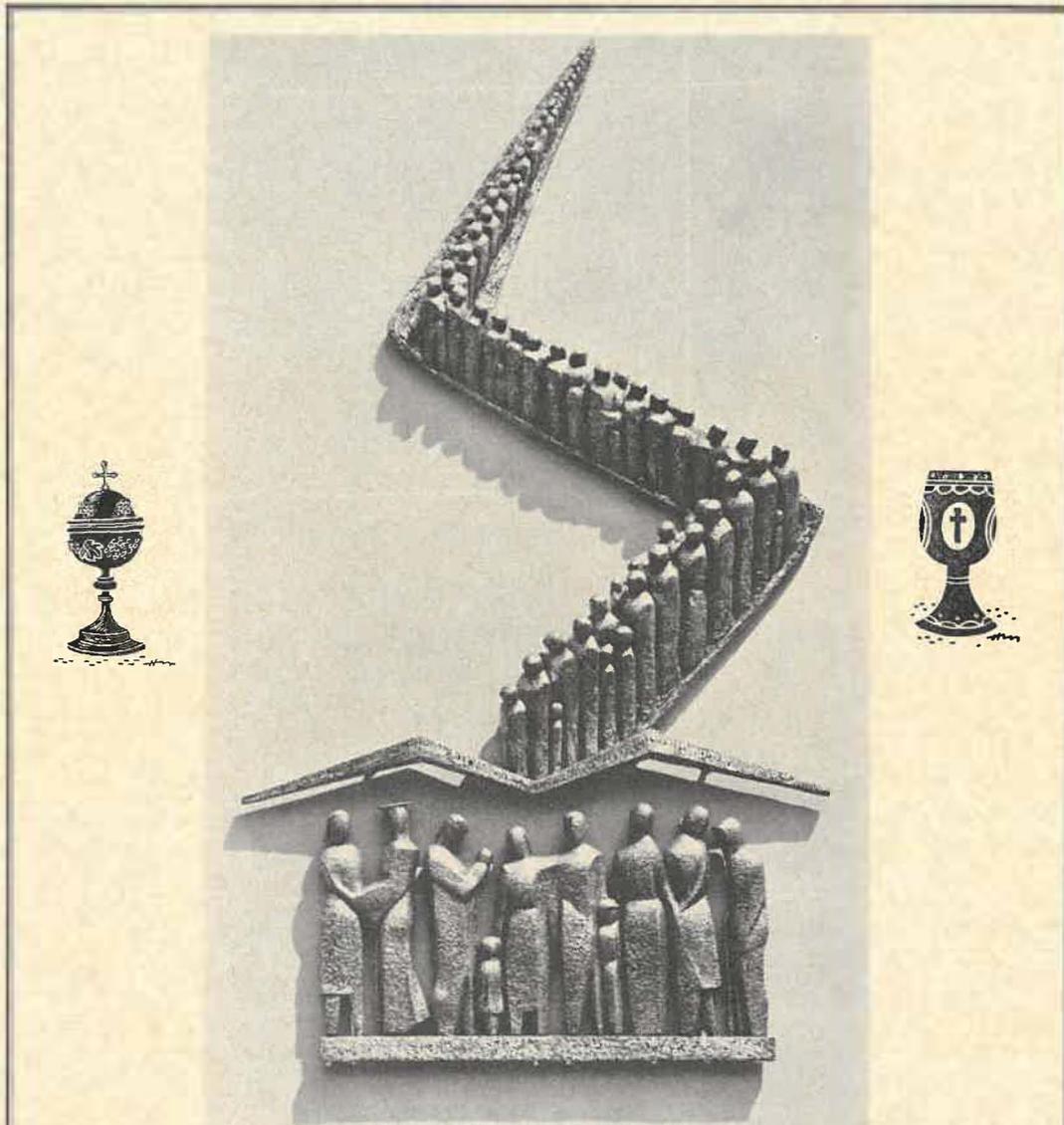


The Living Church

May 1, 1966

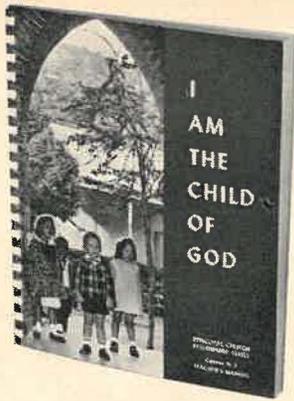
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"The Long Road:" sculpture by William M. McVey
Photo: National Sculpture Society

O ALMIGHTY God, whom truly to know is everlasting life;
Grant us perfectly to know thy Son Jesus Christ to be the
way, the truth, and the life; that, following the steps of
thy holy Apostles, Saint Philip and Saint James, we may
stedfastly walk in the way that leadeth to eternal life;
through the same thy Son Jesus Christ our Lord. *Amen.*

The Collect for the
Feast of St. Philip and St. James



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The Living Church

Volume 152 Established 1878 Number 18

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

May

1. SS. Philip and James, Aps. Third Sunday after Easter
2. Athanasius, B.
4. Monnica
8. Fourth Sunday after Easter
9. Gregory of Nazianzus, B.
11. Cyril and Methodius, BB.
15. Rogation 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.

Unseemly Tactics

The Presiding Bishop's letter of February 11th, to the Editor of *Look* magazine [L.C., March 6th] correcting the inaccuracies in its article on Bishop Pike's search for a space-age God is of course quite in order.

Efforts to remove false impressions and to set the record straight can be expected, however, to accomplish but little. Care to avoid being misunderstood in the first instance is far more productive, and the bishops of the Church have done little to this end. Indeed, they appear unnecessarily to have created confusion in the minds of the general public. A case in point is the report of the Special Committee on Theology at the meeting last September of the House of Bishops and the bishops' favorable action upon the report. It is of course true, as the report declared, that Bishop Pike was not on trial, for, as the Presiding Bishop states, a bishop may be brought to trial only in the manner established by the canons. Having taken this position (and legally it could take no other) the Committee and the House were required to go no further. Indeed, having held that it had no jurisdiction to entertain the charges against Bishop Pike, the House could have (and as a matter of proper procedure should have) stopped there—but it didn't.

Upon their own initiative the bishops on the Committee and the majority of the bishops in the House expressed the belief that many allegations of heterodoxy "against any of us is in fact a covert attack on legitimate social concern and action," thereby questioning the sincerity of (if not by implication imputing bad faith to) the priests and laymen who brought the charge. Such tactics are commonly employed before a jury by the advocate for the accused but they are unseemly to say the least when invoked by a judicial body—especially after it has found itself without jurisdiction in the premises.

These observations are not offered as an apology for any inaccuracies in the *Look* article but they are submitted as an explanation of why so many receive the impression that our Right Reverend Fathers in God either share the doctrines held by Bishop Pike or are recreant to their duties as defenders of the Faith. And a widely held impression, however false, can do incalculable damage to the Church.

QUINTARD JOYNER

Camden, S. C.

The Church's Center

Re: Mr. Edwin D. Johnson's letter to the editor [L.C., March 6th] concerning the architecture and appointments of St. Dunstan's Church, Madison, Wis.

Mr. Johnson should be made aware that the Diocese of Milwaukee is still building, and will continue to build, God-centered, not "people-centered," churches. Since God is the intended center of our life and worship there can be no better visual reminder of

His sacrifice for us than a forceful representation of Christ reigning in agony from His cross. It might remind a few of us of the reason Christ made this sacrifice and inspire a more committed resolve to live up to what we profess.

Since this building is not of the Gothic Revival period there is little need to go into the matter of rood screens, lofts, riddle posts and other such Britannic antiquities. What is the possible good in exchanging established "Western Usage" for one of the many local English systems, other than to incur the expense of providing a change of color, equipment, and further confusion of ceremonial?

As to "wafer-worship," it would seem advisable that Mr. Johnson do more reading of books on sacramental theology and less of those by the Nineteenth-Century English-Gothic-Revival liturgists.

Fr. Childs and the people of St. Dunstan's Church would be most happy to obtain a "set" of full frontals for their altar if Mr. Johnson were willing to cover the cost of their manufacture. Mission churches often find it quite beyond their ability to finance all of the equipment they would like in the furnishing of their churches—St. Dunstan's is no exception.

(The Very Rev.) ARTHUR K. D. KEPHART, Chairman of The Commission On Architecture and the Allied Arts, Diocese of Milw. Baraboo, Wisconsin

Batman Syndrome

At last the strange malady which has been affecting the Episcopal Church lately has been named. It is the "Batman Syndrome." (Thanks to Dale Francis of the *Sunday Visitor* for the diagnosis.)

The Batman Syndrome is a combination of symptoms which have affected at least one bishop, not a few young priests, some seminarians, and a layman here and there. Those suffering this illness see everything within and without the Church as new and good, or old and irrelevant. *Batmanitis* blinds its victims, making them unable to separate the wheat from the chaff. Besides it takes too long. Everything must go, go, go. . . .

Batmen know that the authorities are unable to deal with the problems so to the rescue in all directions, "Batman," "Batman," "Batman." (The Rev.) JAMES BRICE CLARK Rector, St. Barnabas Church Omaha, Neb.

Clergy Tenure

I have read the Letters to the Editor concerning Bishop Higgins' article on clergy tenure with much interest, and I must confess to being somewhat disappointed that no one has brought up the matter that concerned me most deeply. Bishop Higgins writes: "Clergy feel strongly and rightly that ordination offers a right to work at their calling and this right to work is of special importance to them because they cannot readily change to other ways of earning a living." I can't express my horror at having

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.

read such a sentence from the pen of a bishop. Certainly, I hope we can feel that our clergy want to work at their calling because it is their calling and not because they can't earn a very good living in some other fashion.

(The Rt. Rev.) WILLIAM H. BRADY
The Bishop of Fond du Lac
Fond du Lac, Wis.

Rights for Women

The Negro asks for equal rights and the Church fights for it. Where is the militancy for equal rights for women? Yes, we have had some "break throughs." But the real shame of the Church is the subtle, oblique charity they dole out as an excuse for equal rights.

After working long and hard in several parishes I have left the struggles. I am no less

Christian, no less an Episcopalian, but I cannot be part of a hypocritical organization that draws lines as to who shall serve God and in what capacity. OLGA C. WALKER
Rochester, N. Y.

"Impersonal" Evangelism

The March 13th issue carried on page 8 a photograph of the model of the Christian Pavilion to be built for the Montreal World's Fair. It is interesting to note that the caption informs us that the most personal of our personal Saviour will be carried to those viewing the exhibit by our most *impersonal* media—that of films and photographs. Perhaps the caption wisely states "It will seek to convey a Christian message to visitors through films and photographs."

MARGARET C. WHEATLEY
Monroe, La.



