness for. They propose Jesus Christ. More power to their witness.

(The Rev.) CHARLES M. HALL
North Providence, R. I.

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



"Holy Family in the Carpenter Shop" by Gerard van Honthorst (1590-1656). Photo by Three Lions.

O God, who didst call blessed Joseph to be the faithful guardian of thine only-begotten Son, and the spouse of his virgin Mother: Give us grace to follow his example in constant worship of thee and obedience to thy commands, that our homes may be sanctified by thy presence, and our children nurtured in thy fear and love; through the same Jesus Christ our Lord. *Amen.*

The Collect for the
Feast of Saint Joseph
in the Lesser Feasts and Fasts.

the living church

March 13, 1966
Third Sunday in Lent

For 87 Years:
A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

CHURCHWOMEN

New Presiding Officer

The new presiding officer for the triennial meeting of the Churchwomen to be held in Seattle, September 17th-23rd, 1967, is Mrs. Seaton G. Bailey, communicant of St. George's, Griffin, Ga. She is a member-at-large of the General Division of Women's Work, and served as chairman of the division from October 1964 to the present. Mrs. Bailey is also a former president of the Churchwomen of the Diocese of Atlanta, chairman of the diocesan department of Christian education, and a member of the Christian Education Department of the Executive Council.

Mrs. B. Franklin Miller, communicant of Epiphany Church, Seattle, Diocese of Olympia, was elected assistant presiding officer. She is a representative on the division from Province VIII. Mrs. Cyrus Higley and Mrs. John P. Moulton were elected chairman and vice-chairman respectively of the General Division. These elections took place during the meetings of the division at Seabury House, Greenwich, Conn., February 4th-6th.

EXECUTIVE COUNCIL

On Laymen

During the meetings of the Executive Council February 8th-10th, a resolution was adopted that a committee be appointed to study a possible re-structuring of the Executive Council with a special reference to a department of the laity. The resolution further requested that the position paper supporting it be referred to the MRI commission for study.

The Rev. Howard Harper, executive director of the general division of laymen's work, sent a copy of the position paper to each member of the Council. Among the paper's recommendations is one that the department of laity contain divisions of women's work, laymen's work, stewardship, adult education, and evangelism, and that all staff members of each involved department and division of the Council shall serve as consultants to the special committee.

EPISCOPATE

Burton Dies

The Rt. Rev. Spence Burton, retired Bishop of Nassau and the Bahamas, and mission priest of the Society of St. John the Evangelist, died in the Burton family

home in Cincinnati, February 11th, at the age of 84.

He was a graduate of Harvard, where he had earned both the B.A. and M.A. degrees. After his graduation from the General Theological Seminary in 1907, he became a postulant in the Society of St. John the Evangelist, then located in Boston. In 1908 he was ordained to the priesthood, and went to the Mother House of the Society in Oxford, England. It was there that he entered the novitiate of the order. Following his profession in 1912, he returned to the United States.

For several years Bishop Burton worked out of the Mission House, Boston, and still later out of the original St. Francis House near Harvard Square. In



Photo by F. W. Putnam

1922 he became rector of the Church of the Advent, San Francisco, Calif. At that time the church was under the direction of the Cowley Fathers. During the years after his return from England, he was active in prison work in California and in Boston.

In 1924, Bishop Burton assumed the duties of superior of the American congregation of the Society, which soon moved from Boston to Cambridge, Mass. Under his leadership, the Society undertook many works in parishes in the United States, Canada, and Japan.

The House of Bishops elected him Suffragan Bishop of Haiti and the Dominican Republic in 1939. He was consecrated May 3rd of that year, in Trinity Church, Boston. In 1942 he was translated to the Diocese of Nassau and the Bahamas, where as the Diocesan, he worked for 19 years. Bishop Burton re-

tired in 1961, and spent his last years in Cincinnati, or at the monastery in Cambridge.

NEBRASKA

Layman Administers Chalice

The Rt. Rev. Russell Rauscher, Bishop of Nebraska, has given permission for a layman to administer the chalice at Holy Communion in one of the parishes in his diocese, it has been announced in the Newsletter of the Church of Our Savior, North Platte, Neb.

Bishop Rauscher has given permission for Brian Gardner, parishioner of the Church of Our Savior, to administer the chalice at the late services during Lent and on Easter. This is being done on a trial basis and for those services only.

CSI

Schism?

A serious danger of a breakaway of so-called "backward class" Christians from the Church of South India, Diocese of Madhya Kerala, has stirred the CSI synod to set up an independent commission to inquire into the Kerala trouble.

The Commission of Enquiry, consisting of Bishop H. Sumitra, Mr. R. D. Paul, and the Rev. Geoffrey Paul, will inquire into the troubles of the "breakaway group." Fr. Paul, who was a missionary of the Church Missionary Society in South India and also on the staff of the Kerala United Theological Seminary, will leave London to join the commission as they attempt to listen to all parties and suggest ways for restoring fellowship.

Friction between the "backward class" Christians and those of Syrian origin who occupy many of the positions of influence and authority, has led to increasing signs of disaffection among many thousands of these "backward class" Churchmen. Support from the International Council of Churches for the breakaway group, has been an added irritant to the rising discontent as the ICC is a body opposed to the World Council of Churches.

Some of the breakaway group, headed by the Indian leader, the Rev. V. J. Stephen is believed to have already formed an "Independent Anglican Church." Distribution of circulars among the participants in which they refer to their "CMS (Anglican) diocese," has increased.

The CSI is a pioneer venture joining Anglicans, Congregationalists, Presbyte-

rians, and Methodists in South India, that began in 1947. The reunion of the Churches in South India has been watched closely by Christians around the world. The Archbishop of Canterbury, Dr. Arthur M. Ramsey, has written the Indian leader of the group, urging his coöperation with the newly formed independent commission to attain "real reconciliation" and restoration of unity in the CSI.

NCC

Asks Seating of Red China

Two hundred members of the General Board of the National Council of Churches assembled in St. Louis recently representing the 30 Council-member churches. From the Episcopal Church were: Bishops Ned Cole Jr., and William Crittenden, the Rev. Gardiner M. Day, Mr. Carroll Greene as proxy for Peter Day, Mrs. Robert Howe, and Mrs. George Price. Substituting for members who could not attend were: Dr. Bruce Merrifield for Warren Turner, the Rev. W. M. Kenney for George Livermore, and the Rev. Canon Robert Mayo for the Presiding Bishop.

The board adopted a resolution for special offerings to the plight of starving Indians as part of the One Great Hour of Sharing for India. Another action by the Council condemned the "denial of rights to non-whites" in some South African countries and called for the United States to explore the causes of these economic and political pressures.

The Rev. Dr. Benjamin F. Payton, the first Negro to head the Council's Commission on Religion and Race reported to the board that some \$41 million per year would be needed to finance their community programs for the next five years. Recently one of the first professionally staffed religion and race groups (the St. Louis Council on Religion and Race) closed its office and released its staff due to financial difficulties.

Two policy statements were adopted by the council board; the protest against increasing reliance on military methods in Vietnam, and the policy statement advocating seating of Communist China in the United Nations. The second policy statement was adopted by a vote of 90 to 3 with one abstention.

The board adopted a statement on "The Rights and Responsibilities of Debate, Diversity, and Dissent" by a 92-0 vote and listened to a delegation of poor people concerning their need for help in anti-poverty and welfare programs.

Bishop Reuben H. Mueller, President of the Council, spoke of the work of the council defending the policy statement on China by saying, "We cannot ignore 600,000,000 people in any world organization and then hope the world will stay in peace."

The next meeting of the General Board will be held in New York on June 2, 1966.

UPPER SOUTH CAROLINA

Piedmont-Taiwan Collection

A significant and an exciting gift has been received by the Rt. Rev. John A. Pinckney for the Diocese of Upper South Carolina, from the Rt. Rev. James C. L. Wong, Bishop of the companion Diocese of Taiwan, acting for his diocese. The gift consists of 41 scrolls, done for the most part in classical Oriental style, while others reflecting a more modern, Western influence. The Piedmont-Taiwan Collection of Chinese paintings and calligraphy has been shown in the Columbia Museum, and is on a diocesan tour this month. Later it will be shown at the Church Center in New York.

The scrolls were gifts from the individual artists, who range in age from 20 to 75. Some of the artists are devoted Episcopalians, serving the Churches on Taiwan.

WEST TEXAS

Non-existent Churchwomen

The Churchwomen of the Diocese of West Texas spent a year in self-evaluation. In October a report was prepared, stressing waste and duplication of womanpower and effort, and recommendation was made that the executive board be dissolved. After lengthy debate at the 71st annual meeting in Brownsville, February 3d-5th, the recommendation was approved. The name of Mrs. Charles Smith of St. Luke's, San Antonio, was written into the records as the last president of the diocesan Churchwomen.

DALLAS

Legalized Homosexuality

The Rt. Rev. Mervyn Stockwood, Bishop of Southwark (England), in Dallas for a series of speaking engagements recently, explained his views on the proposal to legalize homosexuality. The

controversial bill is before the English Parliament.

Bishop Stockwood termed present laws "humbbuggery and hypocritical bunkum" in that the laws prescribe no penalties for lesbians. The bishop gave Parliament's views as "not being asked to approve homosexuality" but to stop treating it as a crime. The proposal before Parliament would legalize homosexuality only between consenting males.

The two reasons the bishop gave for his support of the proposal were (1) to provide treatment for the homosexual and, (2) to allow people in an adult society to be free to accept responsibility for their private behavior as long as it is not harmful to the state.

Bishop Stockwood is a long-time liberal. One of his two suffragan bishops is the Rt. Rev. John Robinson known for his book, *Honest to God*.

Bishop Stockwood pointed out that several European countries have already passed the so-called reform bill dealing with homosexuality, and that Britons should "face the facts" that there are two million homosexuals in England. One million are female deviates.

VANCOUVER

Approval for Merger

Anglicans of British Columbia have given their approval to the proposed merger of the Anglican and United Churches of Canada, during their recent synod meeting.

