

The Living Church

July 23, 1967

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Considered

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The Living Church

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William Wilberforce

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.

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BOOKS

REALISTIC REFLECTIONS ON CHURCH UNION. Edit. by John Macquarrie. Chapters by Reginald H. Fuller, John A. Hardon, S.J., Walter C. Klein, John Knox, Paul L. Lehmann, John Macquarrie, and Eric L. Mascall. Published by the Episcopal Committee for Promoting Unity. Copies available from Argus-Greenwood, Inc., Dept. E, 1031 Broadway, Albany, N. Y. 12201. Pp. 64 paper. \$.25.

During the space of four years, and after five meetings, a group of Christians produced the document *Principles of Church Union*. This group, the Consultation on Church Union, stated that the document forms "the specific principles for unity" on which it is now in agreement. The document covers the areas of Faith, Worship, Sacraments, and Ministry.

COCU earnestly has hoped the document would be studied and its proposals commented upon. Seven well-known scholars have responded in the book *Realistic Reflections on Church Union*. These seven are, or have been, professors in theological schools. One is a Jesuit, one a Presbyterian, one a member of the Church of England, and the rest are Episcopalians. They have praised, in varying degrees, parts of *Principles*. On the other hand, they have found areas of error in omissions, commissions, and evasions. The stated purpose of the book is not just to give a warning about aspects of COCU but "to stimulate thought and effort toward an advance into a broader and deeper ecumenism." The result is an interesting expression of ideas that may startle those who have wholeheartedly approved COCU and cheer those who have a vague but unspecified fear of COCU. Partisans of both sides who read both *Principles* and *Reflections* will have ammunition for many a lively discussion.

One of the warnings is that in *Principles* there is a planned ambivalence in the areas of baptism, the Eucharist, the ministry, penance, matrimony, Church authority, and the admission of people to communion. Because of this aura of haziness, dogma will cease to exist and doctrine will be "forever fluid." The Anglican doctrine of the ministry is one shared with the vast majority of Christians (some 680 million Anglicans, Romans, Orthodox, vs. about 140 million Protestants). In *Principles* this doctrine is reduced to ambiguity that would not offend a Quaker. Two of the authors emphasize that one of the weaknesses of *Principles* is what is *not* mentioned. This includes such matters as the use of un-

fermented/fermented wine and the ordination of women.

One writer claims ecumenism and union are not the same thing. COCU's "view of ecumenism is fundamentally mistaken and misleading." This concept seems to say that the catholicity of the Church is not dependent on a world-wide organization. It also is said that ecumenism is a matter of looking to Rome and Orthodoxy as well as to Protestantism. Therefore, COCU must be more aware that the proposed "united Church" could be a real obstacle to complete unity with the two other parts of the Church. Indicative of the depth of emotions stimulated by COCU is the belief of the Presbyterian professor that because of bureaucratic pressure for unity there is a danger that anyone who does not fully agree will "run the risk of ecumenical excommunication."

Like all collections of essays, these vary in quality. Not having had COCU's four years to put this volume together, there is some overlapping and there are some incomplete thoughts. For example, it is suggested that a better approach to union would be to agree on a common form of ordination and to put it into practice. This seems to imply that if agreement is reached on what words to use then all is well. The author of this proposal knows full well, and simply forgot to state, that the validity of a sacrament requires that the clergy want to do what the Church intends. With no common intention in the "united Church" how could there be valid ordination? To employ the same words means nothing, e.g. the word "peace" means one thing to Communists and another to us. Precise definitions also are necessary.

The study of this book and *Principles* should be considered absolutely essential for every member of General Convention. The alert members of the groups of Christians participating in COCU will want to know the contents of both volumes.

(The Very Rev.) L. S. OLSEN, D.D.
Grace Cathedral
Topeka, Kan.

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I WORSHIP THEE, LORD JESUS: Episcopal Church Fellowship Series, Junior Kindergarten Course. Morehouse-Barlow. Teacher's Manual, \$3.50; Activity Kit, \$3.60.