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by H. J. Carpenter

This essay portrays the tension which existed in the early church between the popular understanding and practice of Christianity and theology as a scientific method of interpreting the faith. The tension was rooted in a class between the popular Christianity of rank and file believers who were concerned primarily with questions of morals, institutional life, and were content with the affirmations of creedal statements, and the intellectual problems posed by cultivated converts and foes, gnostic speculation and the New Testament cannon. 75¢

WERE ANCIENT HERESIES DISGUISED SOCIAL MOVEMENTS?

by A. H. M. Jones

Many modern historians have come to regard heretical and schismatic movements as essentially national or social movements clothed in religious-theological garb. A. H. M. Jones argues that such an interpretation is a reading into the past of present attitudes and outlooks. To do this is to misread history. To establish his case Jones examines six such movements in the light of three clear and basic questions. His persuasive conclusion is that there is no factual, historical justification for interpreting these movements as vehicles of political or social protest. 75¢

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edited by Gervase E. Duffield

The first Archbishop of Canterbury is better remembered for having sanctioned the divorce of Henry VIII than as a martyr who died for his faith during the reign of "Bloody Mary." This new edition of Cranmer's works—the first in over one hundred and twenty years—sheds new and kinder light upon a much maligned and widely misunderstood man. These collected works of Cranmer portray not an original, prolific, or argumentative theologian, but one who had a genius for crystallizing tested material into confessional definitions, forms for worship, and plain and practical expositions of the Scripture. *This book is part of a series known as the Courtenay Library of Reformation Classics.* \$6.25

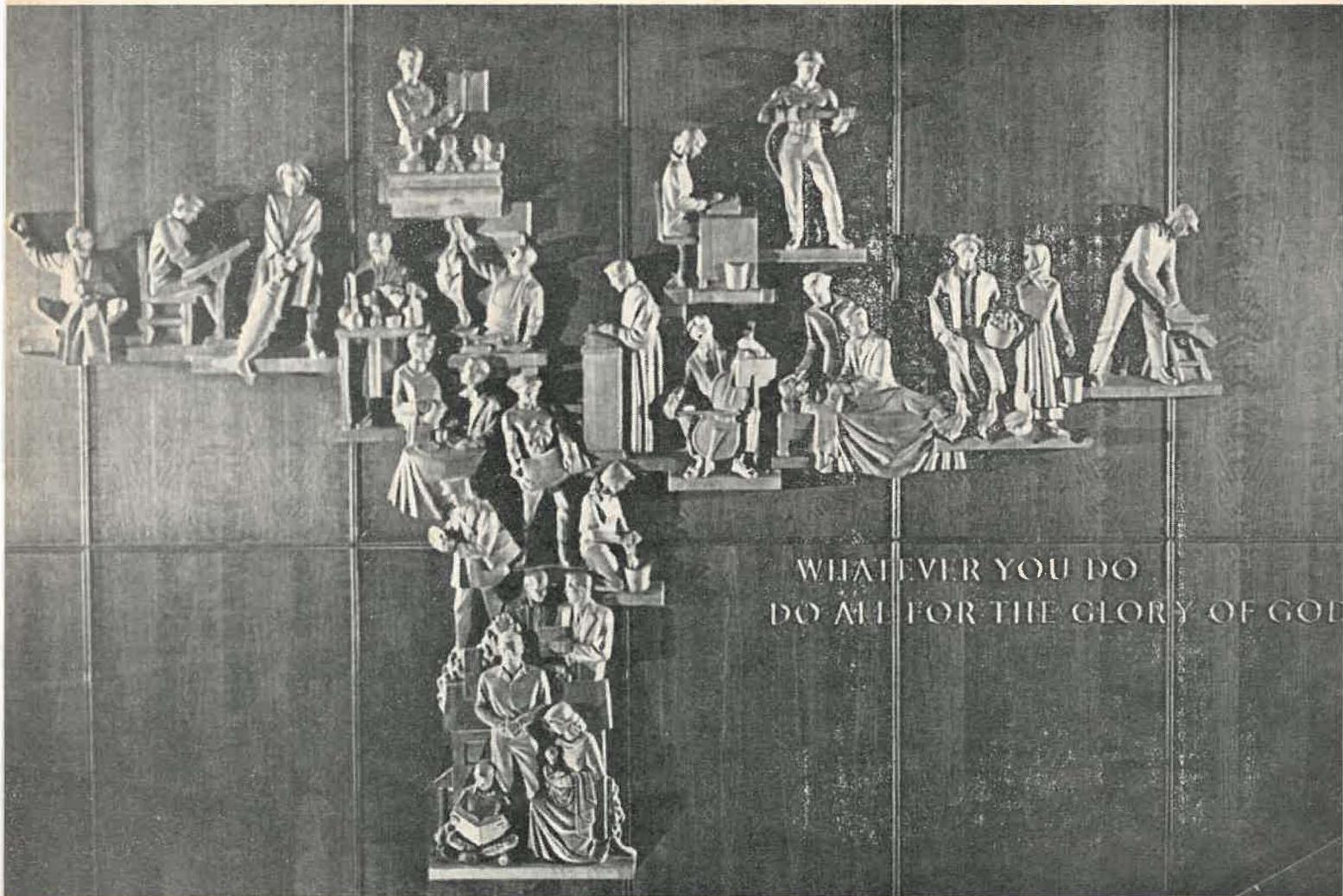
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O ye Children of Men, bless ye the Lord:^{*}
praise him, and magnify him for ever.



Sculpture by Adlai S. Hardin; photo by RNS

For Every Man in His Work.

ALMIGHTY God, our heavenly Father, who declarest thy glory and showest forth thy handiwork in the heavens and in the earth; Deliver us, we beseech thee, in our several callings, from the service of mammon, that we may do the work which thou givest us to do, in truth, in beauty, and in righteousness, with singleness of heart as thy servants, and to the benefit of our fellow men; for the sake of him who came among us as one that serveth, thy Son Jesus Christ our Lord. *Amen.*

From the Prayer Book

The Living Church

May 1, 1966
SS. Philip and James,
Third Sunday after Easter

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

TENNESSEE

Impasse in Episcopal Election

The Diocese of Tennessee met in session at St. George's, Nashville, to elect a suffragan bishop. In the diocese, no nominating committee is appointed, nor are there any nominating or seconding speeches. After a celebration of the Eucharist, balloting began. Thirty ballots and



nearly 11 hours later, at 10:45 P.M., the convention recessed without having chosen the suffragan bishop to whose election the same delegates had given all but unanimous consent in January [L.C., Feb. 13th] The tally of the first ballot contained 52 names.

The Rev. Charles L. Winters, associate professor of dogmatic theology at the School of Theology, Sewanee, approached the two-thirds concurrent majority, when he withdrew, saying, "I do not believe I could conscientiously accept any call that would take me out of seminary teaching."

The Rev. W. Fred Gates, Jr., rector of St. Peter's, Columbia, Tenn., was the one man who received the required majority in either order during the entire day. The Rev. Eric S. Greenwood, rector of the Church of the Holy Communion, Memphis, stood consistently high. After the 28th ballot, a move to adjourn was soundly defeated. Two more fruitless ballots brought recess.

The Rt. Rev. John Vander Horst, Diocesan, gave no indication of when he would recall the convention. He said in closing: "I felt in January that this convention understood our need and expressed an overwhelming sentiment to elect further episcopal assistance. Now I am totally baffled. It is difficult to stand by and see my fellow clergy hurt, for heaven knows what reason. I don't believe anybody in this church tonight can take those thirty ballots and get on his knees and say that the Lord God the Holy Ghost has guided this convention."

During ballot counting time, the convention approved the renaming of the publicity and program department to the

stewardship department, as its work is to educate the diocese to respond to the voluntary giving plan adopted in January; and approved the stipends for the diocesan, the coadjutor, and the to-be-elected suffragan.

SOUTH FLORIDA

Privileged Communications

The chancellor of the Diocese of South Florida, the Hon. Robert W. Fisher, has sent a letter to the clergy of the diocese, in which he states: "A priest of the Church cannot be required or allowed to testify concerning privileged communications unless the privilege is waived by the person affected. As is the case where privilege is granted to other types of witness, the privilege is for the protection of the individual imparting the information, not for the protection of the clergy. If the communicating party waives the privilege, the priest who is a witness must testify when a *subpoena ad testificandem* has been served upon him."

This decision by the chancellor is supported by and is in line with the statute of the state of Florida on the subject. The statute specifically names clergy of "the Episcopal and Roman Catholic Churches, rabbis, ministers of the Gospel, Christian Science practitioners, and regular ministers of religion of any religious organization or denomination usually referred to as a church, over the age of 21 years."

SEMINARIES

Landmark Designation Discussed

Legal representatives for the General Theological Seminary expect to have a second meeting within several weeks with the city's Landmark Preservation Commission to spell out the reasons why the seminary is opposed to being included in the designation of Manhattan's Chelsea district as an historic area.

At a public hearing in the New York City Hall on April 12th, Robert H. Funk of the Brooklyn law firm of Cullen & Dyckman, representing the seminary, charged that the designation would violate freedom of religion and place "unwarranted encroachments and restrictions on private property." Mr. Funk contended that the Landmarks Commission had broad powers which in effect would "control the conduct of religious

activities." He maintained that the city's landmarks preservation law violated the federal and state constitutions.

The law would put the seminary in a straitjacket in these ways: The buildings' exteriors could not be altered if the Commission believed the changes would harm their architectural value. If the seminary wanted to sell or demolish any of its 23 buildings, the Commission could issue a stay to halt the proceedings temporarily. Under such a stay, for a period of less than a year, the Commission would seek a buyer that would preserve the landmark buildings. Only if the Commission failed, could the owner dispose of the building as he wished.

A Seminary spokesman said that some of the institution's buildings date from 1824. If the school wished to put up new dormitories, he said, it would be severely restricted by the Commission.

MASSACHUSETTS

Community Information Center

A Community Information Center was opened at St. John's Church, Roxbury, Mass., on April 16th, which will make available help and information to all residents of the area. The parish has hired



Mr. Byron Rushing to direct the center which will be completely staffed by community workers, all of whom are residents of Roxbury.

A three-point program was set up and explained by Mr. Rushing: First, because the great majority of social, health, and educational services are unknown to the average resident, the center will make these services known through door-to-door contacts and printed newsletters; second, with institutions initiating programs in low income areas, the center will see that the people who live there will have a say in the "programs that outsiders" want to run; and third, the center

will be able to organize area residents to take action to strengthen their community.

Mr. Rushing said, "Ours is the only program of this sort that I know of that is staffed and run only by residents of the community it serves." He further added, "It will go where the people want it to go."

CANADA

Birth Control Brief

The birth control section of the criminal code in Canada states that "Everyone commits an offense who knowingly, without lawful justification or excuse, offers to sell, advertise, publishes an advertisement of, or has for sale or disposal any means, instructions, medicine, drug, or article intended or represented as a method of preventing conception or causing abortion or miscarriage. . . ." The United Church of Canada and the Anglican Church are now favoring revision of this "birth control" section and have sent delegations to the House of Commons' Committee on health and welfare who are now considering briefs on the subject. The United Church recommended, in its brief, that the words "preventing conception or" be deleted, and also urged physicians be encouraged to provide instruction and assistance in family planning, in accordance with the wishes and religious beliefs of husbands and wives. The brief went on to say that the criminal code as it now stands "offends the moral and religious beliefs of the majority of Canadians" and that "they make a criminal offense of something we believe to be a moral necessity."

While the Anglicans favor amending the law, "we do not want to open the field to promiscuity," said the Rt. Rev. Henry R. Hunt, Suffragan Bishop of Toronto, who appeared with a delegation headed by the Rt. Rev. Ernest Reed, Bishop of Ottawa. Bishop Reed stated the Anglican position that "sexual union is of such a nature that it should only be in the context of marriage." The Anglicans want birth control legalized under competent medical or professional guidance, and Bishop Reed thinks that some changes in the law would not lead to a "moral breakdown in society." [RNS]

RELIGIOUS ORDERS

A Teaching Order

The purpose of the Congregation of St. Augustine is the purpose of all religious orders—the sanctification of its members as they seek to know God better, and to follow his will for them, through the life of prayer.

This religious community for men, both clerical and lay, was founded last year by the Rev. William King Hart, former rector of St. John's, Chula Vista, Calif., and the Rev. Michael W. Adams, former headmaster of St. John's School,

Chula Vista. The corporate work of the congregation will be the providing of male teachers and administrators for Episcopal schools of all levels. In September, the congregation will join the faculty of All Saints' School, San Diego, Calif. [L.C., April 17th].

The rule of St. Augustine of Hippo serves as the rule of the congregation and its constitutions reflect the need for adopting this way of life to the present day.

The temporary monastery is near All Saints' Church, San Diego, and it will serve until such time as a monastery can be built, on property which will be made available in Alpine, Calif. The master plan for the future includes a monastery with chapel, a church for the community of Alpine, a high school and college, a retreat house for men, and a retreat house for women.

On Holy Cross Day, September 14th, the Rt. Rev. Francis Bloy, Bishop of Los Angeles, and Episcopal visitor to the congregation, will receive the temporary vows of the founding fathers. After a novitiate of four and a half years, life vows will then be taken.

NEW YORK

Alcoholics and Homosexuals

The Rt. Rev. James A. Pike, Bishop of California, told the closing session of the National Council on Alcoholism at the Waldorf-Astoria Hotel April 15th that "nonchurch people are less judgmental than Church people" in dealing with alcoholics and homosexuals. The bishop, on his second trip here within two weeks, denounced "pillars of the Church" for making it difficult for alcoholics and sexual deviates to face their problems. He urged Churchmen to extend "more accepting love" toward them, adding, "this we're supposed to be big on."

Bishop Pike said that Churches could learn a lot from groups such as Alcoholics Anonymous for helping individuals without passing judgment on them. He said that A.A. meetings in one respect resemble the Eucharistic experience as "a liturgy of recall through the experience of others, of how bad it was, how good it is. This is what we are supposed to be doing in church, setting forth the promise of new life, of the new and the fresh. We call it grace."