After ten years of discussions, commitments from both Churches agreed last year to a set of common principles covering faith and order which would be acceptable as a basis for union. The Rt. Rev. Godfrey Gower, Bishop of New Westminster, and chairman of the general synod committee on Church unity, said that the next step is the consideration of the proposed merger by the General Council of the United Church of Canada. The bishop said, "If the United Church



RNS

This model of the \$1,300,000 Christian Pavilion to be built at the 1967 Montreal World's Fair, was unveiled at Toronto's City Hall recently. The pavilion will be sponsored by seven Churches: Anglican, Roman Catholic, United, Presbyterian, Lutheran, Baptist, and Greek Orthodox. The building will have no chapel or worship facilities, but will include a meditation room. It will seek to convey a Christian message to visitors through films and photographs.

consents to the principles of union then joint commissions will study doctrine and liturgy and will report their findings. This is not just an arrangement between two denominations. This is our concept of the Christian Church for the future. We are prepared to offer these principles of union to any Church." [RNS]

CONVENTIONS

Texas

Two constitutional amendments on women were soundly defeated by lay votes cast during the annual council meetings of the Diocese of Texas, held in Moody Convention Center, Galveston, February 10th-12th.

All requests from diocesan departments were cut in order to meet the approved budget of \$1,730,097 which included an item for debt retirement. The Rt. Rev. J. Milton Richardson, Diocesan, presented a three-fold plan for financial aid for the diocese that called for approval of the budget; setting up the Episcopal Foundation of Texas (to be an endowment fund), the income from which would be used for new and/or experimental work; and widening the support of the Mission Advance Fund, now called the Bishop's Advance Fund, with new emphasis on financing sites for new churches and mission rectories.

Approval was given to the resolution asking that delegates to provincial synod be directed to vote for dissolution of the provincial department structure, and that money made available by this action should be used for debt retirement. The same delegates were also instructed to vote against reduction of representation to General Convention.

Resolutions expressing dissatisfaction with the NCC's attempts to regulate legislation in highly controversial action were voted down. A pro-Church union resolution was accepted, as was another that concerned study of the principle of open communion endorsed by the House of Bishops. It was agreed to renew the diocesan relationship with the Diocese of Malawi, Central Africa.

The Very Rev. Francis Sayre, dean of the Washington Cathedral, was the guest speaker.

Upper South Carolina

The Diocese of Upper South Carolina met for its 44th annual convention, February 11th-12th, in Trinity Church, Columbia.

The Rt. Rev. John Adams Pinckney, Diocesan, addressed the convention and Mrs. Guy H. Elder, president of the Churchwomen, gave her report. Mr. Prime F. Osborn also addressed the convention.

A report to remain in the NCC "for the time being" was adopted and a motion for women to serve on church ves-



RNS

The Rt. Rev. John E. Hines, the Presiding Bishop, led Churchmen in the re-dedication of the Hawaiian Wax Museum in Waikiki, while he was in Hawaii for the annual convention of the District of Honolulu. From l. to r.: Frank E. Jeckell, the museum's president; Dr. Abraham K. Akaka, Kawaiahao Congregational Church; Duke Kahanamoku, Olympic champion swimmer; Bishop Hines; and Bishop Kennedy, Bishop of Honolulu.

tries and as convention delegates was defeated.

The convention accepted a \$422,000 budget for 1966.

Minnesota

The new morality is deceitful in its claims that extramarital sex relations can be condoned if they involve "maturity, meaningfulness, and respect," the Rt. Rev. Hamilton H. Kellogg, Bishop of Minnesota, said at the opening of the annual convention of the diocese, meeting at St. John the Evangelist, St. Paul, January 30th-February 1st. "Morally," he said, "the world seems to be sick, and the Church seems to be the only physician which can prescribe a healing medicine." In his address, the bishop also referred to the views of Christians toward the war in Viet Nam, and concluded that "any nation can profit from a divergence of honest and sincere opinion. Racial discrimination in housing is one of the most pressing claims upon Minnesota Christians," the bishop also said.

The Rt. Rev. Philip McNairy, Suffragan Bishop of Minnesota, said that the diocese could expect to lose 32 churches in the next five to ten years, if the present rate of curtailment continues. He told the delegates that the diocesan program had suffered cutbacks amounting to \$30,000 or more per year during the past three years, yet while the mission program was being cut back, the parishes and missions spent about 25 percent more on themselves. He believes that Episco-

pals should explore the possibility of building new churches with congregations of other denominations sharing facilities, with a single business board to manage properties, thus freeing clergy and laity "to be the Church."

Honolulu

Applause greeted the citation presented by the Rt. Rev. John E. Hines, the Presiding Bishop, to Mr. Arthur G. Smith, during the annual convocation of the Missionary District of Honolulu, in session at St. Andrew's Cathedral, Honolulu, February 12th-13th. Mr. Smith was chancellor of the district for more than fifty years.

The delegates adopted a budget of \$120,440, of which \$15,000 is the national Church quota. They also agreed to support more effective programs of family planning in the various communities. In addition to the Theological Education Sunday offering for the Church Divinity School of the Pacific, parishes and missions were urged to carry an item in their budgets of at least one dollar per communicant, to augment the special offering. For MRI work, diocesan objectives of mission, restructuring, and implementation were accepted. Support of national and local efforts to bring about equity and justice in race relations was called for, as well as support for the Church and Race Fund, administered by the Presiding Bishop.

Bishop Hines and Mrs. Hines were

AROUND THE CHURCH

The Diocese of Albany has again pledged support to the St. Margaret's School for Girls, Nazareth, Palestine, and with an added financial increase from \$3,500 for last year to \$5,000 this year. The money will come from the Good Friday-Holy Week offerings.

At the dedication of the pediatric wing of Child's Hospital, Albany, N. Y., family ties of 90 years were noted by Mayor Erastus Corning II. The Corning family was instrumental in founding the hospital in 1874. The Rt. Rev. Allen W. Brown, Bishop of Albany presided at the dedication ceremony. The Rev. Laman H. Bruner is vice president of the board of governors of the hospital.

"Focus on Vietnam" was the theme of a recent conference sponsored by the Dioceses of California and Los Angeles. The sessions were held at Grace Cathedral, San Francisco.

On the Sunday after Christmas, at Christ Church, Lynbrook, Long Island, an eight foot high cross of polished green ebony was formally received and dedicated by the members of Christ Church. The cross, made by the members of All Saints, La Romana, Dominican Republic, and sent to the members of Christ Church, will be the dominant feature of Christ Church's new parish hall. It is intended to symbolize the relationship between the two congregations which began more than five years ago.

Bard College at Annandale-on-Hudson has received a grant from the Alix W. Stanley Charitable Foundation of New Britain, Connecticut. Dr. Reamer Kline, President, has announced. The grant, totalling \$5,000, is to be added to the general endowment fund of the College.

The Rt. Rev. Lauriston L. Scaife, Bishop of Western New York; the Most Rev. Stanislaus J. Branza, Auxiliary Roman Catholic Bishop of Buffalo, and the Rt. Rev. Thaddeus F. Zielinski, Bishop of the Polish National Catholic Diocese of Buffalo-Pittsburgh met at the recent Polish Millennium of Christianity Observance, in Buffalo, N. Y. Vice-President Hubert H. Humphrey spoke at the observance.

On January 26th, the Diocese of Oklahoma voted to become a joint owner-sponsor of the Seminary of the Southwest, Austin, Texas. The other owners are the Dioceses of Arkansas, New Mexico and Southwest Texas, Northwest Texas, West Texas, and Texas.

Mr. Donald E. Franks, welfare specialist, was appointed associate secretary of the Church Counseling Service, of the Diocese of Albany, effective January 1st.

The mid-winter conference of the clergy of the Diocese of Central New York, was held at St. Paul's, Syracuse. The Rev. Robert N. Rodenmayer, executive secretary of the division of Christian ministries, home department of the Executive Council, spoke on the theme "The Ministry et al." The Swap Festival was held at the same time — pews, Prayer Books, books, clerical and choir vestments, and what-had-they.

The Rev. Dr. Harvey H. Guthrie, Jr., professor of Old Testament at the Episcopal Theological School, Cambridge, Mass., gave the William C. Winslow Lectures in Old Testament Studies, at Seabury-Western Seminary, Evanston, Ill. He also addressed the Chicago area alumni of Seabury-Western.

With the establishment of St. Mary's Palmetto, Fla., Christ Church, Bradenton, organized its third mission in three years. Sixty persons attended the first worship service. The other two missions organized are St. George's, Bradenton and St. John-the-Divine, Ruskin. The Rev. Fred T. Kyle, Jr. is rector of Christ Church.

St. Paul's Church, San Miguel D'Allemende, Mexico, was dedicated on January 30th, less than a year after ground was broken for the buildings. The Rt. Rev. José G. Saucedo, Bishop of Mexico, celebrated the Eucharist. Daily services are read by lay readers — two of whom are faculty members at Instituto Allemende, another a retired architect who designed St. Paul's, and the fourth, a retired engineer who supervised the construction of St. Paul's.

The Rev. Frederick C. Arvedson, S.T.D., vicar of the Chapel of St. John the Divine, and student chaplain at the University of Illinois, Champaign, Ill., has been made an honorary canon of St. Paul's Cathedral, Springfield, Ill., diocese of Springfield.

Two days of meetings during Episcopal schools week, were held at All Saints', Carmel, Calif., for faculties, administrators, families of students, and board members of the 21 schools of the Diocese of California.

A service, adapted from the Litany for the State, was held at the Church of the Epiphany, New York, in the interests of social and welfare legislation in the New York State senate and assembly. The preacher was the Rev. Laman H. Bruner, Jr., rector of St. Peter's, Albany, N. Y., and chaplain of the state assembly.

A fire that broke out in the bell tower of Grace and Holy Innocents' Church, Albany, N. Y., was confined to that area of the property. Damage was not extensive.

special guests of the convocation. The Presiding Bishop spoke at the convocation dinner, and again at a service of combined Episcopal Churches on Oahu.