I Worship Thee, Lord Jesus is an attractive and easy-to-use teacher's manual for the pre-kindergarten class of four year olds. The sessions are well balanced and take into consideration the age characteristics of the pupil. The manual contains some very good stories. The inexperienced teacher, who merely reads stories rather than telling them, will find the punctuation marks (if heeded) an aid towards making the stories "live" for the children.

The pupil's activity kit, however, forestalls any imaginative use of crafts and



handwork. Neither the teacher nor the child is challenged really to think out the meaning of the lesson via one of the most effective methods of teaching and learning, namely that of flexible creativity.

ESTHER LEE LANGFORD
St. Matthias Parish
Waukesha, Wis.

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THE SAVAGE AND BEAUTIFUL COUNTRY.
By Alan McGlashan. Houghton-Mifflin.
Pp. xiii, 157. \$4.

The Savage and Beautiful Country is an unusual volume, difficult to describe since it does not fall into any of the usual categories. It is written by a psychiatrist, but is filled with poetry as well as with science; it is not a theological book in the usual sense of the word, yet breathes throughout a profoundly religious spirit; it is filled with unconventional insights, yet these rest upon solid scientific foundations. Alan McGlashan, an English psychiatrist, writes with skill and with great subtlety. His insights are timely and thoroughly modern. His aim is not to give the reader a system of thought, but to stimulate and provoke the reader to reach for new horizons of his own. The series of meditative essays which make up his work is nourishing food for the thoughtful reader who is willing to consider unexpected ideas.

The single thread which runs through this book is the reality of the shadowy, paradoxical, inner world of man. But this world is made real to the reader by means of pointed poetic imagery rather than by rational argument. McGlashan thus does for the field of the psychology of the unconscious what Loren Eiseley did for the field of evolution in his poetic volume *The Immense Journey*.

Here and there McGlashan touches upon basically Christian themes, perhaps without realizing it. One of his last chapters concerns "The Dreaming Mind Within." He is led to speculate that the idea of the Trinity originates from a parallel Trinity within man's own mind, thus reviving an argument as old as St. Augustine (*De Trinitate*) but in a thoroughly modern way. He also conjectures that perhaps dreams can be regarded as the work of the Holy Ghost, at the same time wondering if this is blasphemy. It may sound like blasphemy to a rigidly rationalistic theologian, but it would not be at all blasphemous to a doctor of the early Church. In making this conjecture Dr. McGlashan stands thoroughly in the biblical tradition, and in the footsteps of early giants of the Church such as Origen, Cyprian, Augustine, Athanasius, Tertullian, and a host of others who testified that dreams were indeed a voice of God. This book is highly recommended reading to all who are not afraid to let a fresh spirit into their religious speculations.

(The Rev.) JOHN A. SANFORD
St. Paul's Church
San Diego, Calif.

THE STORY OF THE BIBLE. By Sir Frederic Kenyon. Eerdmans. Pp. 150 paper. \$1.95.

Sir Frederic Kenyon elucidates biblical history and displays profound scholarship in *The Story of the Bible*. His account of how the books were written and transmitted to us is packed with fascinating facts. Interesting episodes are related concerning manuscript discoveries; he includes the development and principles of textual criticism, sharing conclusions from the comparison of texts.

First published in England, this new edition contains a chapter by F. F. Bruce summarizing discoveries during the past 30 years. Also, he comments regarding modern translations of the Bible in English. Two appendices are helpful for those doing research.

This is an excellent general history of the Bible for readers of the scriptures.

CONSTANCE J. BUTCHER
St. Paul's Church
Winslow, Ariz.

* * * *

CHRISTIAN INITIATION IN SPAIN, c. 300-1100. By T. C. Akeley. Darton, Longman, and Todd. Pp. 223. 35s.

Written by T. C. Akeley, an American Episcopal priest now occupying a teaching position in Canada, *Christian Initiation in Spain* is a technical study of baptism, confirmation, and associated rites in the ancient Spanish Church. The dates in the title (300-1100) cover the heyday of the Mozarabic or Visigothic rite, the ancient native liturgy of the Iberian Peninsula. This book will be of interest to those who have pursued advanced studies in the fields of liturgiology, Spanish Church history, or history of the sacraments, and who are already acquainted with the main documents.