DALLAS

Myers Speaks Out

The Rt. Rev. Kilmer Myers, Suffragan Bishop of Michigan, said in an interview in Dallas, Texas, recently that many aspects of the federal antipoverty program are another form of colonialism. He called the program a welfare system "in which the middle class calls the shots." He criticized the Church as having been too concerned with its own private salva-

tion to concern itself with major social problems. "The interest of the Church was mainly in personal salvation rather than servanthood. The Church never had much of a social work program," he said.

Bishop Myers added that Churches, particularly the Episcopal, Roman Catholic, Presbyterian and United Church of Christ, have become interested in community organization, which is related to the organization of power. The only thing that speaks to the political establishment is power. He said that the new venture of Churches into community organization must be ecumenical since no one Church has the resources to go it alone. He cites as one example, Project Equality [L.C., April 3d], in Detroit, where the Episcopal and Roman Catholic dioceses, and other Churches have united to buy supplies and to deal only with corporations which do not practice ethnic discriminations in hiring.

ENGLAND

Profession of Faith

Anglicans throughout Great Britain are being asked to reaffirm their beliefs by means of an eleven point Profession of Faith, now being distributed from offices in London, and published as an advertisement in Church newspapers. The appeal is addressed to communicants of the Church.

The first point of the profession states, "We believe the Church of England to belong to the One, Holy, Catholic, and Apostolic Church, and desire its visible and corporate reunion with 'the great Latin Church of the West,' as well as with other 'rightly believing' Christians."

Another says, "We believe the Catholic Faith as revealed by God, defined in the Creed of Nicaea and other credal formularies of tradition of the Church."

Other points reaffirm the belief that Baptism is the necessary and normal initiation into the Body of Christ, that Confirmation is the completion and sealing of Baptism, and that the Blessed Virgin Mary is ever "a pure Virgin" and that her place "in the Christian economy of redemption cannot be ignored or treated as an 'optional extra.'"

The advertisements and copies of the profession have been distributed by Faith Press, which has been managed for the past year by Sir Dominic Pyle-Bridges. He is also closely associated with the Society of the Holy Cross, an Anglican Community. Sir Dominic, who is 25, was quoted by the Church Times as saying: "We wish to state that under no circumstances could we possibly agree to any betrayal of our faith. It might be useful for the Archbishop [of Canterbury] to have this backing, especially after the recent spectacle of having people with white banners screaming after him when he went to the Vatican."

He also said that he would be disap-

pointed if fewer than 5,000 replies were received. There had been a good response already to a petition attached to the profession which was displayed in the bookshop at Faith House, London.

The last of the eleven points states: "We believe that the Church's doctrine with regard to both the Church Expectant and the Church Triumphant, including prayer for the faithful departed, and devotion to the Saints, must have place in any reunion scheme."

The Church Times reported that Dr. Ramsey was said to have described the profession as "admirable." [RNS]

NEWS FEATURE

Anglican Prayer Fellowship

Approximately 700 delegates and visitors attended the Holy Eucharist that opened the ninth annual conference of the Anglican Fellowship of Prayer held March 25th-26th, at the Cathedral of St. Paul, Detroit, Mich. Forty dioceses were represented in the 429 lay and 69 clerical registrations. Thirty-four members of the Anglican Church of Canada were also in attendance with the Rt. Rev. Frederick H. Wilkinson, Bishop of Toronto, who is chairman of the international executive committee of the Fellowship.

Seminar topics of the conference ranged from "How a prayer group is born" to "Renewal through commitment." The Rt. Rev. Thomas E. Wright, Bishop of East Carolina, who is chairman of the commission on Mutual Responsibility and Interdependence, addressed the conference on "Undergirding the mission of the Church with our prayers."

Though the meeting was the ninth conference, it was the first to be labeled "international conference." This was the result of action taken in 1965, when the then executive committee proposed that the time had come to reconstitute itself as a local committee, so that a new executive committee could be formed composed of representatives from the worldwide Anglican Communion. The proposal said in part that "the primary purpose of this group will be to support with intercessory prayer the exciting programs being initiated under the new concept of Mutual Responsibility and Interdependence in the Body of Christ."

The AFP has grown from a small group of women who met once a month in St. Thomas' guild hall, New York, for talk and prayer, during the years of World War II. This first group shared its experiences with others and soon through talks and meetings there were 90 prayer groups in parishes tied together and to the central "school" at St. Thomas' by continuing two-way representation with discussion and prayer together. During those same years an interdenominational group met in Brooklyn once a week, praying specifically for peace.

In the late 1940's, schools of prayer



Bishop Wright addressing the Prayer Fellowship.

were begun in the Dioceses of New York and New Jersey, in Province II; and in 1951 annual schools of prayer, one each week for four weeks, were instituted at Calvary Church, Pittsburgh, Pa. These schools became ecumenical and more and more numerous. During the following years prayer groups were discovered as well as started in Province III.

In 1958 the first conference of 250 prayer group members was held at Calvary Church. Each succeeding year the attendance increased. In 1960, the growing prayer groups movement called itself the Anglican Fellowship of Prayer at the suggestion of the Rt. Rev. Austin Pardue, Bishop of Pittsburgh.

In 1965, the Rt. Rev. Cuthbert Bardsley, Bishop of Coventry, closed his meditation at the Pittsburgh Conference with the statement that everything in the life of a parish must be subordinate to prayer, and everything going on needs a prayer group behind it, backing and supporting it, for only the supernatural power of God will change this world.

The AFP was represented at the Anglican Congress in Toronto in 1963, and at the General Convention in St. Louis in 1964 [L.C., August 16, 1964].

In Christ Church, Grosse Pointe, Mich., eight prayer study groups were instrumental in starting prayer groups throughout the Diocese of Michigan, Ohio, and Southern Ohio. Women of the Diocese of Michigan prepared the *Michigan Worship Handbook*, which is used by thousands of women throughout the Church. One prayer group of Christ Church wrote an issue of "Forward Day by Day." Now in print for the first time is the *New Worship Handbook* which is put out by The Forward Movement.

During the conference at Detroit, there

were two seminars for clergy conducted by the Rt. Rev. Richard S. Emrich, Bishop of Michigan, and Bishop Wilkinson.

Mrs. Samuel M. Shoemaker, executive director of the Anglican Fellowship of Prayer, said that the Fellowship "does not seek to promote itself, but rather it is re-enlisting the people of God in the great undertakings of the Church through their work in intercession."

ANGLICAN COMMUNION

PIC-PEC

by the Rt. Rev. RALPH S. DEAN,
Executive Officer, Anglican Communion

These days the ecclesiastical world, like any other, is full of quasi-words formed from the initials of other words, and some are more meaningful than others. Those at the head of this article are certainly full of meaning for they represent a concrete expression of "full communion" which goes far beyond merely sacramental relationship.

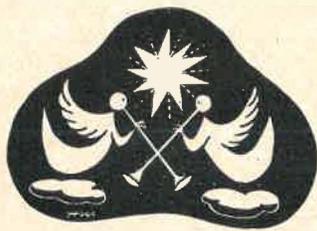
P.I.C. stands for the Philippine Independent Church, and P.E.C. stands for the Protestant Episcopal Church, in this instance the missionary district of the Philippines under the jurisdiction of the Protestant Episcopal Church of the United States. Taken together they represent a joint council in which both Churches together consider their common task in the 7,100 islands that make of the Philippines.

I have just returned from an unforgettable visit there, and have seen with my own eyes what a "concordat" can really mean. The Anglican Communion in nearly all its parts is in full communion with the Philippine Independent Church in

terms of the Bonn Agreement of 1931 which says, among other things: "Each Communion recognizes the catholicity and independence of the other and maintains its own. Each Communion agrees to admit members of the other Communion to participate in the Sacraments." But in the Philippines there is much more than paper recognition. There is active partnership.

The Philippine Independent Church represents a breakaway from the Roman Catholic Church in the Philippines at the beginning of this century at the time of the Spanish American war. It has had an arduous existence which space prevents me from detailing, so suffice it to say that after a wilderness sojourn of more than forty years both economically and theologically, it received Apostolic Order at the hands of the Episcopal Church of the United States of America in 1947, and has been led since then by the Most Rev. Isobella de los Reyes, Jr., the Supreme Bishop, a wonderful and truly apostolic man who labours indefatigably for the Gospel in season and out of season.

I went on a two-day safari with him, listened to him as he told me the history of the Philippine Independent Church, and watched him as, in place after place, he ministered to his people. I learned of



its 2½ million people, its more than thirty bishops, and its 350 clergy. I learned of its lack of revenue for many years, of its inability until recent years to train its priesthood, of its brave struggle, against great odds, for very existence. Orthodox in faith, its liturgical practice is for the most part old fashioned and even medieval Roman, but its present leaders are active in bringing faith and practice more closely together along the lines of the best modern liturgical practice.

To begin with, its only source of revenue was stole fees whereby in fact the priest was only paid for the specific priestly functions he performed. Of stewardship, of the involvement of the laity, there was in those early days virtually nothing. But thanks to the Supreme Bishop and his fellow bishops and the generous and sympathetic help of PECUSA that situation is changing fast.

To travel by plane from Manila to Mindanao (further away than Hong Kong) and then in one day visit ten churches, make ten speeches, and pick away at ten banquets from early morning till late at night, was an experience in-

deed. It was another world for me, an interim world between one passing away and another struggling for identity. Welcoming brass bands, garlands of flowers, much reverencing of episcopal rings (drenched from time to time with perfume) were the order of the day. The devotion of the people, the calibre of many of the lay folk, their attachment to their Supreme Bishop, their growing pride in their Church, were unmistakably seen in the attitudes of these "Filipinista" as they proudly call themselves.

The Philippine Independent Church needs help urgently, and since virtually the whole Anglican Communion is in communion with it, it now becomes the responsibility of the Communion as a whole rather than solely that of PECUSA which has shouldered the burden alone in the past. The forthcoming South East Asia Directory will make its needs known and I mention only two.

1. St. Andrew's Seminary in Quezon City in Manila, Luzon is administered by the joint Council of both Churches, and there ordinations from both the Philippine Independent Church and the Episcopal Church train together. It is already evident which of the Philippine Independent clergy have had the benefit of such training, and the younger bishops are among its graduates. Its importance is obvious, and it deserves the support of the whole Anglican Communion. Nothing could be more significant for the Christian Presence in the Philippines.

2. A parish partnership plan by which parishes or dioceses in the Anglican Communion are invited to adapt one or more of 75 selected parishes in the Philippine Independent Church to the extent of \$600 a year for two years—a modest enough request and one which if met, would do much to establish the work in parishes which at this moment will fall to the ground if not helped.

I confess to some unease at concordats that virtually exist only on paper. Surely it should lead wherever possible to partnership and mutual help? And surely the particular needs of the Philippine Independent Church at the moment are pitched in a low enough key to enable almost anyone to help? My office in 21 Chester Street, London, S.W. 1, would gladly supply further information.

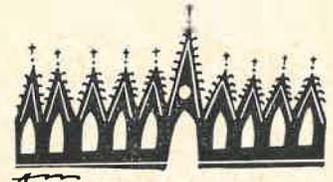
INTERNATIONAL

More on Cathedrals

Priorities in expenditures by the Church of England have been questioned by the Rt. Rev. Cyril Eastaugh, Bishop of Peterborough (England). His statement in his diocesan journal was, in effect, an answer to a recent statement by the Rt. Rev. Ralph Dean, Bishop of Cariboo, and executive officer of the Anglican Communion, that there are projects which might more justifiably be carried out within the scope of MRI, than, for example, the building or rebuilding of cathedrals.

Bishop Eastaugh wrote, "What about cathedrals—ancient buildings of great size and grandeur, their maintenance and equipment costly both in money and manpower? Not infrequently cathedrals are described as millstones about the neck of the Church, absorbing resources that ought to be dispensed for extending the mission of the Church in struggling dioceses overseas or for the aid of new areas at home. And not only cathedrals but other ancient church buildings and some modern ones with their apparently luxurious equipment come under the same criticism."

The bishop went on to ask whether retention of the ancient buildings should be encouraged or whether renunciation "of the lot" should be the course, with the great savings in money and men be distributed to obviously "useful" ends. He said, "We must beware of an idea of God which sees Him as a disapproving, moralizing employer. God is the Lord of all life—which does not mean just of all things living, but of life at its fullest. Do we really think that human life would be enriched and enlarged if we demolished all our ancient church buildings, or turned them into museums, so that they no longer served the purpose of worship for which they were built; if we dismissed our musicians and choirs and failed to



give of man's best art, craftsmanship and visible splendours to the worship of God?