NEWS FEATURE

Concelebration in Washington

by CLYDE C. HALL

A segment of the Episcopal community in this city is distressed by what it considers a misunderstanding on the part of THE LIVING CHURCH about the recent concelebration of the Eucharist, at the Church of St. Stephen and the Incarnation here, with which a Baptist and a Presbyterian minister were associated. THE LIVING CHURCH expressed disapproval of the practice in an editorial [February 13th] stating that it was hard to see how the concelebration "can possibly have helped the cause of Christian reunion." A curate of St. Stephen's, the Rev. H. Barry Evans, replied in an interview:

"Our primary objective in inviting these friends to share the celebration with us was not Christian unity," Mr. Evans said. "The ecclesiastical disunity of the whole Church was even more present at this event than ever before—much more present than if the service had never been performed. Our concelebration sought to express the truth about the gathered Church—each person participating as fully as possible in his appropriate role. As Roman Catholic scholars go out of their way to explain, the Vatican Council did not encourage observance of the concelebration as an exercise of priestly powers, but rather as a proper liturgical expression of the nature of the Church where God's people gather around His Altar, each in his appropriate order and function. Our Presbyterian and Baptist friends play roles in the parish that are intimately related to our own—a reality we sought to express liturgically. They are part of the college of presbyters and set-apart leaders of the parish, functions that were clearly demonstrated by the concelebration."

Q: "Our editorial noted that 'Any concelebrant of the Eucharist acts as a celebrant no matter how many others celebrate with him. And Protestant ministers who have not been episcopally ordained may not lawfully celebrate and administer the Blessed Sacrament in the Episcopal Church.' Isn't that statement true?"

A: "Yes, of course. We violated no law of our Church, however, by the celebration which was, indeed, a valid ceremony because Episcopal priests did celebrate using the Book of Common Prayer," Mr. Evans replied. "The misunderstanding arose perhaps because the original press-release announcement of the occasion, limited by space, did not go into all detail about the parts played by our non-Episcopalian staff associates. We were always aware that they were not permitted to celebrate the Eucharist by themselves. Moreover, because of the controversy at the recent General Convention, they were not permitted to distribute the sacrament to the people. We feel that such

restrictions are insulting to the men who believe in the validity of their orders; and all of us felt the impact of the insult."

Q: "Isn't it true, however, that, as the editorial states, 'In both East and West, concelebration of the Eucharist has always been done only by priests (or bishops, or bishops and priests) in communion with each other?'"

A: "Perhaps at this point our service was less defensible—we may stand indicted for violating the *spirit* of the law of the Church by implying acceptance of the orders of a Baptist and a Presbyterian minister. It seems to us, however, that there is a much larger issue—one which we feel impelled to follow in support of Christ's admonition that His Church be one. When we moved through the Old to the New Testament, we moved from an ethic based on law to an ethic grounded in love. In our concern for maintaining something we call the 'truth,' do we imply that we possess complete insight into what must finally be called the mystery of faith? Reunion of the whole Church will not come about through agreement on doctrines and disciplines, but rather, it seems to us, by accepting mysteries beyond our grasp and moving forward to become big enough to engulf most of our differences (which have been there anyway within our denominational structure) in love."

Mr. Evans said that St. Stephen and the Incarnation invited the Baptist and Presbyterian ministers to associate with Episcopalians in the concelebration not to protest laws of the Church, but rather as an act of Christian fellowship. "If, however, as a result of what we have done,

NEWS

impediments to union may be brought out into the daylight where they may be plainly seen for the opacity that obstructs the light of Christian ecumenicity, perhaps some good will come from our alleged heresy.

"We respect the viewpoint of other sincere Christians, asking in turn that we be not too harshly condemned for our own sincere search for paths to understanding and tolerance. In large measure, we rest our case on this excerpt which I found in a letter of the Fathers of the Council of Ephesus to Pope Celestine: 'With brethren and co-ministers therefore . . . we are all worshippers in common and we have ministered with them even after the temerity of those others . . . and we minister all together celebrating every liturgy together.'"

IDAHO

Canon and Professor

The Rt. Rev. Norman L. Foote, Bishop of Idaho, and the Very Rev. Sherman E. Johnson, dean of the Church Divinity School of the Pacific, Berkeley, Calif., have announced the appointment of the

Rev. George E. Ross as canon to the ordinary of Idaho, and as adjunct professor of continuing education at the seminary.

The program to be developed is part of the pilot diocese work of the Executive Council. The resources of the seminary faculty will aid the continuing education of the clergy in Idaho. In addition, the program will seek to train men for the self-supporting priesthood and will initiate adult education programs.

The Rev. Mr. Ross will be a regular visitor at the seminary. Since 1961, he had been rector of St. Peter's, Delaware, Ohio, and visiting lecturer at Bexley Hall, Gambier, Ohio.

CANADA

World Mission Fund

For the second straight year the Church of Canada's World Mission Fund surpassed its \$500,000 goal. In making the announcement the Rt. Rev. G. N. Luxton, Bishop of Huron and chairman of the committee, expressed hope the other dioceses would follow Toronto's lead in the world mission program. The fund was created in 1963 to aid world developing countries.

Nineteen churches throughout the world are granted emergency funds to assist in the training of clergy and lay workers; to establish community centers and medical services; and to support overseas personnel and Church-related colleges.

Contributions made by the Canadian Church's 28 dioceses and the Women's auxiliary in 1965 totaled \$734,667.

NEW ZEALAND

Bishop Warren to Retire

The Rt. Rev. Alwyn Keith Warren, Bishop of the Diocese of Christchurch, New Zealand, has announced the acceptance of his resignation by the Archbishop of New Zealand, effective June 25th. The bishop is now 66 and states that his resignation must follow in a few years in the ordinary way but there is the Lambeth Conference in 1968. On account of his wife's state of health it would not be possible for him to attend the conference, and he feels that a new bishop should be given some time in office before he goes to Lambeth. Bishop Warren and his wife will continue to live in Christchurch. An electoral synod will be held in May to choose a new bishop.

The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns

Previously acknowledged \$451.90
 Receipts Nos. 6616-6621, Jan. 24-Feb. 25 83.35
 \$535.25

THE MOST REV. ARTHUR MICHAEL RAMSEY, Archbishop of Canterbury is confident that a union of Anglicans and Methodists in England will be consummated within ten years, the Rt. Rev. Ralph S. Dean, Bishop of Cariboo, B. C., said recently in Toronto. The executive officer of the Anglican Communion also said that he personally felt that a union of Canadian Anglicans and the United Church of Canada would be achieved during the next decade. He added that the British were much more advanced than the Canadians in union planning. However, he warned, unions can be achieved only from the "pew level," for any plans that do not involve the smallest points of difference are "doomed to failure." [RNS]



THE MOST REV. ROBERT SELBY TAYLOR, Archbishop of Capetown and Metropolitan of the Church of the Province of South Africa, criticized the government for spending money on the separate development of the races, when that same money could better be used to "tame the vagaries of the weather." His comments in the weekly diocesan newsletter, were on the severe drought, and the widespread hardship and loss in the farm areas. From his first-hand impressions of the area, the Archbishop said that unless energetic steps were taken to alleviate the condition, there would be much suffering and starvation. [RNS]



THE CROSS OF THE ORDER OF St. Augustine of Canterbury has been presented to Lady Surma d'Mar Shimun, in recognition of her many years of service in fostering closer relations between her own church and the Church of England. She is an aunt of the Patriarch of the Assyrian Church of the East, and a professed nun of that Church, and now living in California. The presentation was made by the Rt. Rev. Lauriston Scaife, Bishop of Western New York, and chairman of the council on relations with the Eastern Churches in the U.S. He was representing the Archbishop of Canterbury.



ANGLICAN, ROMAN CATHOLIC, Orthodox, and Protestant theologians are members of an academic council for the establishment of an ecumenical institute in Jerusalem, devoted to advanced theological studies for the promotion of Christian unity. The center will be concerned primarily with providing scholars with a means for common research; but it is hoped that the venture will also serve the development of an ecumenical outlook among both clergy and laity. [RNS]

The Rt. Rev. John E. Hines

The Presiding Bishop

The Silence of God. By **H. Thielicke.** Eerdmans. Spoken to a people in great dangers and in the grips of both anxiety and guilt.

God In My Unbelief. By **J. W. Stevenson.** Harper and Row. The ministry of a man in Crainie Kirk, from whom a quote is illuminating:

"We had to learn to see God where we worked, and that was often where we found least sign of Him."

The Soul of Prayer. By **P. T. Forsythe.** Independent Press. This is a deep and memorable treatment of prayer that will never be outdated.

The Rev. J. Burton Salter

Rector, Christ Church, Puyallup, Wash.

The Man For Others. By **Erik Routley.** Oxford University Press. Reason for reading is stated precisely in the subtitle, "an important contribution to the discussion inspired by the book *Honest to God.*"

Sacred and Secular. By the Most Rev. **Arthur Michael Ramsey.** Harper & Row. Presents the unified concept of ourselves needed to meet our primary responsibility to proclaim the Gospel, and, through our redeemed members, convert society.

The Christian Primer. By **Louis Cassels.** Doubleday & Co. For the lay person interested in the basic concepts of Christianity.

Mrs. Robert C. Lea, Jr.

President, Churchwomen, Diocese of Pennsylvania

Lent. By **Evelyn Underhill.** Ed. by G. P. Mellick Belshaw. Morehouse-Barlow. Selections from the writings of Evelyn Underhill for daily use during Lent. Following the thought of this outstanding writer on the interior life will help to cultivate inward simplicity, stillness, and peace.

The King in His Beauty. By **Miles Lowell Yates.** Seabury. Meditations of great beauty on the life of Christ. A book of true devotion which lifts up the heart in love of God for His love.

The Night and Nothing. By **Gale D. Webbe.** Seabury. The classic journey of the spiritual life in contemporary terms; a winsome account of the ideal of prayer and its adjustment to the realities of everyday life.



The Editor

The Tyranny of Time. By **Harry Blamires.** Morehouse-Barlow. Anybody looking for "what's to be said" in reply to the new-theology negativists will find it here served up in a very solid dose, with relish. Blamires has a sure grasp of the essentials of the Faith and a strong, clear way of presenting the case for the whole Gospel.

for lenten

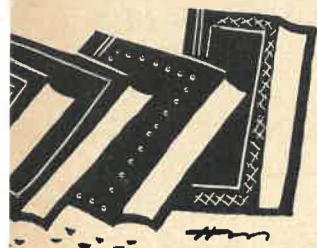
We

Recommen

from clergy and

Letters To Malcolm: Chiefly On Prayer. By **C. S. Lewis.** Harcourt, Brace and World. Mr. Lewis's last published work, written with all his literary charm, intellectual competence, and spiritual grace. Reading this book on the problems and possibilities of prayer is like sitting down for a talk with CSL about it.