Until recent years the elaborate and impressive baptismal rites of the Mozarabic liturgy were largely unknown. They witness to a long period in Christian history when Holy Baptism (either for babies, older children, or adult converts) immediately was followed by confirmation (by the bishop or priest, whichever was officiating) and by first communion. Such material is of interest today as modern Christians consider the reunification of baptism and confirmation, and the restoration to Christian children of their privilege of approaching the Lord's table. The highly technical evidence in a book such as this will require a good deal of sifting by further scholarship before it becomes directly applicable to our contemporary pastoral and theoretical problems. Those who wish to become acquainted with this area of research are

referred to three recent publications of the Alcuin Society and SPCK.: E. C. Whitaker, *Documents of the Baptismal Liturgy* (1960); J. D. C. Fisher, *Christian Initiation: Baptism in the Medieval West* (1965); and L. L. Mitchell, *Baptismal Anointing* (1966).

(The Rev.) H. BOONE PORTER, D.Phil
General Seminary

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EPISCOPAL SCOTLAND IN THE NINETEENTH CENTURY. By Marion Lochhead. John Murray. Pp. xii, 278. 42s.

Most readers of *THE LIVING CHURCH* know that Samuel Seabury was consecrated by Scottish bishops and that we owe our Prayer of Consecration (though not our whole Prayer Book, as Miss Lochhead implies, p. 1) to the Liturgy of the Scottish Episcopal Church. But few know much more about it, and one is therefore glad to welcome this informal sketch of an important period in its history. Marion Lochhead, a Scottish Churchwoman and the author of several Victorian studies, arranges *Episcopal Scotland in the Nineteenth Century* around the lives of leading bishops, from survivors of the days of the penal laws which lasted till 1792 to several who lived into the present century. Scottish Church life is never marked by unbroken calm, and the Episcopal Church has had its share of conflicts—some surprising, as the censure of Bishop Forbes for his tractarian eucharistic teaching which seems different only in phrasing from that traditional in Scotland, and the arguments about the Scottish liturgy itself which were opposed vigorously in the interest of uniformity with the Church of England. There are amusing as well as edifying moments in the story too—such as the episcopal election at which Charles Wordsworth, the poet's schoolmaster nephew, "gave the casting vote for himself, of whom he had a high opinion" (p. 143).

Altogether this is a charming book on a subject worth attention. Miss Lochhead begins and ends it with notes on the present organization and position of the Episcopal Church, and illustrates it with pictures of bishops and churches, the latter including several of the Scottish cathedrals (all Victorian Gothic, as she notes with some regret), and of the few ancient churches which are in Episcopal hands.

(The Rev.) E. R. HARDY, Ph.D.
Berkeley Divinity School

Booknotes

By Karl G. Layer

The Christian Life and Salvation. By Donald G. Bloesch. Eerdmans. Pp. 164. \$3.50. A well-written, protestant-oriented devotional manual which seeks to examine what the Christian life means and what the way to salvation is.



The Living Church

July 23, 1967
Trinity IX

For 88 Years,
Its Worship, Witness, and Welfare

EPISCOPATE

Wood Consecrated in Atlanta

The Rev. Milton Le Grand Wood, Jr., former canon to the ordinary, was consecrated Suffragan Bishop of Atlanta, June 29th, in the Cathedral of St. Philip, Atlanta, Ga. The Rt. Rev. John Hines was consecrator, with the Rt. Rev. Charles Carpenter, Bishop of Alabama, and the Rt. Rev. Randolph R. Claiborne, Jr., Bishop of Atlanta, as co-consecrators. Presenters were the Rt. Rev. George M. Murray, Bishop Coadjutor of Alabama, and the Rt. Rev. William E. Sanders, Coadjutor of Tennessee. Preacher was the Rt. Rev. John M. Allin, Bishop of Mississippi, who based his sermon on Ephesians 6: 10-11 "Put on the whole armor of God that ye may be able to stand against the wiles of the devil."