"Recently a highly intelligent African staying with us was taken to the cathedral (Peterborough) and to some of the churches in the neighborhood, and the problem was put to him. His reply was: 'Do not listen to any suggestion of closing places of worship such as this for the supposed benefit of the mission field. To those of us who are beginning on the Christian road such places are an inspiration, an encouragement and a glory which we share.'

"A cathedral is a visible and abiding act of worship; so is an organ if it serves to keep alive one aspect of the perfection of human offering to God." [RNS]

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 \$1,157.25
Receipt No. 6628, April 20 500.00

\$1,657.25

The Living Church

AROUND THE CHURCH

St. James' Parish and the First Church of Christ Congregational of Farmington, Conn., sponsored a week-long teaching mission on the basic tenets of the Christian faith. It was conducted by the Rev. A. Appleton Packard, O.H.C., in the Congregational Church. Fr. Packard, who said that this was the first time that a member of the Order of the Holy Cross had preached a mission in a Protestant church, also preached at two services at St. James'.

The seventeenth chapter of St. John's Gospel was the text of three meditations for a day of recollection sponsored by St. Paul's Episcopal and St. Joseph's Roman Catholic Churches, Elko, Nev., on April 2d. The day began with a celebration in each parish followed by breakfast at St. Paul's. The service there included two meditations, a hymn, and the Penitential Office. Luncheon was served at St. Joseph's, where, in the afternoon the third meditation and Benediction of the Blessed Sacrament took place.

Mr. Joseph S. McCoy, Jr., communicant of the Church of the Holy Communion, Memphis, Tenn., and member of the Episcopal Third Order of St. Francis, gave one of six meditations at a quiet day sponsored by the Roman Catholic Third Order of St. Francis. The meditations were given at St. Mary's Roman Catholic Church by five men and one woman.

The Rt. Rev. Allen W. Brown, Bishop of Albany, and the Rt. Rev. Charles B. Persell, Jr., Suffragan Bishop of Albany, were invited to be in procession at the recent consecration of the Rt. Rev. Joseph T. Ryan, as Roman Catholic Archbishop of Anchorage, on March 25th, in Albany, N. Y. At the reception following the service, Bishop Brown was asked to address the gathering. The new archdiocese was created by Pope Paul VI.

The Rev. Richard Blank, associate rector of Trinity Church, Toledo, Ohio, composed a Jazz Mass which was used as the musical setting for a late afternoon Celebration of Holy Communion, on Passion Sunday. He played the vibraharp in the combo which accompanied the congregational singing as well as playing the musical portions of the service. Percussion, guitar, and bass were also used in the Jazz Mass.

The clergy of the Okinawa Episcopal Mission recently met with the base chaplains at Kadena Air Base to tour the base of one of the largest and busiest flight lines in the world. Clergy and chaplains were further entertained at the Kadena Officers' Club for lunch and a business meeting. Captain John R. McGrory, Jr., Episcopal chaplain at Kadena, was host for the meeting.

An extensive exhibit of scriptures, "The Many Faces of the Bible" is on display at the Washington Cathedral, and will be until October 9th. The exhibit which is part of the 150th anniversary of the American Bible Society, includes 20th century methods of translating and publishing. This year has been named the Year of the Bible by Churches all over the country, and has been so proclaimed by most governors.



Dr. Paul Rusch, founder of KEEP, spoke at a reception in his honor, at the Nippon Club, New York, April 13th. Among other things, he told of the rebuilding of the inpatient section of St. Luke's Rural Hospital, (which was destroyed by fire last year), for \$60,000, most of which was Japanese money. He also said that this year marks the completion of the last building of the Rural Life Training Institute and Farm School, to be named for the Rt. Rev. Channing Moore Williams, missionary to China and Japan, 105 years ago. This month, Dr. Rusch concludes a three-month tour of the United States.

A three-alarm fire of undetermined origin at the Episcopal Church Home, Lawrenceville, Pittsburgh, routed 68 patients and one injured woman; but all were led to safety by efficient staff nurses. Flames broke out on the third floor of the nursing home and were first detected by a staff nurse. Quickly bringing the fire under control, Deputy Fire Chief William Martin gave a \$5,000 estimate of damage. Mrs. Virgil Lawver, superintendent of the home, thought for the present, accommodations would be available for 21 patients. The rest will be put up in hotels.

The Jews would not willingly tread upon the smallest piece of paper in their way, but took it up; for possibly, said they, the name of God may be on it. Though there was a little superstition in this, yet truly there is nothing but good religion in it, if we apply it to men. Trample not on any; there may be some work of grace there, that thou knowest not of. The name of God may be written upon that soul thou treadest on; it may be a soul that Christ thought so much of, as to give His precious blood for it; therefore despise it not.

S. T. Coleridge (1772-1834)

On Easter Sunday needlepoint kneelers and cushions were presented and blessed in All Saints' Chapel, Sewanee, Tenn. The Rt. Rev. Frank A. Juhan, retired Bishop of Florida, performed the dedication. Woven into the needle-work designs are examples of early Christian art in the Holy Land. Mrs. Calvin K. Schwing, Plaquemine, La., organized and initiated the project.

The keeping of Lent was shared by the congregations of Christ Church and the First Presbyterian Church, Sag Harbor, L. I., N. Y. when they met together for five consecutive nights to share dinner, prayer, and study. The two congregations said the Office of Compline together and, at the close of Compline, intercessions were offered. The book, *The Gospel in a Strange New World*, by the Rev. Theodore Wedel, recommended by the Presbyterian Church for study by its lay leaders, was discussed after the devotions.

The City of North Miami Beach has leased 5½ lush tropical acres to the World Center for Liturgical Studies for their main building and satellite facilities. In announcing the site of the center, its director, the Rev. Canon Don H. Copeland, acknowledged the coöperation of the Roman Catholic Church, Methodist, Lutheran, Orthodox, Presbyterian, and Jewish Scholars, and many others. The World Center will afford scholars and students of religion around the world a central place to continue their research and studies. Libraries, museums of literature, music, and many other items of interest will be available for use by students on an ecumenical basis.

Nine clergymen from six dioceses recently met with two national consultants to plan ways in which Appalachia South, Inc., the Church's interdiocesan arm, can best combat the deep causes of the region's distress. They will attempt to develop community leadership through surveys of present policies of church's in the area.

St. Sebastian's-by-the-Sea recently completed its latest church building and the Rt. Rev. Henry I. Louttit, Diocesan of South Florida, dedicated the unusual sanctuary in Melbourne Beach, Fla. The structure is adorned with many original historical appointments found in Europe and re-assembled at the site.

Subjects such as Church history, Church music, the Holy Spirit, and Christian ethics in a scientific world, were elective courses in the recently completed school of religion in the new center of the Diocese of Easton, in Easton, Md. Clergy of the diocese were the lecturers during the five-week school.

Alcoholism

a problem in the ministry

There is a serious problem occurring within the ranks of the clergy of all three orders. We may soften the blow by calling the problem "over-drinking," "problem drinking," or "inappropriate drinking." But reality is best served by calling the problem what it is: alcoholism. My guess is that the rate of alcoholism among clergy is lower than that of the non-clerical drinking population. But the numbers of persons affected by clergy fighting the bottle, are astronomic. A. A. (Alcoholics Anonymous) has a rule of thumb which states that every practicing alcoholic affects *directly and for the worse* ten persons constellated around him. Consider for the moment, the numbers thus affected by parish clergy and bishops of dioceses. But this is only part of the baleful picture. The influence of clergy extends far beyond parish boundaries and diocesan limits. If the alcoholic priest is the painful embarrassment of a diocese, an alcoholic bishop brings grief to the National Church.

It may be true that the alcoholic disorder which threatens to destroy the clergyman is the same that threatens the attorney, housewife, or janitor. The etiology may be the same; the expressions of the disorder may be similar. But alcoholism in the ministry occurs within a unique context. It is tragically foolish to suppose that a single program of recovery will operate effectively for the priest and construction superintendent. Different

types of therapy involve different contextual situations. To demand that a clergyman try to find sane sobriety in a popular therapeutic situation which seems to work well for a great many, is to (1) oversimplify the complexity of the alcoholic disorder and (2) ignore the special factors within his clerical function.

Regarding alcoholic sufferers, it is notoriously true that these are masters of the rationalizing arts. All alcoholic drinkers erect an increasingly rigid structure of alibi to protect themselves, then others, from the knowledge that they are what they are: alcoholics. The lengths to which pathological drinkers will go to protect and maintain the alibi structure are as fantastic as they are familiar. "Hitting bottom" is the popular expression for the appearance of the first cracks in the structure.

An important piece of defensive equipment for the alcoholic is his feeling of invulnerability. Alcoholism is what happens to someone else, usually a socio-cultural "inferior" who commutes from jail to a Skid Row alley. He may admit to having indulged a bit too much upon special occasion (New Year's Eve, his daughter's wedding reception, etc.). But that he is caught up in the alcoholic continuum is a fact against which he must protect himself with every desperate energy. Alcoholism, then, *must* be something that happens to someone else.

While the foregoing is commonly true

of alcoholics, the hurdles toward emotional honesty and health for clergy are enormously higher. The entire context of his personal situation feeds his needs for the rationalization structure. His vestry and congregation are usually only too delighted to support his alibis and to offer fresh ones if they are needed. His claims to need relief from "pressures" and "tensions" (as if he had invented them!) are invariably met by the kindly sympathy of the lay people. They, too, need the illusion of his invulnerability: their papa cannot be sick. Surely no man with his degrees in theology, his immense status and prestige in the community, can fall victim to alcoholism! Apparently for both himself and surrounding lay people, the vows of ordination carry a special immunity. And it is this illusion of immunity, powerfully supported by his brother clergy and co-shared with his laymen, that keeps the alcoholic clergyman sick. Too often he is involved in a huge conspiracy which, purporting to be kindly, only perpetuates his disorder. This whole conspiratorial mechanism is revealed in the gentle stupidity addressed by one clergyman to his suffering colleague: "Be sure to drink a little bit socially, so that people won't think you're an alcoholic!"

To the alcoholic problem in the ministry, the lay body inevitably reacts in unrealistic, unhelpful ways. Their reaction may be charted according to something like the following progression:

1. Long before pathology appears, the drinking parson may find broad approval—even encouragement—for his bibulous habits. He is "regular" (regular what?). He is "in."
2. After the drinking pathology does appear, there is the concerted effort to hide the problem, to deny that the problem in the pastor exists. There may be the reluctant admission from a layman that "Father Joe does go a bit overboard once in a great while." There may even be a faint-hearted resolve to "say something" to Father Joe about his drinking. But there is no willingness to help Father Joe to understand that he is maintaining a collision course with disaster.
3. With the first faint perceiving that they have a true compulsive drinker on their hands, the lay body moves quickly into protective position. They are drawn into the parson's need to erect the structure of rationalization. With wild abandon, they support his alibis and offer fresh ones. Perhaps individual laymen invite Father Joe into their homes for man-to-man chats regarding his drinking. Meanwhile his alibis are strengthened. His delinquencies are somehow overcome, forgiven; his increasing inadequacies are compensated by more strenuous lay effort. Both he and the congregation are momentarily protected from the consequences of his drinking behavior. The collision course goes on.
4. With the predictable failure of the congregational "Do It Yourself" pro-

by the Rev. William B. Van Wyck

Advisor, Commission on Alcoholism, Diocese of Arizona
and Associate Rector, All Saints' Church, Phoenix, Ariz.

gram, attempts to manage the problem in a kindly way cease, to be replaced by savage anger. By this time the laymen are grievously hurt in the course of the alcoholic progression. Foreseeably they react to their hurts by anger. Since they have not been able to manage the problem successfully, they will get rid of the problem; and get rid of Father Joe they do. While efforts to find his successor have begun, he is shipped out for a "rest" (vestries are here warned that there is nothing quite so restful as a casket). Shipped out to what? Deposition? Death-by-bottle?

Alcoholism in the ministry is always a drama involving a huge number of persons. The drama is best ended if the leading actor finds inducement not to play any more: that is, elects to risk all in the venture of finding sobriety. In the matter of election-for-sobriety, the laymen have a key role (to put it mildly). But the role can be played successfully only if the laymen are themselves willing to confront reality; only if they are willing to set aside immediate for ultimate kindness; only if they understand the redemptive possibilities of their situation and not see it as a merely painful one to be skirted or abandoned entirely.