The Divine Milieu. By **Pierre Teilhard de Chardin.** Harper & Row. Here the great but sometimes baffling thinker speaks from a simple and faithful heart his deepest convictions, and shares his vision of how God gives life and growth to the soul open to Him. This should prove to be one of the enduring spiritual testimonies of our age.



The Rev. Richard R. Cook

Rector, Church of the Good Shepherd
Lake Charles, La.

An Anthology of the Love of God. By Evelyn Underhill. Mowbray. One of the classics of Anglicanism. Her message here and in all her works can be summed up in the saying of St. John of the Cross: "When the evening of this life comes we shall be judged on Love."

Reading

Some Selections of the church

The Words of Our Worship. By the Rev. Carroll E. Simcox. Morehouse-Barlow. A wonderful way to make the recitation of the Daily Offices and the celebration of the Holy Eucharist more meaningful as we better come to understand the meaning of the words of the Prayer Book.

The Man Born To Be King. By Dorothy L. Sayers. Harper and Row. Twelve radio plays written by Dorothy Sayers for use on the B.B.C. Provides wonderful and sometimes quite original insights into the lives of Christ and those around Him. Have read it myself every Holy Week for the past 15 years.

The Rt. Rev. Thomas H. Wright

The Bishop of East Carolina

The Magnificent Defeat. By Frederick Buechner. Seabury. I am using this book for my clergy as our diocesan book for Lent. I think so highly of it that I am giving a copy to each one of my clergy. The book is Bible-centered and makes the Bible speak with great beauty and strength. The Bible speaks anew through Buechner and lives afresh for our times.

How the Church Can Minister to the World Without Losing Itself. By Langdon Gilkey. Harper and Row. This book is a first critical response in America to the writings of the Bonhoeffer enthusiasts. Gilkey's deep-probing analysis combines candor, historical perspective, and theological insight. From it one feels a compelling call for Church renewal.

The King and His Cross. By Robert C. Dentan. Seabury. Dr. Dentan meditates with his readers on Old Testament images and concepts, and brings the significance of hallowed titles of our Saviour into sharp focus.

The Rev. Theodore Ferris

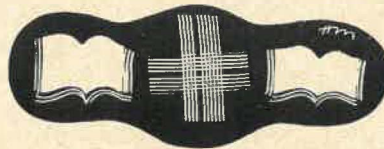
Rector, Trinity Church, Boston, Mass.

The Protestant Mystics. Ed. by Anne Fremantle. Little, Brown, and Co. Brief selections from well-known Protestant mystics, preceded by brief biographies, have been carefully selected and include people from Martin Luther to C. S. Lewis. One of the most valuable features of the book is a lengthy introduction by W. H. Auden.

Christ Encountered. By Roger Tennant. Seabury. This is not a life of Jesus but is the most exciting book about Jesus that I have seen in the last ten years.

Commentary on the Gospel of St. Luke. By E. J. Tinsley. This is one of five volumes already printed in the Cambridge Bible Commentary on the New English Bible. They are all written for any intelligent reader of the Bible and not primarily for biblical scholars. This one on St. Luke is fresh, lively, and anyone would be better for having read it.

From time to time THE LIVING CHURCH will be publishing additional seasonal reading lists from clergy and laity of the Church.



The CROSS—

The "Cross" and "Judgment" — it may be wrong to combine them that way in a title, because right away we lend support to the somber and foreboding picture we have of judgment. This word is painted in dark colors and has the sound of something that threatens. Don't we think of judgment almost entirely in a negative way? Hearing the word, don't you get a sense of something dreadful happening, a heavy shadow crossing your life, a fearful fate catching up with you? Don't we see God on a throne of justice pronouncing a sentence of punishment upon a stunned and silent

victim? Don't we sense a kind of ominous helplessness in a scene like this? All these dark images tend to blur our understanding of judgment because they give it almost exclusively negative overtones. Something of the same kind of thing has happened to the word "discipline;" when used in child-parent relationships, discipline has come to mean punishment and severity rather than guidance, teaching, admonition. So "judgment" has come to mean the way an unforgetting God repays sin and rebellion, a day when all the consequences of our failures and mistakes are hurled at

us with overwhelming and humiliating force. This imagery not only darkens our whole concept of judgment, it also makes man's role in judgment altogether passive. He stands before an awesome power mute and submissive and listens as the bell of judgment tolls his doom. He is a speechless spectator who must listen without recourse as the melancholy list drags on and the grim outcome becomes more and more certain.

Maybe we are just confusing the Last Judgment with judgment, because there is important truth in the imagery I have just recited. We do live in a moral world and one of the things this means is that our choices have consequences, consequences that we cannot undo. With freedom goes the necessity of living with our use of our freedom, the necessity of accepting what follows from our decisions. It is simply impossible to undo history; there is no way to turn the clock back and remake a choice; there is no way to take back what has been said, to change what has been done, to do what should have been done but was not. In this sense, the passive picture of judgment reflects the truth; we do stand virtually helpless before the consequences of our choices. Once a pebble has been dropped into the pond the ripples flow out from its point of contact; we can drop other pebbles in other places on the surface and multiply and complicate the ripples, but we cannot stop the original ones until they have run their appointed course. Peter's denial of Jesus stands as history—no amount of repentance on his part and no amount of forgiveness on Jesus' part has changed the history of that night in Peter's life. It is vain to speculate on what difference a different response of Peter's might have made; vain because that difference, whatever it may have been, great or small, is forever precluded by Peter's choice. We try in vain to still the waters disturbed by our choices; a decision is like a rock cast into a canyon, for once it leaves our hand we are helpless to recall it. So there is this truth in our accepted picture of the Final Judgment, the truth that choice has consequence, that life does not forget, that we are required to accept and face up to the results of our decisions.

But there is more to judgment than this final aspect of it; there is all the judgment prior to the final one; there is that judgment in which we exercise our freedom as well as that judgment in which we face the results of our freedom. And this is the judgment I think of in terms of the Cross: not judgment in which the consequences of our choices are exacted of us, but judgment in which we make those choices; judgment in which we are active rather than passive, judgment in which the content—negative or positive—is for us to determine; judgment in the sense of being forced to make a decision. A man can drift, you know, between this course



"The Crucifixion" by Fra Angelico; Metropolitan Museum of Art.

of action or that, this response or that, this choice or that, until his freedom has almost eroded away, until his muscles of decision have lost their tone, until he can scarcely be said to have free will at all. Into such a circumstance the Cross comes as God's catalyst to force the making of a decision. The Cross confronts us with these alternatives: either this man Jesus is somebody or He isn't; either this climax to Jesus' life has meaning or it hasn't; either something stupendous is happening here or nothing is happening here. We cannot have it both ways, and to try to avoid this decision is impossible, because a decision about the Cross is inherent in every choice we make. This is why the preaching of the Cross is central to Christianity. This is why Paul calls again and again upon this event and plays on the imagery of crucifixion in his references to the world and the law. This is why, even at its most Resurrection-minded, the Church keeps the Cross, some kind of cross, at the center of its symbolism. The Cross dominates life this way because it stands for the one critical decision each of us must make and must make every time we exercise our freedom: whom shall I serve, self or others? Whom shall I protect, self or others? Whom shall I place first, self or others? The Cross is our judgment because it forces this decision—inherently in the life of all men, consciously in the life of the Christian or him who has heard the Cross preached.

The Cross discloses the nature of God and God's reality and so confronts us with the question of how we shall relate to reality: in grace and truth or in alienation and rejection? Because the Cross discloses God's reality, it discloses the reality that seeks recognition and response in every life that is open to what is true and is willing to see and hear and understand. The preaching of the Cross throws all this into sharp relief and it comes to every life as the focus of an agony that has already been experienced, that is, the pain of choosing between self and others. The Cross is the focus of this agony because any choice except the choice for others is a choice for self; postponement of the decision is a choice for self; rejection of the issue is a choice for self; evading the question is a choice for self. The man who drifts, who won't decide this issue, is not really drifting at all; he is sinking. This is why his mechanism of decision deteriorates—because he is making wrong choices. This is why his free will atrophies—because he is choosing the wrong thing. The Cross is our judgment because it forces us to choose.

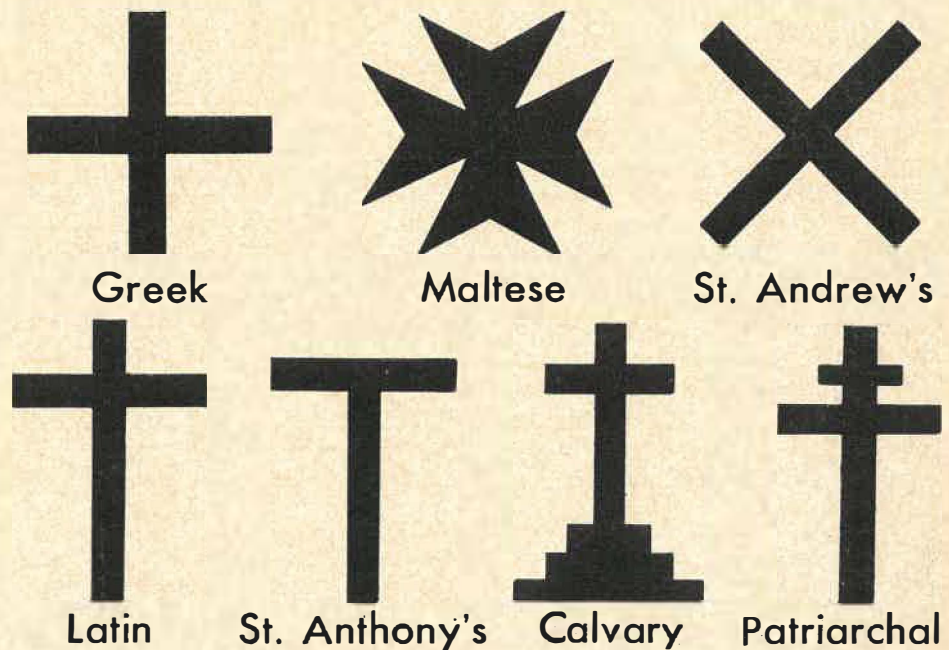
It might also be said that just as it is the nature of reality—that is, God—to force this decision upon us, so it is the nature of reality to keep this choice open for us. The Cross cuts both ways: the same instrument which forces us to use our freedom, preserves our freedom for

us. It is the expanding, limitless nature of God's love which gave us our freedom in the beginning; it is God's love which forces us to exercise our freedom in the meantime; and it is God's love which keeps us free to choose for self or for others in the end. It may be that our picture of the Final Judgment needs this corrective dimension: that even in this judgment we have a choice; even here God's love keeps the door of decision open; even here the Cross which forces us to decide keeps us free to decide. Who can say when the gates finally close? Who can say with certainty that the Cross

ever ceases entirely to mean this to man: the necessity of decision and the freedom of decision? If the Cross is the intensest revelation of God's nature and the brightest and surest exposure of his being, if the Cross discloses in time what is true of God in eternity, then it just may be that for eternity judgment is both these things: our necessity to choose and our power to do it.