This was the first consecration of a bishop held in the cathedral since its completion five years ago. Under the direction of the Rev. Martin D. Gable as master of ceremonies, the procession had seven sections. Included were 17 bishops from other dioceses. Representatives from other Communion were the Most Rev. Paul J. Hallinan, Roman Catholic Archbishop of Atlanta, five other Roman Catholic clergy, Bishop Randolph Shy of the African Methodist Church, the Rev. Homer P. Gourmineis, pastor of the Greek Orthodox Church of the Annunciation, and Lutherans, Presbyterians, Methodists, and Baptists. Other guests included representatives of city and state governments, and the various colleges in the community.

Following the service and reception at the cathedral, a luncheon was held in honor of Bishop Wood.

Keller Elected in Arkansas

The dean of St. Andrew's Cathedral, Jackson, Miss., the Very Rev. Christoph Keller, is Bishop Coadjutor-elect of Arkansas. He received the total votes necessary during a special session of the 95th convention of the diocese held June 28th, in Trinity Cathedral, Little Rock.

Dean Keller, 51, is called to return to the diocese in which he began his ministry. While in El Dorado, Ark., as executive vice president of Murphy Oil Company, he was admitted as a postulant for Holy Orders, and was ordered a deacon in 1956. He will become coadjutor under the Rt. Rev. Robert R. Brown,



Atlanta's new suffragan

who ordained him to the priesthood in 1957. The dean has served the Church in Harrison, Eureka Springs, and Mountain Home, Ark., and in Jackson.

In the field of five candidates, Dean Keller carried a minimum of 21 of the 32 or 32½ lay ballots cast. Lay votes necessary for election were 16½. In the clerical voting he received 13, 15, 20, and on the 7th ballot, the necessary 21 votes for election out of 40 clerical votes cast.

Consecration is set tentatively for late October.

PRESBYTERIANS

More to Observe COCU

The Cumberland Presbyterian Church voted unanimously at its General Assembly meeting in Paducah, Ky., to send official observers to meetings of the Consultation on Church Union.

Delegates, with no opposition from the floor, approved a recommendation from the Church's Knoxville Presbytery that Cumberland representatives sit in on COCU discussions looking toward possible Church merger. Two other Presbyterian bodies already are participating in COCU—United Presbyterian Church and Presbyterian Church in the U. S.

OREGON

Cleric on Liquor Control Commission

Oregon's first priest member of the Liquor Control Commission has said that he has questions about the need to strengthen penalties for sale of alcohol to minors. The Rev. Eric G. Graton, rector of St. Michael and All Angels',

Portland, was appointed to the commission by Governor Tom McCall, for a term that began July 1st.

Though the governor had been interested in placing a clergyman on the commission, Fr. McCall says that it is not necessarily as one that he is going to approach the work. He is "completely sold" on strong controls against the abuses in the use of alcohol and feels that the present laws are adequate. He added that he has no feelings against drinking. "I have no intention of advocating a decrease or stoppage of the sale of alcohol or of going along with those who do." The sale of liquor to minors, he said, is one of the major issues facing the commission, adding that the majority of the cases before the commission involve sale to minors. "To drink is a serious choice. Anyone under 21 is not mature enough to make that choice," he said.

ALBANY

Women Aid MRI

The report of the Churchwomen of the Diocese of Albany on its Epiphany Project — St. Margaret's School, Nazareth, Israel — shows a contribution of \$2,435.38 from 102 parishes and missions. At the June board meeting, it was voted to bring the contribution to \$3,000. This amount will be added to that already received from the diocesan Good Friday offerings.

The board also voted to sponsor for another year one of the girls at St. Margaret's School, in memory of Kathy Middleton, daughter of Mr. and Mrs. Claude H. Middleton of Delmar, N. Y. Mrs. Middleton is the former diocesan secretary of Christian social relations.

SOUTH AFRICA

Crowther Expelled

The American embassy in Johannesburg has announced that it intends to press for a full inquiry into the circumstances of the deportation of the Rt. Rev. C. E. Crowther, a British-born American citizen. The bishop was ordered out of South Africa June 30th.