The approaching disaster in the ministry reveals itself over a long period by such signs as these: increasing disinterest in the job, behaving out of character, undue rebelliousness, increasing dependency upon persons and such externals as status, withdrawal and depression, fantasies of grandeur, continued mismanagement of personal finances. Such indications as these are far more helpful for diagnosing than the amount of alcohol intake. The psychological deteriorations are blatantly inescapable.

Vestries, congregations, and bishops are asked to join in concerted efforts to assist afflicted priests in becoming emotionally honest, in helping them to see that the root difficulty is not "pressures," "nerves," "domestic problems," "tensions," but alcoholism. Protecting their clergy from the consequences of addictive drinking must *never* be done. To encourage alibi making, to bail him out of alcohol-caused difficulties, to labor to overcome his inadequacies and delinquencies, will seem to be the kindly thing to do. In reality, protecting the addicted is only postponing the day when the first cracks appear in the structure of rationalization: his "hitting bottom." Bailing him out of trouble may be his death warrant.

Our bishops have, by virtue of their office, a far greater therapeutic potential than they usually realize. The "stick" of compulsory treatment, administered wisely, has been found unexpectedly successful by business and industry and the courts. That the consequences of a drinking career cannot be avoided forever is a reality against which the alcoholic fortifies himself. Our bishops have a built-in authority to puncture this unreality by



Luoma Photo

indicating that unless treatment is undertaken, suspension of priestly faculties must occur eventually. If Canon 53 is the stick, our chief pastors have the carrot to be used simultaneously: the preservation of the clergyman's faculties, if he elects to seek sobriety. Assurances of the alcoholic's worth, actual and potential, by his bishop are desperately necessary. With firm administering of the carrot-and-stick treatment, referrals for therapy may then be made. That the alcoholic clergyman will choose the sober life is by no means guaranteed. But through a conspiracy of all associates *toward* realism, the onus of the decision to seek sobriety will be put squarely where it belongs: upon the alcoholic himself. If, as is so often the case, there is a conspiracy to protect the sufferer from reality, all associated in the machination must share the guilt if the worst happens. The alcoholic is always ambiguous toward sobriety. He always feels that in order to find a life without alcohol, he has to give up a great deal. Sobriety, as with any other blessing, has its price. To the outsider, what has

to be given up is not worth much. But to the alcoholic it is the surrender of his entire universe and himself with it.

We plead for the establishing of a recovery house for clergy of all orders. In the current M.R.I. tumult, concern for the alcoholic agonies of our own clergy would hardly be inappropriate. Such a recovery house, established and operated by our National Church, would be a far more realistic and effective means of helping the addicted clergyman than any we have at this time. It avoids the brutality of "shipping him out," i.e. getting rid of him. A Church recovery facility would require far less psycho-spiritual strength (when its absence is symptomatic of the disorder in the first place). It would drastically weaken the addicted's ambiguity toward sobriety. It would make it far easier for the clergyman to achieve the emotional honesty upon which his health and sobriety must depend. May we hope that Mutual Responsibility and Interdependence may include in its purview, not only mission stations in Africa, but also our own sick-unto-death clergy?

Sec. 1. The provisions of this canon shall apply only to an active member of this Church in good standing.

Sec. 2 (a). Any person, being a member of this Church in good standing, whose marriage has been annulled or dissolved by a civil court of competent jurisdiction may apply to the Bishop or Ecclesiastical Authority of the Diocese or Missionary District in which such person is canonically resident for a judgment as to his or her marital status in the eyes of the Church. And any person, being a member of this Church in good standing, who desires to marry a non-member of this Church

mind and will thereto, and is a Holy Estate instituted of God and is in intention lifelong; but when any of the facts set forth in Canon 17, Section 2, Clause (b), are shown to exist or to have existed which manifestly establish that no marriage bond as the same is recognized by this Church exists, the same may be declared by proper authority. No such judgment shall be construed as reflecting in any way upon the legitimacy of children or the civil validity of the former relationship.

(c). Every judgment rendered under this Canon shall be in writing and shall be

CANON 18.

Of Regulations Respecting Holy Matrimony

whose previous marriage has been dissolved or annulled by a civil court of competent jurisdiction may apply to the Bishop or Ecclesiastical Authority of the Diocese or Missionary District in which he or she is canonically resident, for permission to be married by a Minister of this Church, provided in both cases that the judgment of the civil court has become final and that at least one year shall have elapsed from the date that the decree became final. Such application should be made at least thirty days before a contemplated marriage.

(b). If the Bishop or Ecclesiastical Authority is satisfied that the parties intend a true Christian marriage he may refer the application to his Council of Advisors, or to the court if such has been established by diocesan action. The Bishop or Ecclesiastical Authority shall take care that his or its judgment is based upon and conforms to the doctrine of this Church, that marriage is a physical, spiritual, and mystical union of a man and woman

created by their mutual consent of heart, made a matter of permanent record in the Archives of the Diocese or Missionary District.

(d). Any person in whose favor a judgment has been granted under the provisions of this Canon may be married by a Minister of this Church; *Provided*, that if the marriage is proposed to be solemnized in another jurisdiction than the one in which said judgment has been granted, the said judgment shall have previously been submitted to and approved by the Ecclesiastical Authority of that jurisdiction.

A member of this Church whose marriage has been annulled or dissolved at least a year before can apply for "judgment as to his or her marital status in the eyes of the Church" from the bishop of the diocese in which he is canonically resident. Notice there is not a word here about intending to be remarried. Occasionally, though more rarely than should

be the case, a member will apply for such a judgment against the possibility of wanting it later, and while memories are still relatively fresh, and witnesses present who can give evidence as to the former wedding and its break-up. The bishop's judgment is necessarily either: (1) This person is still married in the eyes of the Church, or (2) This person's former marriage, in the eyes of the Church, is null and void. In the second instance, the inevitable corollary would seem to be that he is as free to marry again as if he had never been married in the first place. In accordance with Episcopal policy, any such judgment has no compelling force outside the diocese where it is granted, though it may be accepted by another diocese if that bishop so desires, and this is often what happens. Ironically, a person can then sometimes be married in Diocese X, whose bishop can defend himself with the claim that while accepting the judgment of his fellow, he would not have decided that way himself.

When, at some later date, the person receiving a favorable judgment has remarried, does section 2b then apply, whereby the bishop must be satisfied that the parties intend a true Christian marriage? Does application for permission have to be filed for the specific contemplated marriage, or does the favorable judgment already granted satisfy all requirements? A recheck might be the wise and cautious course pastorally, but the canon does not seem even to imply it. The directed procedure is at best unclear, and on this issue, probably downright contradictory.

A different procedure is assumed when a member in good standing, not divorced, seeks to marry another, whether a Church member or not, who is divorced. This case is dealt with in an entirely different sentence of the canon that has nothing to say about "judgment as to marital status." Instead it speaks of "applying for permission." The steps are as follows: (1) The bishop must be satisfied the parties intend a true Christian marriage, which is defined as "a physical, spiritual, and mystical union of a man and a woman created by their mutual consent of heart, mind, and will thereto, and is a Holy Estate instituted of God, and is in intention lifelong." (2) He may if he wishes refer the application to his Council of Advisors or to a special Court if one has been established. (3) If any of the facts set forth in Canon 17(2b) (these are the nine impediments), are shown to exist or to have existed which manifestly establishes that no marriage bond is in operation, the same may be so declared. (4) The two are then free to marry without imperiling their communicant status if they are confirmed, and any Episcopal clergyman within the diocese is free, if he so wishes, to officiate at the wedding.

This would certainly seem to imply that permission, if given, must be based on one

of the nine impediments. But we have already seen that in the great majority of cases, even where one's instincts feel that permission properly should be granted, it would require distortion, and probably unwarranted distortion of the language used in stating the impediments which on their face, hardly apply to conditions arising after marriage. It is also interesting to compare this procedure with that provided for in Canon 16 "Of regulations respecting the laity." When a minister thinks a person desirous of receiving Holy Baptism, Confirmation, or Holy Communion has been married "otherwise than as the word of God and the discipline of this Church doth allow," he is to refer the case to the bishop. (Note: the minister has no part whatsoever in the marriage application procedure of Canon 17.) The bishop after due inquiry (Note: there is no mention of whether or not the marriage is likely to be Christian) is directed to render his decision "taking into account the godly discipline both of justice and of mercy." Again note there is no mention of impediments or concern whether or not the previous marriage is null. There is also nothing about mercy in connection with giving judgment as to marital status or permission to remarry. One can only conclude that the hurdle involved in achieving or in restoring communicant status is substantially lower than that involved in permission to remarry. A reasonable case can be made out that this is as it ought to be, but consider some of the practical consequences. Suppose a person is engaged to a divorced person; they plan to be married one way or another, but the non divorcee wishes to maintain his connection with the Episcopal Church. What is the smart thing for him to do? Will he ask for permission, risking being turned down, and forced to defy authority by arranging for a marriage outside the Church? Or will he figure that he will say nothing, get married outside the Church, and then rely on a mercy which before was not recognized to get his communicant status back? There are many intriguing contradictions for those with a mind for such things. Consider this. "A" is a nominal member of the Church, possibly not even technically an active member in good standing. He seeks to marry "B" who is a very active member but divorced. If "B" has previously received a favorable judgment as to marital status, then the marriage can perhaps take place with no more ado. But assume this has not been done. When "A" applies to marry "B" his application may well be turned down because his membership is so nominal. Whereas if it is "B" who applies to marry "A," she is eligible on the basis of her activity; and if the bishop feels a genuine Christian marriage is intended he may well give permission to the same union which could not have been allowed the other way around!

by the Rev. G. Gardner Monks
Canon Bursar, St. Paul's Cathedral, Boston and
Assistant in Homiletics, Episcopal Theological School

Forgetting the canons for the moment, ask yourself what type of action makes it manifest that no marriage bond exists as the same is recognized by the Church; i.e. a physical, spiritual, and mystical union of a man and woman created by their mutual consent of heart, mind, and will thereto. I would put desertion at the head of the list for this in and of itself must destroy the bond. But desertion is not among the listed reasons why permission for remarriage should be given. The innocent party in the case of adultery used to get a break, but the new canon fails to recognize that even repeated adul-

can such permission be given? In the Diocese of Massachusetts, for instance, the form to be filled out (following the lead of Canon 18-2b) requires reference to a specific impediment on the basis of which permission is sought. The truth of the matter is that in a good 90 percent of the cases, there is no impediment that really applies, and it seems unnecessary casuistry to try to force "defects of personality" to cover what I instinctively feel ought to be covered.

Happily there is a second alternative. As has already been pointed out, it seems the clear intention of the canon to include

The Marriage Canon

tery breaks the bond so that a second marriage within the Church is possible. Other commonly presented reasons for breaking up a marriage are extreme cruelty which might even threaten life, and habitual drunkenness with its destroying effect on children, to say nothing of the wife. My point is that there is no mention of any of these common causes for break-up in the language of the canon. Applications usually list them as "defects of personality," but that is not what the canon either says or means. The words are "such defects of personality." This obviously has no bearing on conduct which, after marriage, becomes impossible. In most such cases as those listed above, while surely there is blame on both sides, frequently one of the partners is relatively blameless. Should this partner be denied lifelong permission to marry again with the blessing of the Church? I instinctively feel this would be wrong, and would be at variance with the life and teachings of Christ. But on what grounds

causes arising after marriage as among those which dissolve the bond. Is it not in most cases more honest and straightforward not to try to invoke some impediment which after all is dealing with conditions existing (perhaps covertly) before marriage. Personally I am unhappy when impediments have to be painfully contorted to apply to conditions such as desertion, adultery, cruelty, and drunkenness, which arise after marriage.

In Massachusetts it is the custom to pay considerable attention to the relative blame for the breakup. There are, of course, infinite gradations of blame between the two extremes which we label "innocent" and "guilty." There are usually differences of opinion as to the relative blame of the two parties, but in practice it is often reasonably clear where the burden of fault lies. How long did the couple stay together after things started to go wrong? Who did what and when to aggravate the situation? Who made, and

Continued on page 18

Reflections upon John Heuss's Proposals for Anglicanism

III: Conclusion

(6) "When Roman Catholic missionaries went forth to strange lands, they always went knowing that they represented a great world Church," Dr. Heuss remarks. "There is tremendous strength in such knowledge. Not even today do Anglican missionaries possess such a powerful sense of the unity of Anglicanism. They go forth representing in a vague way the Anglican Communion, in most cases representing a national church, and not infrequently representing a missionary society or mission board. For decades, national Anglican missionaries have worked in close geographical proximity to each other and never met or came to know each other." One can imagine only too easily the confusion in the minds of the people to whom these missionaries go, carrying different banners yet professing to belong to the same army of the living God. Dr. Heuss proposes "one, single, great educational effort to instruct all Anglicans about the world-wide missionary opportunity of their Church," to be followed up by "one, single, world-wide effort to recruit qualified men and women, and money, to support the missionary work we need to do together."