This article is the third of a Lenten series by Fr. Sims, on the Cross. Those remaining will appear throughout the season.

Our JUDGMENT



Greek

Maltese

St. Andrew's

Latin

St. Anthony's

Calvary

Patriarchal

"Crosses" from The World Book Encyclopedia.

In the Litany is the familiar petition, . . . and from all the deceits of the world, the flesh, and the devil, Good Lord, deliver us.

The world, the flesh, and the devil. These are the three sources of temptation. On the First Sunday in Lent, the Gospel is a reminder that these forty days of Lent commemorate the time our Lord was fasting in the wilderness, in preparation for His active ministry. And at the end of His long period of prayer and meditation, the tempter came to Him with this three-fold temptation.

The Epistle to the Hebrews declares that our Lord was "in all points tempted like as we are, yet without sin." But the temptation of Christ appears to us to have been a peculiarly exotic and unusual sort of temptation—certainly not the kind

petites of men in order to gain a following. Our Lord did, perhaps on more than one occasion, provide food for a multitude. But He refused to make this the basis for His appeal. When they tried to make Him king, He quietly slipped away. He might have used this power, and men would have flocked to Him. Political aspirants through the ages have made bread an important part of their campaigns. "Take care of their bodies and they will support you" has been a political policy from the days of the Pharaohs to the days of social security and Medicare.

But our Lord wanted more than the kind of allegiance that comes from the full dinner pail. "It is written, Man shall not live by bread alone." To found His kingdom on supplying man's physical needs would reduce it to the animal level.

tation of the devil—spiritual temptation. "If thou be the Son of God, cast thyself down." Prove how great you are! Make others look up to you. Assert your superiority over the rest of mankind. Be a sensation! Are not we so tempted? This is the sin of the Pharisee, the sin of spiritual pride, the sin of cutting ourselves off from those of our fellows who are not worthy to associate with us. Our Lord once told a parable unto "certain which trusted in themselves that they were righteous, and despised others." Our Lord was tempted to trust in Himself and despise others, but the Son of man, who came not to be ministered unto but to minister, and to give His life a ransom for many, chose instead a life of compassion, of identification with others rather than separation.

His third temptation was the temptation of the world—a temptation to sin as modern as today. Materialism is almost a rival religion. It has its own high priests on Madison Avenue, its own doctrines, its own creed. Today, men are inclined to ignore our Lord's words, "A man's life consisteth not in the abundance of the things which he possesseth," as they strive to accumulate more and more things. A recent story from Detroit declared that the number of three-car families in this country is over two million. Color TV, solid-state stereo complex, boat and trailer complete with water-ski and scuba diving gear, backyard swimming pool—in these things do men seek for contentment and satisfaction. The greatest threat to Christianity today is not militant Buddhism or Mohammedanism, or even atheistic communism. The greatest threat to Christianity is the increase in materialism, the emphasis on things, which is the insidious temptation of the world. "All these things will I give thee, if thou wilt fall down and worship me."

Our Lord was "in all points tempted, like as we are." He met the three-fold temptation of the world, the flesh, and the devil, and overcame them. Not once and for all, of course. Temptation does not give up after a single set-back. And the loss of the skirmish in the wilderness did not keep Satan from coming back again and again to our Lord. But His victory in the wilderness paved the way for other victories, so though He was "in all points tempted like as we are," He was "yet without sin."

As we recall in these forty days the battles of our Lord against the deceits of the world, the flesh, and the devil, we may take courage in His victory, and assurance that as we engage the same enemy, the world, the flesh, and the devil, the Good Lord can and will deliver us.

The World



The Flesh a n d

The Devil

of temptation we have known. Not having the powers of the Son of God, we would not be tempted to turn pebbles into parker house rolls or to take a flying leap from the great central tower of the National Cathedral. But though the specifics of our Lord's temptation would hardly be applicable to us, the three kinds of temptation are exactly the same—for there is no other kind of temptation but those of the world, the flesh, and the devil.

They did not come to our Lord in that order. The first temptation was the temptation of the flesh. "Command that these stones be made bread." Satisfy the hunger pangs. Take care of the old body. But the temptation far more insidious than an immediate satisfaction of hunger. It was a temptation to cater to the physical ap-

At times, we are inclined to put our lives on a physical basis. We excuse shoddy work or shady practices by saying, "After all, a man has to eat." Or we excuse our laxity in matters of sex by saying, "It's bigger than both of us; why fight it?" We try to influence others by appealing to their animal appetites—witness advertising in the press or broadcast media. We condone pornography by saying that this is the way life is. Yes, like as we are, our Lord was tempted in the flesh.

His second temptation was the temp-

by the Rev. Benjamin A. Meginniss, Jr.

Rector, Church of the Nativity, Dothan, Ala.

Shortly after the Convention of 1946 at which the present marriage canon was adopted, there was a meeting of our diocesan clergy to discuss the gathering. In the question period, Bishop Sherrill, who had just been elected Presiding Bishop, was asked his opinion of this new canon. With characteristic quickness of both mind and tongue, he replied that while he had not yet had the opportunity of studying it in detail, when he recalled some of the individuals who had voted for it in the House of Bishops, he felt sure that it would prove capable of widely varying interpretations! History has once again proved him to have been a true prophet.

As far back as 1808, General Convention passed a joint resolution which read as follows: "Resolved: that it is the sense of this Church that it is inconsistent with the law of God, and the Ministers of this Church therefore shall not unite in matrimony any person who is divorced unless it be on account of the other party having been guilty of adultery." There was continuing uncertainty as to the legal force of this joint resolution. There was also increasing unhappiness with singling out this so-called Matthean exception (the innocent party in the case of adultery) as a situation, and the only situation where the Church could bless a remarriage. New Testament scholars became generally convinced that this exception (St. Matthew 5:32) was not part of the original words of Jesus, but a later gloss. Furthermore there was growing agreement that such detailed legalism is probably inconsistent with the mind of Jesus.

There were many who felt that there should be no exceptions of any kind, that the ban against remarriage should be absolute. The legal shenanigans and collusive hypocrisy behind many divorce actions could not be kept from wide public knowledge. To allow a person to receive the Church's blessing for remarriage was, in many instances, a public scandal. Equally opposed to the existing canon were those who wished the exceptions liberalized. While St. John's story (Chapter 8) of the woman taken in adultery textually stands on no firmer base than the Matthean exception, at least it does represent better the mind of Christ. The woman was guilty, of that there was no argument. She *had* committed adultery, and this *was* a sin: Jesus said to her "Go and sin no more." But He also said "neither do I condemn thee." The fact of sin did not preclude the possibility of a second chance. Pastorally considered, is adultery necessarily so much worse than drunkenness, cruelty, irresponsibility, and the like in breaking up a marriage? If it can be argued that it was not the fault of

the innocent party that the other committed adultery, is the innocent party in a case of desertion not equally blameless?

Through successive General Conventions, there were many attempts to change the canon, but all failed of adoption. All agreed that the ideal is "a lifelong union of body, mind, and spirit of one man with one woman." But what to do when this condition obviously no longer existed; when there was no longer, in any meaningful sense, any union of body, mind, or

This article on the marriage canon, to be published in three installments, was originally a paper read by Canon Monks to the Parsons Club and the Twenty Club in Boston. We welcome comment from our readers.

seas were rough and many of the wiser heads saw looming ominously the sort of situation that had thwarted the will of the majority so often before. Therefore a special committee was appointed in the House of Bishops "to report the following

The Marriage Canon



spirit? Should the marriage state be automatically and finally denied to everyone who had a previous partner still alive, regardless of the circumstances leading to the breakup? None would favor removing all bars, but was there to be at least the possibility of forgiveness and the second chance that might conceivably lead to the Church's blessing of a second marriage?

In the Convention of 1943, out of 522 members voting, 446 favored one or another change which would eliminate the Matthean exception, but they could not agree on what change to adopt. Therefore the canon favored by less than 15% continued for three more years. In 1946 the Joint Commission on Marriage and Divorce tried once again with a proposed new canon. Apparently the convention

morning, a substitute for all proposed action." The diocesan chancellor, Mr. Garfield, told us at a recent convention how this committee, amply fortified with coffee, worked virtually the night through. They interpreted, apparently correctly, their mandate as being to present a recommendation which would command the support of a substantial majority. They therefore sought the opinions of many of widely differing views. There is no better way to win support than to make a person feel that his recommendation has not simply been listened to, but been accepted. Therefore, it is understandable that the committee was in a highly receptive mood. Unfortunately, shortness of time, and fatigue, prevented the same effort being made to write a consistent canon as had been expended on seeing that many varied points of view were heard and respected. The canon they proposed was passed, but the price was high and there was foisted on the Church

Continued on page 22

by the Rev. G. Gardner Monks

Canon Bursar, St. Paul's Cathedral, Boston and
Assistant in Homiletics, Episcopal Theological School

Concelebration

We are happy to print elsewhere [page 10] some statements by the Rev. H. Barry Evans in defense of the "concelebration" of the Eucharist in his parish, the Church of St. Stephen and the Incarnation in Washington, D. C., against our editorial criticism [L.C., February 13th]. It is clear that Mr. Evans and his colleagues had conscientiously thought their way through the problems involved in their action. We think that their conclusions were wrong.