The embassy took no action until the day of deportation when it acted to question the legality of a five-hour detainment at Johannesburg's Jan Smuts airport. Bishop Crowther arrived from Kimberley and was escorted by police to a transit

lounge where he remained under guard for three hours. Two hours of the wait was on the outbound aircraft. No visitors were allowed except an embassy official. U.S. diplomats say that they want a clarification as to whether the bishop was illegally detained, and are considering a formal protest of the treatment.

The Rt. Rev. Leslie Stradling, Bishop of Johannesburg, was one of those barred from seeing the outspoken Bishop Crowther of Kimberley and Kurumann.

The Bishop of Natal, the Rt. Rev. Thomas G. V. Inman, said, "The government is not prepared to tolerate criticism of its policies. No foreigner could reasonably expect such liberty and Bishop Crowther knew that very well. He did not lack friends who reminded him of it." Bishop Inman added that it was not as an American but as a leader of God's Church that Bishop Crowther made his protests and that the Church must vigorously challenge the expulsion.

Bishop Stradling said that he disagreed with certain of Bishop Crowther's statements and had told him so. "While I agree with his views on South African race policies I cannot approve the way he expressed them. . . . Such protest is past except on really special occasions. I think what one must do now is put into practice in one's own life what we intend doing about the racial situation."

Bishop Crowther said that his deportation is the "act of frightened men. It is a fearsome and awful thing that the position I have adopted in South Africa (anti-apartheid), however controversial it may be, cannot be physically tolerated. It is not my elimination as a person that is South Africa's loss, but I believe it is South Africa's loss that a voice of dissent and the right to speak boldly, must be stifled in a way which only manifests fear of the truth on the part of those silencing it. I am perfectly aware that some people will say, 'He got what he asked for!' What I asked for was to be allowed to stay with you. I don't expect perfect agreement with the stand I took and will continue to take, for I have too great a respect for other people's opinions and their right of dissent."

At the Kimberley airport, he told a crowd that he intended to continue as bishop "in exile." He said that he could continue to assist the diocese by soliciting funds overseas.

Mrs. Crowther and the children will leave Africa next month by boat for the United States. After a month's visit, the family will settle in England.

WESTERN KANSAS

Ministry to Prisoners

On June 25th, a bit of history was made at Kansas State Industrial Reformatory, Hutchinson, Kan., when the Rt. Rev. William Davidson, Bishop of Western Kansas, visited the institution for a

service of baptism, confirmation, and Holy Communion.

Immediately after receiving permission from officials last winter, the Rev. Fred L. Meyer, vicar of St. Anne's, McPherson, and assistant chaplain at the reformatory, began instruction classes. The end result was the baptism of two and the confirming of five at the service conducted in the Roman Catholic chapel in the institution. Last winter the Roman Catholic chaplain permitted Fr. Myer to use the chapel for celebrations, furnishing vessels and vestments for the services.

Following the service of baptism and confirmation, Bishop Davidson and Fr. Meyer conducted a worship service for the institution in the absence of vacationing Chaplain Joseph Bayles. The chaplain, a former American Baptist minister, was confirmed in the Episcopal Church last December and will be ordered a deacon this summer.

Arriving just in time for the historic service was a gift from the Church Periodical Club — Prayer Books for the reformatory. Previous services had been conducted with difficulty, using 1892 Prayer Books, a gift from a Western Kansas mission.

RHODESIA

Residential Laws Condemned

Bishops of the Roman Catholic and Anglican Churches in Rhodesia have condemned plans to introduce residential laws in that country.

Earlier, the Christian Council of Rhodesia had passed without dissent a resolution expressing displeasure at proposals for separate development of the various racial communities. Such a law cannot be defended "on any Christian principle," said a pastoral letter issued by Roman Catholic bishops and read in all Roman Catholic churches. It referred to plans for a law now being considered by the

government which would enable white citizens to force the eviction of colored and Asian families living in predominantly white neighborhoods. The bishops said such legislation would "only bring dishonor to Rhodesia" and they could see "neither justice nor charity in the plan."