Certainly this much needs to be done. Our question is whether this will be enough. We believe that somehow the various "missions" of the national Anglican Churches must be merged into the one Mission, which is the Mission of Christ Himself to the world, through His body the Church. We would add to Dr. Heuss's proposal our own amendment—that a single world-wide Anglican missionary directorship be established, and empowered to create and to control a single world-wide Anglican mission. This would mean the abolition of all national Anglican missionary programs as such—the English, the American, the Canadian, all of them (except in their respective domestic fields), and the replacement of all these by one universal program.

(7) Dr. Heuss voiced very strong opposition to the "voluntary, personalized" principle of giving for missionary work, as a substitute for the older quota system. His statement has the merit of blunt honesty, to say the least. "I do not agree with those who do not like mathematical quotas. I hope that we will retain the quota system. If we do not, I believe that our interest in missions and our giving will quickly decline. There are already too many clergy and too many vestries all

too ready to find an excuse for not reaching their annual quotas. Once we change to a voluntary system, there will be no standard of judgment left as to what the obligation of a parish or diocese really is. While many today do not meet their quota, at least they cannot rest with an easy conscience about their lack of missionary teaching. In fact, instead of doing away with the quota system, I would like to see the Canon Law changed so that a delinquent parish lost its vote in the Diocesan Convention."

It should be noted that this stricture upon the voluntary principle is aimed specifically at the practice of letting the parish or diocese decide for itself what its share of the burden is. Nothing is said about the individual Churchman and his stewardship. We rather hesitantly endorse Dr. Heuss's position on this point. Our hesitancy results from our knowledge of some Churchmen whose individual stewardship has been wonderfully improved by their conversion to the "voluntary" principle. We must therefore consider it a reasonable possibility that a parish or a diocese, acting through its executive organ, might rise high above its present performance with a voluntary system, if sufficiently instructed and inspired to do so out of loving response



to God's call for their offering. But the quota system could in any case be retained as a means of letting every diocese or parish know what is its share of the burden if the whole Church is to be able to carry out its mission. The quota is necessary for information, regardless of whether it is imposed as an obligation which must be met. The moment quotas are no longer assigned, parishes and dioceses will inevitably lose all sense of the cost of the mission, hence of what God requires of them.

(8) We would conclude our reflections upon Dr. Heuss's proposals by commenting upon his assessment of the position of the Anglican Communion today. It is faced with four choices, he believes. "It can remain as it is, a collection of national provinces loosely federated with each other. It can work through each of its national provinces toward any number of schemes of reunion or intercommunion with various Protestant denominations. It can enter discussion which might eventually lead to a healing of the long-standing breach with Rome. It can create a more centrally-organized international Anglicanism." He adds that he prefers the last of these four possibilities, on the ground that "it is more realistic and more possible of attainment with the least resultant confusion."

In the development of his argument he stresses that the Anglican Communion is in no position to seek reunion with either Protestant or Catholic bodies in its

present state of provincial atomism. But if Anglicanism can become one in practice as in principle it can "effectively carry out intelligent discussion both with our Protestant brethren all around the world and also with Rome and the Orthodox."

Ever since the first Anglican Congress some ecumenical enthusiasts have felt misgivings about the drive toward Anglican unification. Their fear is that the movement toward a true world body of Anglicanism is in effect an anti-ecumenical movement. They assume that the "pan-Anglicans" are running away from the task, which they find distasteful, of seeking unity with non-Anglican Christians. We cannot speak for everybody who is strong for this "pan-Anglican" enterprise, but only for those who share our own conviction, which is that a particular national Church of the Anglican Com-

munion is in no real position to seek union with another body, independently of the Anglican Communion as a whole; unless, of course, it wishes to assert its autonomy as an act of independence of, and departure from, the Anglican Communion. And why should another Christian body wish to unite with, say, the Protestant Episcopal Church U.S.A., when it might be able to unite with the whole Anglican Communion?

To conclude: the first step which the Anglican Communion as a whole, and in all of its parts, needs to make toward the fulfillment of the *Una Sancta* is its own unification in fact. Dr. Heuss's words fully express our hope and our conviction: "We need to cast out fear and dare to venture with faith in God into the totally new world which exists today. We do not have much time."

BOOKS

The Mark of Cain. By **Stuart Barton Babbage.** Eerdmans. Pp. 157. \$1.95.

Stuart Barton Babbage, a native of New Zealand, has been a parish priest in the Church of England, R. A. F. Chaplain, lecturer in Australia and England, author of many books and articles, and is now a visiting Anglican theologian at Columbia Presbyterian Seminary in Georgia. He has provided us with a superb book which tells the profoundly simple Gospel story in terms and illustrations that are moving, arresting, involving, and theologically appropriate. Few laymen would fail to finish *The Mark of Cain*, and any clergyman could learn again for himself something of what Christianity means in our times. William Temple and Norman Mailer, T. E. and D. H. Lawrence, Arthur Miller and Franz Kafka, Luther and Lord Acton, Chesterton and Camus, Dostoevski and St. Bernard, G. B. Shaw and T. S. Eliot, Faulkner and Roger Williams are aptly quoted in lively and telling ways.

There is a temptation to see this as merely yet another of the astonishing number of books dealing with the theme of Christianity and literature. It is that, but more. The use of literary illustration has both life and relevance to our times, and what is more, this work almost alone balances the diagnosis of sickness and despair with credible illustrations of new birth, new life, and the new creature in Christ Jesus. It is refreshing to find an Anglican who is not Pelagian and who takes conversion seriously.

(The Rev.) C. FITZSIMONS ALLISON,
D.Phil.

* * * *

The Church Inside Out. By **J. C. Hoekendijk.** Westminster. Pp. 208, paper. \$1.95.

Modern theologians, perchance, may find *The Church Inside Out* by J. C. Hoekendijk understandable and meaningful, though this writer is unable to make a

judgment. For a concerned layman—even an intellectual one—it offers so little other than confusion. For this layman, the 189 pages are difficult to read and to comprehend. The author is, no doubt, one of our great theologians, and his book may go down as a masterful work. How this book can be helpful or cause the laity to respond intelligently in his apostolate is truly questionable. Many sections are indeed controversial, and will raise eyebrows. The real weakness from this layman's viewpoint is that no concrete or practical solutions are offered to the laity in present day terms or society. There is little real stimulation, only difficulty in understanding what he is saying. To be sure, it is uniquely original, but with no point of departure—what to do here and now! It well may be there are Anglo-Saxons who want to learn more of Netherland theological developments; but this book would inform only a selected few. So complex is the work, that even for a discussion it would take, in my judgment, a Hoekendijk to lead or moderate.

Perhaps, after fifty years, much of what this book suggests will be more adequately understood by the laity, and its impact then felt realistically. The Mission of the Church, the Call of Evangelism, the Church in the World—we, the laity, must respond. *The Church Inside Out* does not clearly or realistically tell the average layman much. Assuredly, the author's resources and references, used extensively, are superb.

MORTON D. NACE

* * * *

The Church of England and the American Episcopal Church. By **H. G. G. Herklots.** Morehouse-Barlow. Pp. 183. \$6.

What would you like—a lively account of the sprouting of the "C of E" in the American Colonies, a sober look at many of its trials and a few of its successes, a frightful watch at the birth of that which we call the Anglican Communion, a visit with sedate Mother Britannia at first dis-

turbed by her issue but later roused enough to send her chicks over to see? All of this is to be found in *The Church of England and the American Episcopal Church*, written besides in a spirit of lively good humor by H. G. G. Herklots. Very little is new; but many insights emerge which one would miss were he to read separate histories of these two Churches.

One rarely thinks of the stalwart colonists as transplanted Elizabethans trying gamely to reproduce on these shores the life as they remembered it—unaware that once established it was a generation behind the current mode in the mother country. One wonders why a bishop wasn't sent earlier to the colonies, until he realizes that every American democrat believed himself to have cast off tyranny, aristocracy, privilege, priestcraft, and prelacy. One is frightened to think that the Revolution almost sounded the death knell for our Church. One is chagrined to learn that clergy ordained by our bishops, once we got them, were not to be received as such in England. And then one is thrilled to hear about raids on English watering places to find funds for our expansion in the West (MRI begins). And finally one cheers to hear an English bishop declare in an American church, "Brethren, we are one Church, not by the will of men but by the will of God."

This is a book you will thoroughly enjoy and be the wiser for reading.

(The Rev.) M. FRED HIMMERICH

* * * *

The Liturgical Movement and the Local Church. By **Alfred Shands.** Morehouse-Barlow. Pp. 159, paper. \$1.95.

Alfred Shands, vicar of St. Augustine's Church in Washington, opens his preface to this revised and largely rewritten edition of *The Liturgical Movement and the Local Church* with the proclamation that "the Liturgical Movement has come of age." This is, of course, no surprising news today in the face of the radical

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changes coming in patterns of worship across the Church. But Fr. Shands means more than this. He shows how the Liturgical Movement has transformed not only our liturgical practice but our understanding of the liturgy and of the theology of the sacraments generally, as well as our perception of the nature and requirements of our mission to the present world. His book provides a graceful synthesis of the many currents of renewal in the Church today, viewing them all from the perspective of the liturgical life of the local church. For this Fr. Shands is singularly well equipped, having spent some years at Cambridge studying the Liturgical Movement in England and on the continent and having spent the last three years as pastor of a congregation which lives its liturgical life without benefit of a church building.

But the reader should not expect a manual of gimmicks in this book. Here is, instead, a mature and balanced study of the contemporary renewal of the life of the Church as it impinges on the local priest, his people, and the world to which they are sent. There is a rich bibliography which is itself of significant value.

(The Rev.) THOMAS J. TALLEY



The Lord's Supper. By **Scott McCormick, Jr., Th.D.** Westminster. Pp. 120. \$3.

The Lord's Supper has as its subtitle, "A Biblical Interpretation," which appropriately suggests the basic reference the author uses. He grounds his commentary not only in the New Testament literature, but deeply in the Judaic understanding of God, man, and redemption, with a fine discussion of man's essential oneness. In this way, the author makes a valued contribution to understanding the Old Testament's grasp of the New Covenant's Sacrament.

Dr. Scott McCormick is acquainted with Anglican theology, and has footnote references to Dom Gregory Dix and Professor Massey Shepherd, Jr. However, McCormick does not agree with a considerable body of Anglican theology. Witness his clear position that the Lord's Supper is by no means a necessary action for man's salvation. ". . . an unqualified NO!" is his answer to the question on page 84. But he surrounds that negation by such commendable affirmations as, "The Sacrament holds for us God's salvation coming to us repeatedly," (page 82), and "God is the Primary Actor in the Church's eucharistic worship." (page 86).

The author takes a receptionist position, as seen in his definition of "anamnesis." However, he guards well the significance of the Eucharist as *action*. He also makes it clear that in Eucharist, the faithful are given a share in our Lord's offering, i.e.—the Church shares in obedient response to the Great Initiator of Salvation. The primacy of God in Holy Eucharist is a welcome thought, coming as it

does from this Protestant theologian who scores the "memorialists" quite effectively.

Another splendid concept is the Messianic Banquet theme, the eschatological sense of the Holy Eucharist, which is too much neglected in our common teaching and preaching. One could hope that any future edition of the book would treat the doctrine of creation quite thoroughly in order to give a broader base for the subtitle, "A Biblical Interpretation." Creation and recreation are foundational to the biblical concepts of the first Adam and the Second, and these ideas are biblically germane to the idea of covenant, both Old and New.

In a private letter received from the author (correspondence initiated by this reviewer), he emphasizes his basic assumption, "The Biblical teaching is basic to a proper understanding of the Eucharist's intended meaning." Accordingly, the book ". . . parrots the Eucharistic teaching of no single Church (but) is meant for readers of all denominations." Dr. McCormick hopes that laymen as well as pastors and theologians will take a good look at what he says.