The purpose in having the Presbyterian and Baptist ministers share in the concelebration, Mr. Evans explains, was "to express the truth about the gathered Church." That truth is liturgically expressed when "God's people gather around His Altar, each in his appropriate order and function." This is precisely what troubles us about such a service, in which ministers who are not priests perform a function which in the Episcopal Church is reserved to priests. The non-priestly minister celebrating the Eucharist is hardly in his "appropriate order and function."

Mr. Evans contends that no violation of Church law took place, since there were Episcopal priests participating in the concelebration. But, as we pointed out in our editorial, in Catholic concelebration any one of the concelebrants is acting as the celebrant; nobody may lawfully concelebrate who may not lawfully celebrate.

That the concelebration may have violated the spirit of the Church's law "by implying acceptance of the orders of a Baptist and a Presbyterian minister" is con-

The Gospel for Lent III

This spirit that negates, this cacodemon,
 This Gadarene that enters me at will,
 And seeks to sweep me over the last brink,
 This dusty devil filled with seven-fold power,
 This mocking twin that taunts my better self,
 Or, worse, enters my sterile shell,
 And settles in my swept and garnished house:
 How shall I exorcise him, how expel
 Him from Thy sacred palace? Lord, I pray:
 That I may gather with thee, and not scatter;
 That I may hear the word of God, and keep it,
 And by Thy finger point the Lord of Flies
 To his own place, to prove Thy present Kingdom!

"There hath no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way of escape, that ye may be able to bear it."

"Why art thou so heavy, O my soul, and why art thou so disquieted within me? O, put thou thy trust in the Lord, for I will yet give Him thanks which is the help of my countenance and my God!"

A Priest of the Church

ceded, but defended on the principle that love ought to rule over law. This argument is a familiar one. It is raised by every dissident against Church order. And, in our view, it is fallacious. The "laws" of Church order are not intended, and do not serve, to obstruct the free flow of love within the Body of Christ, but to serve it. God is love; also, He is the God of order. Our conviction is that neither Christian reunion nor more loving fellowship within the Church is advanced by the kind of departure from order which is disorder.

A Point to Note

It is unnecessary to say that every human being is important. As a child of God every person is of infinite value, and as Christians we know this to be true. It is also true, therefore, that every death is important and worthy of the attention of the Christian community, the Church of God.

From a journalistic point of view, however, we must, because of a lack of space, draw an arbitrary limit to the obituaries which are to be carried in THE LIVING CHURCH. We are therefore re-instituting an old policy, one which we think will be best under the circumstances. Henceforth, we will carry obituaries for individuals in the following categories only:

- 1) Bishops and their immediate families (i.e. wife and children)
- 2) Clergy and their immediate families (i.e. wife and children)
- 3) Laymen who have held some office in national or diocesan Church life.

Here and There

Almost all thoughtful Christians are concerned about the growing menace of overpopulation of the planet. It seems to us that there should be an equal concern about the world's food problem, and that to date American Christians have failed to see the gravity of this problem — perhaps largely because this is about the only country with more than enough food on hand for its people. When Pope Paul addressed the General Assembly of the UN last October he said, "You must strive to multiply bread for the tables of mankind." He had in mind the UN's Food and Agriculture Organization (FAO), which has its headquarters in Rome and to whose program the Vatican gives vigorous support. The FAO has recently issued a report which troubles the mind's eye. The substance of it is that the production of food is lagging or decreasing precisely in those regions where the population growth is most rapid. So the prospect is less and less food for more and more people; and current authoritative estimates of the amount of malnutrition and actual starvation already in the world simply appal. Since the Church is the body and instrument of the Christ who comes to feed hungry bodies as well as to reclaim lost souls, this food crisis must be given immediate priority rating in Christian thinking, Christian politics, and all possible Christian doing.

Letter from London

1965 was not a good year for the ordained ministry in England in terms of statistics. That is made clear by the annual report of the Central Advisory Council for the Ministry. During 1965 ordinands were at their lowest level for some years:

1961 — 605
 1962 — 633
 1963 — 636
 1964 — 605
 1965 — 592

Alongside that comes a drop in potential candidates attending selection conferences—in 1963 there were 988, in 1964, 912, last year, 655. Of these the number of candidates recommended and conditionally recommended for ordination fell to 472 from 656 in 1964 and 737 in 1963. The report points out, however, that during the five years 1960-1964 the number of clergymen serving fulltime in the Provinces of Canterbury and York increased by 705, or about 5 percent.

The report makes it clear that there has not yet been time to analyze causes or to interpret trends. The *Church Times* comments:

"Two factors at least spring to mind which may account in part for a growing disenchantment among young men with the prospect of a priest's life in the Church of England. It is unlikely to be simply a matter of discontent with financial prospects or alleged administrative imperfections. May it not be far more the result of dismay at the manifest muddle in some quarters about what the Church holds as necessary and true belief, and at the failure of the Church's leaders to draw an effective line between such belief and heresy? And has the recent emphasis on the ministry of the laity done a good deal to spread the idea that there is no particular value in the life of the priest, and no indispensable function for him to perform?"

Whatever the causes may be, it certainly seems to one observer at least that in the UK nowadays one meets a large number of young men of the type which would surely have been ordained but now engage in lay work. Thus there seems an increasing trend for theological teachers who are not ordained while there are some striking people engaged fulltime in

service to alcoholics, etc. Perhaps the ordination figures indicate not so much a flight from Christianity as a re-interpretation of the nature of fulltime Christian work.



As Dr. Ramsey's visit to the Vatican approaches, speculation increases. Is he going to "negotiate" on any of the contemporary topics such as mixed marriages? Is he going to invite the Pope to Britain? We shall have to wait and see. There are, however, one or two interesting facts.

1. The Archbishop is expected to have two long audiences with the Pope which suggests that there is a firm agenda. He will also have working sessions with the Secretariat for Christian Unity, including its president, the German Cardinal Bea.
2. It is emphasized that Dr. Ramsey will be received in Rome not only as Primate of the Church of England but also as President of the Lambeth Conference, thus putting the meeting on the highest ecumenical level as between the heads of two worldwide Christian communities. For this reason, the presence of the Rt. Rev. Ralph Dean, Anglican Executive Officer, is important.
3. Dr. Ramsey will be a guest of the Holy See and will stay at the English College which is the successor to an English hospice regularly used by pre-Reformation Archbishops of Canterbury while staying in Rome. It is now a seminary for English ordinands.
4. Cardinal Heenan, Archbishop of Westminster, has asked his clergy to offer public prayers for Church unity during Dr. Ramsey's time in Rome.
5. After spending three days in Rome, Dr. Ramsey will visit the World Council of Churches headquarters in Geneva on his way home.

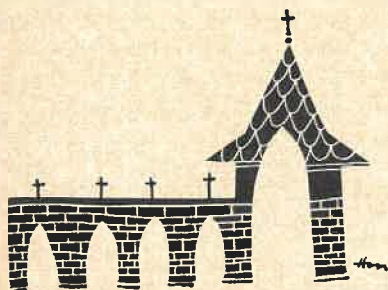
Bishop Willebrands, secretary of the Vatican Council for Christian Unity and his number two man, Msgr. Arrighi, came to Lambeth Palace for a few days in order to discuss the Vatican visit.

Vatican Radio has emphasized the importance of Dr. Ramsey's visit to the ecumenical movement as much greater than that of the symbolic courtesy call of Archbishop Fisher in 1960.

The United Protestant Council in the UK (which few would consider to be a prominent body) has said "A visit by the Pope to this country would not only present great constitutional difficulties, but would be deeply resented and resisted by many people."

It is stated that during Dr. Ramsey's visit there is to be a "unity" service attended by both Pope Paul and the Archbishop with representatives of other Christian communities. Quite possibly this service will be held at St. Paul's Within the Walls, the American Episcopal church.

DEWI MORGAN



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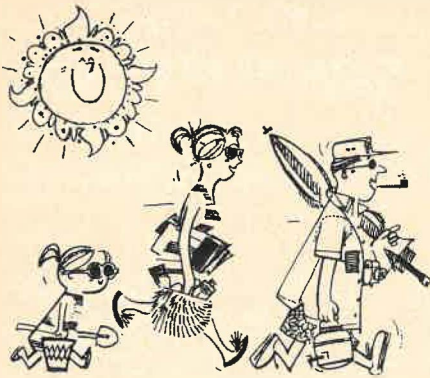
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Coming Next Week

**PARISH
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NUMBER**

with a spate of books has done much to make this important religious event of our century more understandable to us. Thoughtful men will wish to keep abreast of what is going on, and it is for this reason that if we wish to estimate the shape of the Church of tomorrow we had best pay attention to the dialectic of revolution within the Church of today. The heady wine of change, once imbibed, is countered by the drive to re-act and restore the past. Something of the crises in the Roman Church as she goes about the task of reforming herself can be seen in these two books.

The uneasiness which many Roman Catholics feel about Pope Paul VI and the Curia's attempted suppression of John XXIII's *aggiornamento* in Vatican Council II is eloquently distilled in the essays which Michael de la Bedoyere has brought together under the title *Objections to Roman Catholicism*. Now in its seventh English printing the book is the work of eight Roman Catholics writing on such subjects as "censorship," "authoritarianism," "conformity and guilt," "superstition and credulity," "contraception and war," and "the worldly Church." The contributors are well known English members of the Roman Church who have seized the opportunity afforded by the Council to speak out critically on issues not so much in anger, but in loving dissent. It is a block-buster of a book in many ways and has precipitated a storm of controversy in Britain. Evelyn Waugh turned down an invitation to the luncheon honoring the book's publication with the words: "Gladly would I attend an *auto-da-fe* at which your guests were incinerated, but I will certainly not sit down to a social meal in their company."

A companion volume in many ways to the book *Objections to Christian Belief*, written by four Anglicans, the current volume is a more valuable one in helping us understand the difference between modernization and reformation, at least. As Mr. de la Bedoyere concludes in the Introduction: "... by deepening its understanding of divine revelation and pruning the rank growths which have flourished through human credulity and sentimentality... we [Roman] Catholics... prepare for a religiously sterner and more contemporary 21st Century."