The book's thesis is somewhat less than the Anglican position as a whole. And, in fact, different from the usual Presbyterian position, too. However, anyone who reads critically will come to a more refined understanding of the Lord's Supper, especially with references to the Old Testament antecedents of Eucharistic thought forms, of which the author has done a remarkable job technically, and in a smooth-flowing narrative style. The book is certainly worth reading.

(The Rev.) PAUL HOORNSTRA



The Meaning of Salvation. By **E. M. B. Green.** Westminster. Pp. 256. \$4.50.

Sir Oliver Lodge once said that modern man was not bothering about sin. It might also be said that he does not appear to be bothering about salvation either—at least, not in the full biblical sense. E. M. B. Green believes that one of the Church's main tasks is to translate into modern idiom the message of salvation proclaimed in the scriptures. *The Meaning of Salvation* is a painstaking and almost exhaustive study of what salvation means in the Old Testament and the New; and it is not too much to say that it is likely to remain a standard work on the subject for many years to come.

A mere recital of the ground covered will indicate the thoroughness of Mr. Green's assembling of the evidence. An examination of words used in the Old Testament to express salvation, serves as background to the Hope of Salvation, Salvation in the Jewish world of the first century, and Salvation in the Graeco-Roman world of that period. There follows Salvation in the preaching of John the Baptist, in the teaching of Jesus, in the Evangelists, in the early preaching, in

the thought of Paul, and in the rest of the New Testament.

What becomes abundantly clear through this illuminating study is that salvation is basic in the Bible story; that it is God's everlasting concern; and that it is His irrepressible will and purpose that all men should be saved. It also becomes clear that there has been a steady, progressive understanding of what salvation means—from the early crude conception of deliverance from enemies to the higher spiritual and ethical conceptions of the prophets, and on to the profound grasp of its meaning seen from the other side (so to speak) of the Cross and the Resurrection and the experienced fullness of life in Christ in the Church. Salvation is at last seen as just that: fullness of life—wholeness of body and mind and freedom from fear here and now, and life eternal in the world to come.

This reviewer has read nothing better on salvation in relation to healing than is to be found in the eleventh chapter of this book. And in these days of healing cults it is to be hoped that this chapter will be widely read.

Can the biblical message of salvation be translated into modern idiom? We still need salvation, certainly—sorely need it in all its aspects. The task of translation is an urgent duty lying upon the clergy.

(The Rev.) F. J. MOORE, D.D.

* * * *

Taoism: The Parting of the Way. By Holmes Welch. Beachom. Pp. 194 paper. \$1.95.

Tradition has it that the *Tao Te Ching* was written by Lao Tzu, a wise teacher who, at the incredible age of 160 years, disgusted with the decay of the Middle Kingdom and the Chou dynasty, left his work as a Keeper of the Archives around 517 B.C. and, riding in a chariot drawn by a black ox, drove through the Han-Ku Pass. But the frontier guards would not let him pass until he had written down his wisdom for posterity. The result was a slim book of some 5000 characters, the *Tao Te Ching* or *The Way*, which is second only to Confucianism in its influence on Chinese thought.

Holmes Welch, the author of *Taoism: The Parting of the Way*, is Research Associate in the East Asian Research Center and in the Center for the Study of World Religions, both of Harvard University. He gives us a coherent and quite readable account of the Taoist philosophy. The book is a revision of the 1957 edition. Welch states that "no other book except the Bible has been translated into English as often as Lao Tzu. Why have there been so many translations? Certainly one reason is that the book is short. . . . A more significant reason for so many Western versions lies perhaps in the parallels between the Tao Te Ching and the New Testament" (p. 5). And he proceeds to list 35 translations. It is a pity that he

has not updated his 1957 list which should otherwise include Frank J. MacHovec's translation of 1962.

Welch's book is written in four parts: Part One (p. 1-17) explains the enigma of Lao Tzu and his life; Part Two explains the Tao Te Ching book (pp. 18-87); Part Three analyzes the history of Taoism (pp. 88-163); and Part Four studies his teachings in terms of the contemporary scene. Lao Tzu "appears to be a forerunner of Dale Carnegie" except that he works through "the power of negative thinking."

(The Rev.) ENRICO MOLNAR, Th.D.

* * * *

A Goodly Heritage. By Joseph Cushman, Jr. University of Florida Press. Pp. 219. \$6.50.

A Goodly Heritage is an invaluable history of the Church in South Florida from its origins to the separation of the Missionary District of South Florida from the parent Diocese of Florida, in 1892. It offers a rare combination of scholarship with lively personal interest in the subject matter. Dr. Joseph Cushman, now Assistant Professor of History at Florida State University, was born in Titusville, Fla., and was reared in the Church there. One cannot help connecting this fact with the gripping way in which he recounts how a priest of the Church first visited that area in 1869, travelling part way by boat, then many miles by foot, sometimes wading through swamps, and carrying his own luggage!

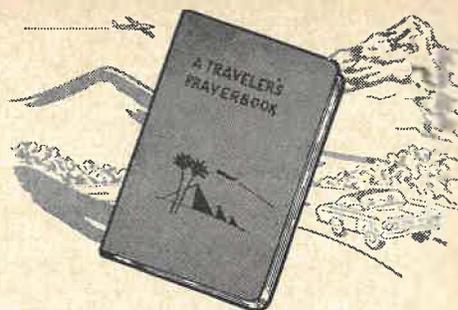
For clergy and parish libraries in Florida this book is a "must." Yet it also recounts a vital chapter in the life of the whole Church. Its tales of heroism should furnish inspiration to many of us priests of the mid-twentieth century who sometimes feel tempted to complain of the rigors of modern clerical life. As one example, we might single out the concerted and valiant efforts of the Church in the yellow fever epidemic of 1888, when some of its most prominent laymen, along with many of the clergy, literally gave their lives while ministering to the needs of the sick. It is questionable whether any of these men ever heard of "involvement;" yet their lives embodied all that is best in this now-popular expression.

Dr. Cushman deserves our thanks for this excellent work. We could well hope for subsequent volumes to complete the history of the two dioceses to the present.

(The Rev.) MERRILL A. NORTON

Booknotes

The Church and the Workingman. By John Cronin, S.S. and Harry Flannery. Hawthorne Books. Pp. 159. \$3.50. The "Church" specifically dealt with in this study is the Roman Catholic, and the scope of the study global. The authors are concerned to show that Catholic Christian doctrine, rightly understood and applied, is pro-proletarian, not anti-



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MARRIAGE CANON

Continued from page 13

who broke off attempts at reconciliation? What willingness was there to forgive, and what willingness is apparent in the undertone of the application to forgive now? In Massachusetts, at least, it is a strange irony that in practice the innocent party can come in by a legitimate back door, but this door is no longer limited to the one specific case of adultery, but covers other situations even more fatal to the maintenance of the marriage bond.

Marriage, is, of course, "for richer, for poorer; for better for worse; in sickness and in health." A certain measure of strain and difficulty is the normal expectation for any marriage. We have, for example, generally looked with a very jaundiced eye on mere incompatibility, on marriages broken up quickly, and on applications filed after many admittedly successful years of marriage because

tastes have changed. Where the reason is relatively trivial, permission to remarry, if given at all, will ordinarily be given only to the relatively innocent. And in determining this, the question as to which was defendant and which plaintiff in the divorce action gives little or no indication of the true situation. Children are normally assigned to the mother, and this is to be expected; but if, in a given case, they happen to be assigned to the father, then that is likely to be significant.

Very occasionally, permission may be given to both partners of an unsuccessful marriage, such as hasty wartime marriages, to marry again with the Church's blessing. More frequently met are cases where both partners have been divorced. It is the responsibility of the applicants to show clearly why permission should be given, rather than the responsibility of the bishop or council to show why it should not be granted. Hence the task is clearly much harder if both must satisfy, for if only one satisfies, clearly no

permission can be given. If the odds are two out of three—fairly reasonable odds—that permission ought properly to be granted in the case of a single divorce, they become four out of nine, or less than even when two divorces are involved.

In applications for remarriage, all of which come under Canon 18, it is strange to note that the only mention of the minister is a purely incidental one—"permission to be married by a minister of this Church." Beyond that, there is not a word that involves him in the whole matter. In Massachusetts, as I believe in most dioceses, the coöperation of the minister is essential. He will practically always be quite familiar with at least one of the applicants, and will not be entirely in the dark as to the second party. He will often have had first hand experience of events connected with the previous marriage and divorce. The canon charges the bishop with determining that the parties "intend a true Christian marriage." Practically invariably this intention can be more accurately determined by the local clergyman, and the bishop will inevitably rely heavily on his judgment in rendering his own. In the Diocese of Massachusetts, the clergyman through whom the application is filed must indicate his willingness or unwillingness to perform the marriage, provided permission is granted. Where unwillingness is indicated, the application would be pretty automatically thrown out. However, even if willingness is indicated, there is still a significant difference of degrees of willingness. One clergyman, subject to heavy local pressures, reluctantly with his heart in his mouth, signs the statement secretly hoping for the bishop's refusal. Another is positively and enthusiastically eager to officiate if he is allowed to do so. It is important that the bishop should know where on this scale the local clergyman stands in each case. The canon allows every active communicant to submit his application direct to the bishop, yet general extra-canonical procedure widely dictates that it must be cleared through the local minister. Where it seems highly probable that permission will not be granted, he is most helpful in heading off any formal submission. In practice he is expected and does do a considerable amount of screening. But it is a glaring deficiency of this glaringly deficient canon that in all the varied provisions, the one key man, the minister, is totally ignored.

It is a glaringly deficient canon, and some day surely it will be improved. But in a sense it is a typically Anglican canon. By its very vagueness and double talk it manages somehow to satisfy divergent, indeed, contradictory points of view, without breaking or even unduly straining the bond of fellowship that is the Church. Perhaps the Holy Spirit may, after all, be operative in the General Convention's refusal to take any action which would change the present *status quo*.

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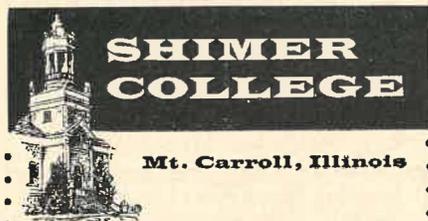
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PEOPLE and places

Appointments Accepted

The Rev. William E. Baldrige, former curate at Grace Church, Monroe, La., is priest in charge of St. David's, Rayville, and St. Columba's, Winnboro, La. Address: Box 276, Rayville, La.

The Rev. Albert L. Clark, former assistant at St. George's, Arlington, Va., is rector of St. Thomas', Lancaster, Pa. Address: 240 St. Thomas Rd.

The Rev. Charles V. Covell, former rector of Christ Church, Christchurch, Va., is assistant at Christ Church, Winchester, Va. Address: 134 W. Boscawen St. (22601).

The Rev. David C. Dillon, Jr., is rector of Holy Trinity-by-the-Sea, Daytona Beach, Fla. Address: 439 N. Grandview Ave. (32018).

The Rev. William M. Duncan III, former assistant at The Falls Church, Falls Church, Va., is rector of St. John's, Camden, Ark.

The Rev. W. Donald George, chaplain of Holy Spirit, Tulane-Newcomb Episcopal center, New Orleans, La., will be curate at St. Luke's, Baton Rouge, La. Address June 1st: 8833 Goodwood Ave.

The Rev. J. Roland Johnston, former assistant at Christ Church, Cincinnati, Ohio, is rector of St. Andrew's, Washington Court House, Ohio.

The Rev. Irvin F. A. Kracke, formerly in charge of St. Luke's, Livingston, Texas, is in charge of Christ Church, Eagle Lake, Texas. Address: Box 577 (77434).

The Rev. Gregory J. Lock, former chaplain (Col.) in the U.S. Army, is assistant at Christ Church, Alexandria, Va. Address: 1703 Oak Lane, McLean, Va. 22101.

The Rev. Canon Bernard C. Newman, vicar of Trinity Church, New York, N. Y., and since January 1st, assistant to the rector, is acting rector of Trinity Parish, serving until a successor to the late rector, has been elected.

The Rev. Canon James E. Purdy, former rector of Christ Church, Bordentown, N. J., is rector of Grace Church, Merchantville, N. J. Address: 11 E. Maple Ave. (08109).

The Rev. Thomas M. Wade III, rector of St. John's, Minden, La., will be associate rector of St. James', Baton Rouge, La. Address June 1st: 204 N. Fourth St., Box 126.

The Rev. Theodore D. Wallsteadt, former dean of Holy Trinity Day School, Midland, Texas, is associate rector of All Saints', Phoenix, Ariz. Address: 7236 N. 10th Ave. (85020).

The Rev. Edwin P. Wittenburg, is chaplain at St. Luke's Hospital, St. Paul, Minn. Address: 764 Fairmount Ave. (55105).

Ordinations

Priests

Atlanta—The Rev. Messrs. James R. Borom, vicar of St. Christopher's, Perry, and St. Mary's, Montezuma, Ga.; James R. Henry, vicar of Grace Church, Clarksville, and Calvary, Cordelia, Ga.; William James, curate at St. Bartholomew's, Atlanta, Ga.; Ralph O. Marsh, chaplain at Hodgson House, University of Georgia, Athens; Thomas M. Stubbs, Jr., vicar of St. Christopher's, and St. Mary Magdalene's, both in Columbus, Ga.; and John D. Talbird, Jr., chaplain to the inner-city colleges and schools, Atlanta, Ga.

Easton—The Rev. William L. English, rector of St. Stephen's, East New Market, and St. Andrew's, Epiphany Mission, Preston, and St. Andrew's, Hurlock, address, Hurlock, Md. 21643; the Rev. David H. LaMotte, rector of Holy Cross, Millington, and St. Clement's, Massey, address, c/o the rectory, Massey, Md. 21650.

Virginia—The Rev. John D. Chappell, rector of St. Martin's, Doswell, address, Rt. 1, Box 236, Doswell, Va. 23047.

Western Massachusetts—The Rev. Allan Bald-

win. Address: 813 W. 90th St., New York, N. Y. 10024.

Living Church Correspondents

Nevada—The Rev. Jerre B. Parks, general vicar of the District of Nevada, 2390 W. 7th St., Reno, Nev. 89503, is the correspondent for the district.

Retirement

The Rev. Canon Walter H. Stowe, rector of Christ Church, New Brunswick, N. J., will retire on June 30th. He is an honorary canon of Trinity Cathedral, Trenton, and historiographer for the Diocese of New Jersey. Address July 1st: 451 W. Maple Ave., Bound Brook, N. J. 08805.

Schools

The Rev. Henry B. Cannon, rector of the Church of the Redeemer, Moorestown, N. J. is on leave of absence, and is temporary headmaster of Hoosac School, Hoosick, N. Y. The headmaster, the Rev. Clinton H. Blake, retired because of illness.

DEATHS

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

The Rev. Donald Benton Rock, vicar of St. Nicholas, Pompano Beach, Fla., died March 18th, at the age of 38.

Fr. Rock was graduated from Daniel Baker College, and from Berkeley Divinity School, and was ordained to the priesthood in 1957. He served several churches in the Diocese of South Florida. While he was rector of St. Stephen's, New Port Ritchie, he was chaplain to Gulf High School, the Pasco Sheriff's Auxiliary, the City of New Port Ritchie, and the Coast Guard Auxiliary.

He is survived by his mother, Mrs. J. R. Miller, and a sister.

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FOR SALE

COMPLETE "MISSA APPALACHIA," footnotes, "folk mass" commissioned by my Bishop. Single, \$1.00. Quantity rates. The Rev. William M. Hunter, Holy Trinity Church, Logan, West Virginia 25601.

PICTURES, Crosses, Crucifixes, pamphlets, Communion medals. Inexpensive for resale. St. Philip's Society, West Stockbridge, Mass.

LINENS AND VESTMENTS

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

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

POSITIONS OFFERED

CURRICULUM EDITOR. State qualifications, experience, references. Editorial Dept., Morehouse-Barlow Co., 14 E. 41st St., New York 10017.

D.C.E. NEEDED: St. Luke's Episcopal Church, Rochester, Minnesota, seeking replacement Director of Christian Education for July 1. New parish, young congregation, vibrant community-oriented approach to Christian Education. Full-time position for mature person, experience desired. Contact Rev. Robert D. Fenwick; give full background.

HIGH SCHOOL English and History teacher. Send reply via air mail to Brent School, Baguio City, Philippines.

JUNE AND AUGUST SUPPLY—WAYFARER'S CHAPEL, eight miles east of East Gate to Yellowstone Park. Housing provided in the Absaroka Mountains in exchange for two services each Sunday. For information write: Mr. Bill Miller, 1535 - 20th St., Cody, Wyoming.

May 1, 1966

PRIEST needed for small parish in northern Kentucky area. Place offers growth potential. Seek Prayer Book Churchman. Submit resumé to Box M-347.*

SMALL mission on West Coast in inland stream and river fishing area would like to find older or retired priest to minister to them and to the community. Furnished apartment. This ad has Bishop's approval. Reply Box 0-334.*

TEACHERS WANTED: Junior High English and reading, 6th grade, remedial reading, music-Spanish combination for Church boarding school. Write to M. L. Horstman, Headmaster, Saint James School, Faribault, Minnesota 55021.

WOMEN TEACHERS WANTED: Biology, History, Physical Education, Home Economics and Religion. Episcopal girls' boarding school in mid-west. Reply Box M-346.*

POSITIONS WANTED

ORGANIST-CHOIRMASTER, B. Mus., age 28, fully experienced recitalist and service playing, adult and youth choirs, excellent liturgical background, seeks position in parish with high musical standards and good pipe organ. Reply Box C-330.*

ORGANIST-CHOIRMASTER desires full-time position in Liturgical Church. Excellent training (European and American) and experience. Very interested in work with young people. Reply Box S-345.*

PRIEST, parochial experience, graduate student, seeks one year assignment, beginning September. Reply Box K-343.*

39 YEAR OLD married Catholic trained priest desires geographical change. West or Mid-west preferred. Reply Box S-337.*

SUMMER EXCHANGE

WILL SUPPLY July or August in exchange for house. Preference given to Atlantic seashore. Reply Box L-342.*

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

SUMMER SUPPLY

JAMAICA VACATION, rectory, cash, Sunday duty and emergency only. July 17-September 4. Write Father Kemp, Parish Church, Kingston, Jamaica.

SUPPLY for month of August, 1966. Use of rectory, stipend \$120. Two Sunday services per week plus emergencies. On Long Island Sound. 1 hour to New York City. The Rev. Leland O. Hunt 5 Rockridge Drive, Norwalk, Conn. 06854.

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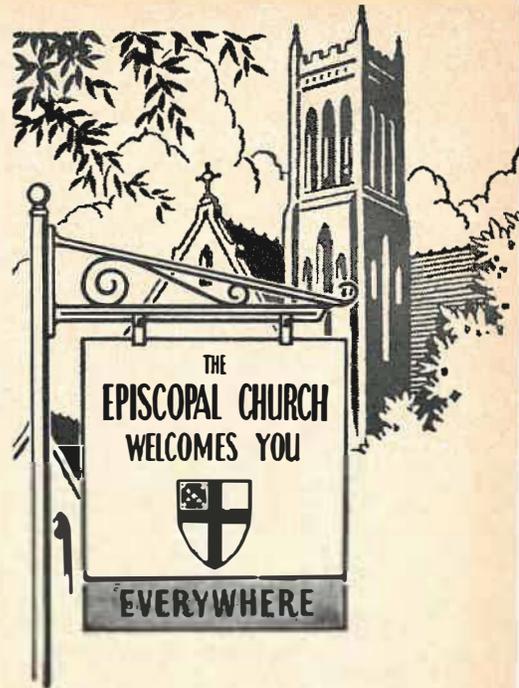
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THE LIVING CHURCH

CHURCH DIRECTORY



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

LOS ANGELES, CALIF.

ST. MARY'S 3647 Watsoka Ave.
The Rev. R. Worster; the Rev. H. Weitzel
Sun Masses 7, 9 & 11; Daily Mon, Tues 7; Wed,
Thurs, Fri 7 & 9; Sat 9; C Sat 5-6

SAN FRANCISCO, CALIF.

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

WASHINGTON, D. C.

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

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
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

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
The Rev. John G. Shirley, r
Sun 7, 8, 9:15, 11; Daily 6:45; C Sat 4:30

FORT LAUDERDALE, FLA.

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

ST. MARK'S 1750 E. Oakland Park Blvd.
Sun Masses 6, 7:30, 9, 11:10, MP 11; Daily MP &
HC 7:30; Wed HU 9:30 & HC 10; Sat C 7

FORT MYERS, FLA.

ST. LUKE'S 2nd & Woodford
The Rev. E. Paul Haynes, r
Sun 8, 9, 11; Daily 9; Wed & HD 10, Fri & HD
7:30; C Sat 4:30

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

ORLANDO, FLA.

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

ATLANTA, GA.

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

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash
Sun 8 & 9:30 HC, 11 MP, HC, Ser; Daily 7:15
MP, 7:30 HC, also Wed 10, Thurs 6:30; (Mon thru
Fri) Int 12:10, 5:15 EP

ASCENSION 1133 N. LaSalle Street

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

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, In-
structions; Int, Intercessions; LOH, Laying On
of Hands; Lit, Litany; Mat, Matins; MP, Morn-
ing Prayer; P, Penance; r, rector; r-em, rector-
emeritus; Ser, Sermon; Sol, Solemn; Sta, Sta-
tions; V, Vespers; v, vicar; YPF, Young People's
Fellowship.

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Sun Masses 7, 8, 12:15 (Low Masses); 10 (High
Mass); Daily 6:30, 7, 9:30; Fri 5:30; C Fri 5-6,
Sat 4:30-5:30, 7:30-8:30

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Sun 7:30, 9 (Sung), 11 High Mass, Daily 7 ex Mon
5:30, Wed 10, Sat 9

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

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The Rev. E. John Langlitz, r
The Rev. W. W. S. Hohenschild, S.T.D., r-em
Sun HC 8, 9, 11, 1S MP; HC Tues 7, Wed 10:30

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

BROOKLYN, N. Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
Rev. Frank M. S. Smith, r; Rev. Wm. A. Davidson, c
Sun 7:30, 9, 11. HC daily.

NEW YORK, N. Y.

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Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
Wkdays MP & HC 7:15 (& HC 10 Wed); EP 3:00

ST. BARTHOLOMEW'S Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC; 11 Morning Service & Ser; Week-
days HC Tues 12:10; Wed 8 & 5:15; Thurs 12:10;
Ep Tues & Thurs 5:45 Church open daily for prayer

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Sun HC 8 & 9, 11 MP Ser 11 ex 15; Wed HC 7:30;
Thurs HC & LOH 12; HD HC 12

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

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The Rev. D. L. Garfield, r; the Rev. L. G. Wappler
Sisters of the Holy Nativity
Sun Mass 7:30, 9 (Sung), 10, 11 (High); Ev B 6;
Daily Mass 7:30, Wed 9:30, Fri 12:10, HD 9:30,
12:10; EP 6. C Fri 12:40-1, 5-6, Sat 2-3, 5-6,
7:30-8:30

RESURRECTION 115 East 74th St.
Rev. Leopold Damrosch, r; the Rev. C. O. Moore, c;
the Rev. C. L. Udell, asst
Sun Mass 8, 9 (Sung), 11 (Sol); Daily ex Sat
Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Avenue & 53d Street
The Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11; EP 4; Daily ex
Sat HC 8:15, Wed 5:30; Thurs 11; Noontdays ex
Mon 12:10. Church open daily 6 to midnight

THE PARISH OF TRINITY CHURCH

TRINITY Broadway & Wall St.
The Rev. Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily
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

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

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

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

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. Wm. W. Reed, v; Rev. Jeffrey T. Cuffee, p-in-c
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Solemn
High Mass; Weekdays: Mon, Tues, Thurs, Fri & Sat
9:15 MP, 9:30 Low Mass; Wed 7:15 MP, 7:30 Low
Mass

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

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11; Weekdays 7:30, 5:30; Wed, Thurs,
Fri 12:10; Sat 9:30; C Fri 4:15-5:15, Sat 12-1

WESTERLY, R. I.

CHRIST CHURCH Broad & Elm Streets
Sun 8, 9, 11; Daily Office 9 & 5; HC 9 Wed & HD;
10 Tues, 7 Thurs; Cho Ev 5 Mon & Fri; C by appt

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd.
The Rev. James P. DeWolfe, Jr., r
Sun MP & HC 7:45; HC 9, 11, 5, EP 5; Daily MP &
HC 6:45 (ex Thurs 6:15), EP 6

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

PARIS, FRANCE

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Sun 8:30, 10:45; Thurs 10:30; Fri 12:45

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