From another direction there comes another volume of importance. Whether or not the parish is fulfilling its role in the midst of rapid social change is something non-Roman Christians have studied extensively for some time now. *Priest and People* is a book which indicates that this is a troublesome question for our Roman friends as well. Joseph Fichter, S.J., currently on the faculty at Harvard is a well known priest-sociologist who has written about Church structure and or-

ganization in such books as *Southern Parish, Social Relations in the Urban Parish*, and *Religion as an occupation*. Writing from the perspective of social science within the community of American Roman parish life, Fr. Fichter is always provocative, frequently controversial, and is truly a pioneer in the field of parochial sociology. In his latest book, Fr. Fichter turns his attention to the attitudes of laity and clergy toward the programs of the American Roman Catholic hierarchy and toward each other. *Priest and People* is based on questionnaires and interviews of over 2,000 parish priests and over 2,000 laymen; the focus is on secular clergy in dioceses from coast to coast and on "adult, active, faithful" laity. The result is as valuable a study of the myths and realities of life in a Roman parish as has yet been published. Boldly and brilliantly, Fr. Fichter writes such gems as "... eight out of ten priests are spending their time on tasks which are not most satisfying to them and for which they are not best prepared. . . ." Discussing the need to better communication in the clergy-lay relationship, Fr. Fichter points out that Americans reject paternalism and do not like to be treated as children; more and more the Roman Catholic laity are expressing this sentiment while responsibility and decision making remain directly in the hands of the priest. He concludes that the new emergence of the laity will alter both the image they have of the priest and the organizational structure of the parish.

The great value these books have for us rests in the brave way in which both examine the realities of religious behavior in the Roman Catholic Church today. (The Rev. Canon) FRANK V. H. CARTHY

Flapdoodle cf. Juleps

Flapdoodle, Trust & Obey. By Virginia Cary Hudson. Edited by Charles L. Wallis. Illustrated by Richard Rosenblum. Harper & Row. Pp. 96. \$2.95.

The memorable ten-year-old of *O Ye Jigs and Juleps* has grown to be a grandmother, and *Flapdoodle, Trust & Obey* is a collection of her sagacious letters written to a married daughter. The perception of the author as a child was often remarkable, as readers of the first book will recall. Now we see the same insight coupled with experience by which "Little Mama" freely counsels roomers in her home, the judge at the courthouse, the congregation of the Goodwill Chapel, and the Right Reverend. The energetic Christianity offered by Mrs. Hudson is most genuine, and if there is also a ceremony involving a dead owl to break a conjure on an old chest, one gets the feeling that in this case it was the only thing to do.

Flapdoodle, Trust & Obey lacks the quotable quotes of *O Ye Jigs and Juleps*,

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Understanding Your Teenage Boy. By William J. George. Sheed & Ward. Pp. 159. \$3.95. "William J. George" is the pseudonym of a Roman Catholic psychologist and counselor who specializes in the problems of the teenaged. Interesting reading and sound counsel.

The Power of Perception. By Marcus Bach. Doubleday. Pp. 156. \$4.50. Actually this is something of a how-to essay on discerning the inner meaning of the events of life—how to look for the unseen and listen for the unheard. Many people find this writer a very helpful spiritual guide.

God in Creation and Evolution. By A. Hulsbosch, O.S.A., translated from the Dutch. Sheed & Ward. Pp. 240. \$4.95. This book is characterized by the new boldness and freedom of Roman Catholic scholars in interpreting the great themes of biblical theology in terms of modern scientific thought. Unlike so many English translations from Dutch or German it is easy sailing for the English (or American) reader.

Presidential Government. By James MacGregor Burns. Houghton Mifflin. Pp. 366. \$5.95. An authoritative study of presidential power and authority in American government.

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THE LIVING CHURCH

MARRIAGE

Continued from page 17

what Mr. Garfield has aptly termed a "lawyer's nightmare." It is not so much that this canon is obscure or difficult of interpretation as that it reflects its origin in being utterly inconsistent with itself. People often speak of strict or liberal interpretations. But in this case, it is not as simple as the literalists lining up on one side, and the liberals on the other. Rather everyone, regardless of his point of view, has no choice but to ignore certain portions of the canon while emphasizing others; a literalist with one portion of the canon is inevitably to be a liberal with some other.

The Convention of 1948 made only very minor changes. A special committee of the House of Bishops, reporting on procedure under the marriage legislation stated that "under our present canon no Bishop who holds that only nullity justifies a second marriage need do violence to his conscience; and, on the other hand, a Bishop who holds that causes arising after marriage can dissolve the bond, is permitted to give judgment accordingly within the limits of the general causes listed in the previous canon as impediments." This report had already noted the alleged ambiguity in the words "To exist, or to have existed" (causes existing before or after marriage), and continued "there is, as a matter of fact, no ambiguity here. The canon recognizes two points of view as legitimate; one, that if one or more impediments existed before the marriage, no marital bond was created; the other, that if one of the impediments arises after marriage, the marital bond is broken." White and Dykman, who could hardly be suspected of undue sympathy for a liberal point of view, conclude in their *Annotated Constitution and Canons* that while the above report of the House of Bishops' Committee relative to two allowable constructions is neither a legislative nor a judicial determination, it does represent "the highest authority yet to speak and may be said to represent the judgment of a majority of the House." Since then, no changes or clarifications have been attempted.

After 18 years of experience, there was fairly widespread opinion that it was time to look for a clearer canonical directive. The Massachusetts diocesan convention of 1963 memorialized General Convention on this matter. But no action was taken by that body, as there seemed to be a disposition to let sleeping dogs lie, and to continue to allow the canon to be interpreted very differently from diocese to diocese. In some jurisdictions, permission for remarriage is in practice so rare as to be virtually unattainable. In others, where nice decent people are involved, granting permission is almost a matter of routine. It seems the present mind of the Church that this situation, unsatisfac-

tory though it is, is probably preferable to stirring up a hornets' nest which, before the insects finally settle down, would result in some having been severely hurt. Therefore, for better or worse, we seem committed, at least for the near future, to living with the existing marriage canon.

This paper is directed to what this involves. The canon provides that the diocesan shall be the final judge. He may, if he wishes, refer an application to what is termed his "Council of Advisors." In Massachusetts the implementation of this canon is the assigned responsibility of Bishop Lawrence, and several years ago he asked me, along with others, to serve as his Council of Advisors. In every case his is the decision whether or not to submit an application to his Advisors, and whether or not to follow their advice when it is given. It must be clearly recognized that nothing which I may say in this paper is to be taken as necessarily a reflection of Bishop Lawrence's point of view on the matter. Neither am I speaking in any official capacity, but merely voicing some of the feelings and perplexities of an individual who has had occasion to wrestle with a goodly number of actual applications.

It would certainly make for ease in administration if this diocese adopted either of the extreme attitudes above mentioned. If the policy were one of virtually automatic rejection, the grapevine would carry the message to the grassroots; persons would not bother to apply, knowing that it would be a waste of time. They might try another diocese, be married in some other Church, or settle for a civil ceremony. From his experience, this bishop might perhaps conclude that there really was no problem at all because the issue so seldom arose. The polar alternative is likewise straight-forward. Dykman comments on the "assumption by several bishops of ecclesiastical power to permit remarriage, if in equity and good conscience, he shall choose to do so. This had led to a condition in some jurisdictions where the sole test is what the diocesan chooses to do according to his conception of equity, and the state of his conscience." In such dioceses, it is the assumption that permission will presumably be granted unless there are serious doubts involved. In this diocese, the attempt is made to hold a middle position. The canon is held up as the norm and standard, and decisions are based on whether or not the given application seems to fall within its intention. As Bishop Lawrence has stated, "Regardless of the bishop's personal desires or inclinations, his judgments must be based on the canons of the Church." This is a harder path than either of the others to search out and to follow, but is a path in conformity with the long held traditions of this diocese. Next, we shall look into some of the issues.

(to be continued)

PEOPLE and places

Appointments Accepted

The Rev. Herbert Arrunategui, former assistant at St. Christopher's, Parque Lefevre, Panama, is priest in charge of St. Stephen's, Puerto Armuelles, and the missions at David and Boquete. Address: Apartado 457, David, Chiriqui, R.P.

The Rev. J. Daryl Canfill, former curate at St. James', Baton Rouge, La., is priest in charge of St. Peter's, Port Allen, and St. Michael's, Baton Rouge. Address: c/o the church, Port Allen, La.

The Rev. Terrence Clarke, former curate at St. Stephen's, Niagara Falls, N. Y., is vicar of St. Barnabas', Akron, and priest in charge of St. Aidan's, Alden, N. Y. Address: c/o the church, Crittenden Rd., Akron, N. Y. 14001.

The Rev. Norman B. Godfrey, former curate at Ascension, Lafayette, La., and chaplain at the University of Southwest Louisiana, is rector of Epiphany, Opelousas, La. Address: c/o the church.

The Rev. Staley P. Hackley, former vicar of the metropolitan team ministry, Kansas City, Mo., is vicar of St. Thomas', Hereford, Texas. Address: Box 748 (79045).

The Rev. Thomas L. Hayes, former rector of St. Thomas-in-the-Fields, and chaplain to St. Barnabas' Brotherhood, Gibsonia, Pa., is executive director of the Episcopal Pacifist Fellowship, 9 East 94th St., New York, N. Y. 10028.

The Rev. R. Bruce Kirkwood, former curate at St. James' Cathedral, Fresno, Calif., is rector of St. Peter's, Westfield, N. Y. Address: 22 First St. (14787).

The Rev. Thomas H. Carson, former archdeacon and administrative assistant to the Bishop of Dallas, is executive director of the Senior Citizens Foundation of Dallas, non-profit corporation of the state of Texas.

The Rev. Robert J. Miner, curate at Christ Church, Lincoln, R. I., will be rector of St. James', Derby, Conn., March 18th.

The Rev. Robert W. Orvis, former rector of Christ Church, Lockport, N. Y., is vicar of the Church of the Redeemer, Niagara Falls, N. Y. Address: 820 Hyde Park Blvd. (14301).

The Rev. Nelson Rightmyer, rector of St. John's, Glyndon, Md., is historiographer for the Diocese of Maryland.

The Rev. Roger P. Rishel, former rector of St. Paul's, Orange, Texas, is rector of Trinity Church, Marshall, Texas. Address: 106 N. Grove St. (75670).

The Rev. S. H. Lewin Shaw is interim rector of St. John the Evangelist, Essington, Pa., through May. Address: 16 W. Third St.

The Rev. Herbert Ward, former priest in charge of St. Mark's, Mississippi City, Miss., is curate at St. George's, New Orleans, La. Address: 4600 N. St. Charles Ave.

Ordinations

Priests

Montana—The Rev. Donald Mackay III, vicar of St. Matthew's, Columbia Falls, address, Box 548; the Rev. Ernest Neckerman, vicar of Christ Church, Sheridan, Trinity Church, Jeffers, and St. Paul's, Virginia City, all in Montana, address, c/o Christ Church, Sheridan, Mont.

Rhode Island—The Rev. Messrs. Robert Williams Anthony, curate at St. Barnabas', Warwick, address, 127 Groveland Ave.; Lawrence Hitchcock Bradner, parish assistant at Trinity Church, Thomaston, address, 29 Broadview Heights, Thomaston, Conn.; William Gerald Johnson, curate at St. Paul's, North Kingstown, address, 5300 Post Rd., East Greenwich, R. I.; Donald Alphonse LaVallee, curate at Transfiguration, Cranston, address, 156 Armington St.; James William Leech, assistant to the archdeacon at All Saints', Warwick, address, 111 Greenwich Ave.; Peter LeValley Spencer, curate at St. Paul's, Pawtucket, address, 74 Clyde St.; Thomas Wellworth Twyman, curate at St. John's, Barrington, address, 13 Rosedale Ave.; Stephen Girard Williamson III, curate at St. Michael's, Bristol, address, 399 Hope St.

Vermont—The Rev. Jack Hemenway, St. Paul's, Burlington; the Rev. John Mitman, curate at St. Thomas', Hanover, N. H., address, 21 Shaw St., Lebanon, N. H. (for the Bishop of New Hampshire); the Rev. Peter Floyd, associate at St. Paul's, Concord, N. H. (for the Bishop of New Hampshire).

West Texas—The Rev. James Edmund Folts, priest in charge of St. James', Hebronville, and Grace Church, Falfurrias, Texas. Address: Box 432, Hebronville (78361).

Deacons

Eau Claire—Arthur John Hildebrandt, Nashotah House, Nashotah, Wis.

Correction for 1966 Annual

Barnes, C. Rankin, D.D. [C.D.S.], S.T.D. [G.T.S.], (L.A.), 2745 Barnson Place, San Diego, Calif. 92103.

DEATHS

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

The Rev. Frank Bloxham, priest in charge of the Church of Our Saviour, Lincolnton, N. C., died February 16th, at the age of 66.

He was born and educated in England and was graduated from the Theological Seminary in Virginia. He was ordained to the priesthood in 1932, and served churches in North Carolina, New York, and Massachusetts.

He is survived by his wife, Pansy Wood Bloxham, two daughters, a sister and two brothers.

Irene M. Scudds, communicant of All Saints, Worcester, Mass., died February 13th, at the age of 59.

She was a former senior high editor for curriculum publications of the Executive Council. She was also a former D.C.E., at All Saints', where the Burial Office was read. She is survived by a sister, Mrs. Marian Stanick, and a brother, George, and others.

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ST. JAMES-BY-THE-SEA 743 Prospect St.
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SAN FRANCISCO, CALIF.

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

NORWALK, CONN.

ST. PAUL'S ON THE GREEN

The Rev. F. L. Drake, r; the Rev. A. E. Moorehouse, c; the Rev. R. I. Walkden, d
Sun 8 H Eu, 9:15 Sol Eu; 11 MP (ex 1S H Eu); C Sat 12:15

WASHINGTON, D. C.

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

WASHINGTON, D. C. (Con't)

ST. PAUL'S 2430 K St., N.W.
Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass daily 7; also Tues & Sat 9:30; Thurs 12 noon; HD 6 & 12; MP 6:45, EP 6; C Sat 4-7

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Sun HC 6:30, 7:30, 9, 11; Daily 7:15, 5:30; also Tues, Thurs, HD 6; Fri & HD 10; HD 6; C Fri 4:30-5:30, Sat 4:30-5:30, 6:30-7:30

Continued on next page

Key—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.



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(Continued from previous page)

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FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30, Thurs & HD 9; C Fri & Sat 5-5:25

ST. MARK'S 1750 E. Oakland Park Blvd.
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HOLLY HILL (DAYTONA BEACH), FLA.

HOLY CHILD 1445 Flomich Ave.
The Rev. Frederick R. Trumbore, v
Sun 7:30, 9 HC; Tues 7:30 EP; Wed 9:30 HC

MIAMI, FLA.

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The Rev. R. B. Hall, r; the Rev. J. Valdes, asst
Sun 8, 10, 12; LOH Wed 10:30; Thurs 9

HOLY CROSS 123 N.E. 36 St.
The Rev. James M. Gilmore, Jr., r;
the Rev. John A. Swinson
Sun 7:30, 9, 11, 7; Tues, Thurs, HD 7; Wed, Fri, HD 10 (Wed LOH); Wed 7:30; Daily 5:30; C Sat 5:45

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jefferson
The Very Rev. Francis Campbell Gray, dean
Sun 6:30, 7:30, 9, 11; Daily 7:10, 5:45; Thurs, Fri & HD 10; C Sat 5

ST. PETERSBURG BEACH, FLA.

ST. ALBAN'S 85th Ave. & Blind Pass Road
Rev. John F. Hamblin, Jr.; Rev. Geo. P. Huntington
Sun 7, 8, 9, 11; Daily 6:30; C Sat 4

ATLANTA, GA.

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

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash
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EVANSTON, ILL.

SEABURY-WESTERN THEOLOGICAL SEMINARY
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BALTIMORE, MD.

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BOSTON, MASS.

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35 Bowdoin St., Beacon Hill
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DETROIT, MICH.

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Sun 8 HC, 11 MP; 1st Sun HC; Wed 12:15 HC

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The Rev. W. W. S. Hohenschild, S.T.D., r-em
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Sun 8:30, 10:30; Tues, Thurs 7; Wed, Fri 7:30

LAS VEGAS, NEV.

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Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP, H Eu, & EP

The Living Church

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Sun 7:30, 9, 11; Eu Tues 6, 7:15, Wed 12:05,
Thurs 10:30, Ser 12:05; Fri 12:05; C 7, Eu & Ser 8;
EP Mon-Fri 5:30; Organ Recital Tues 12:05

BROOKLYN, N. Y.

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Wkdys MP & HC 7:15 (& HC 10 Wed); EP 3:00

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Thurs HC & LOH 12; HD HC 12

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Sun Mass 8:30, 10:45 MP & Sol Mass; C Sat 4

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218 W. 11th St.
Rev. Chas. H. Graf, D.D., r.
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ex Sat; Sat 10; Thurs & HD 7:30 & 10

ST. MARY THE VIRGIN

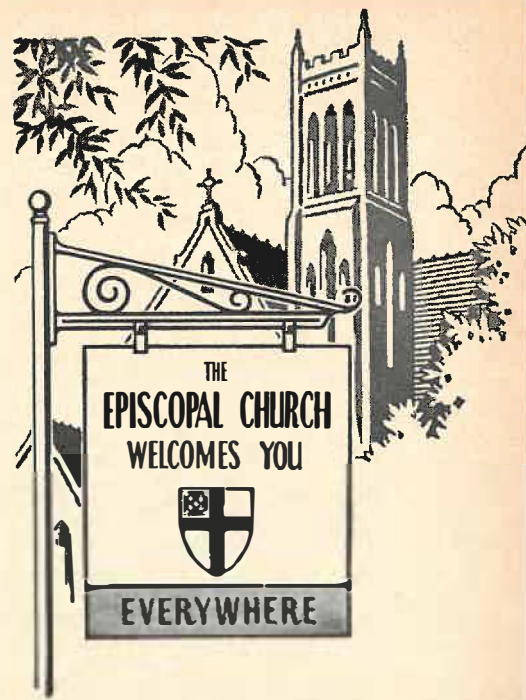
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. L. G. Wappler
Sisters of the Holy Nativity
Daily Mass 7:30, Wed & HD 9:30, Mon-Fri 12:10;
EP 6

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Wed & Sat 10; C Sat 5-6



ST. PAUL'S CHURCH
K ST., N.W.
WASHINGTON, D. C.



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

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Sat HC 8:15, Wed 5:30; Thurs 11; Noondays ex
Mon 12:10. Church open daily 6 to midnight

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MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed & Thurs,
EP 5:15 ex Sat; HC 8; C Fri 4:30 by appt

ST. PAUL'S CHAPEL

Broadway & Fulton St.
The Rev. Robert C. Hunsicker, v
Sun HC 8, MP HC Ser 10; Weekdays HC (with
MP) 8, 12:05; Int 1:05; C Fri 4:30-5:30 & by appt.
Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION

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

ST. LUKE'S CHAPEL

487 Hudson St.
The Rev. Paul C. Weed, v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
& by appt

ST. AUGUSTINE'S CHAPEL

292 Henry St.
Rev. Wm. W. Reed, v; Rev. Jeffrey T. Cuffee, p-in-c
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Solemn
High Mass; Weekdays: Mon, Tues, Thurs, Fri & Sat
9:15 MP, 9:30 Low Mass; Wed 7:15 MP, 7:30 Low
Mass

ST. CHRISTOPHER'S CHAPEL

48 Henry Street
Rev. Wm. W. Reed, v; Rev. James L. Miller, p-in-c
Sun MP 7:15 Masses 7:30, 9, 11 (Spanish), EP
5:30; Daily; 7:45 Matins, 8 Mass, 5 EP

PHILADELPHIA, PA.

ST. LUKE & THE EPIPHANY

330 So. 13th St.
The Rev. Frederick R. Isacksen, r
Sun HC 9, 11 (1S & 3S); Tues 12 Healing Service

ST. MARK'S Locust St. between 16th and 17th Sts.

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

ROSEMONT, PA.

GOOD SHEPHERD

Lancaster & Montrose Ave.
The Rev. James H. Cupit, Jr., r; the Rev. Wm. E.
Stott, Assoc
Sun 7:30, 9:30, 11:15 HC; Daily 7:30 HC; Thurs &
HD 10 HC; C Sat 12:15-12:45, 4:30-5

RICHMOND, VA.

ST. LUKE'S

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