Anglican bishops said they wished to be associated with the views expressed in the pastoral letter. The Bishop of Mashonaland, the Rt. Rev. Cecil Anderson, has asked members of his diocese to protest to their MPs about the new bill. He called the proposals "dangerous, indefensible, and a confession of Christian failure." He added: "If you disapprove of the proposed evictions bill, to be termed the 'Property Owners (Residential Protection) Bill' (whose residence?), and the other arrangements for compulsory separation, it is your duty to write and say so now to your Member of Parliament."

CONVENTIONS

New Jersey: May 9-10

Meeting in Trinity Cathedral, Trenton, delegates attending the 183d annual convention of the Diocese of New Jersey heard the Rt. Rev. Alfred L. Banyard, diocesan, report on three notable achievements of the diocese during 1967: the establishment of the Camden Episcopal Community Center, a pilot project in connection with urban renewal; the construction of a new nursing unit for the diocesan home for the aged—The Evergreens in Moorestown; and the completion of the Episcopal Chapel and student center at Rutgers University, New Brunswick. St. Mary's Parish, Stone Harbor, was welcomed into union with convention, as a self-supporting parish.

Guest speaker, the Very Rev. Alan S. Giles, Dean of Jersey, who presented the work of the Church on the Isle of Jersey, received acclamation and the Bishop's Medal of Honor. From the canons of the cathedral, he received a gift of the arms of the Diocese of New Jersey.

In the report on Constitution and Canons, the changes necessary in order to make women eligible for election to vestries, as delegates to diocesan convention, and as delegates to General Convention were explained. The changes passed by a standing vote of 288 to 126.

In other action taken, a resolution on the Consultation on Church Union was "overwhelmingly adopted." It reads in part: ". . . Whereas a careful study of the *Principles* reveals a lack of complete sharing on our part with our protestant and evangelical brethren of many of those practices and understandings of Church and Sacraments which we have always considered, and a majority of Christians throughout the world consider, essential to catholic faith and order. now Be It Therefore Resolved, that this 183d convention . . . express its sincere appreciation to the Joint Commission on



Ecumenical Relations for the degree of sharing of our faith and practice so far achieved in the *Principles* set forth, and with the earnest request that no plan of union be drawn up until such time that it has succeeded in a complete understanding and sharing with our separated brethren of all those practices and understandings of Church and Sacraments which are undoubtedly catholic and are explicit or implicit in the Chicago-Lambeth Quadrilateral, without reservations or equivocations so that a broad-based unity may eventually be achieved with no compromise of our historic position as a Church, and so that the true cause of Christian unity shall be advanced rather than be retarded."

Copies of the resolution were sent to the chairman of the Joint Commission on Ecumenical Relations and to the secretaries of the House of Bishops and the House of Deputies for presentation to General Convention in September.

AUSTRALIA

Archbishop on Vietnam

Abandonment of South Vietnam to the Communists would mean "a massive bloodbath" in which an unknown number of South Vietnamese would die, the Archbishop of Sydney has said in the most recent issue of his diocesan magazine, *Southern Cross*.

Of the courses of action facing the United States, the Most Rev. Marcus L. Loane said that one is abandonment, which is "clearly impossible." Others are invasion of North Vietnam and an attempt at its conquest, or containment of the Vietcong until peace is established and a stable South Vietnamese government is in office.

Invasion of North Vietnam with all it means "might lead to the start of World War III," he said. Containment of the Vietcong until peace is re-established is the goal most Australians see as the reason for an armed presence in Vietnam. He added that Australians should continue to ask their government for frequent concise statements of the reasons for Australia's commitment in the war and the degree to which Australia is "independent in policy and decision." The Vietcong "has never abandoned the policy of intimidation and assassination. Village people have been held in terror for years. At the same time it is hard to escape from a sense of frustration. We all long for a just and early end to the whole conflict, but it seems only to recede further away," the archbishop said.

PNCC

20th Anniversary of Concordat

Two cathedral congregations, of the Episcopal and Polish National Catholic Churches, joined for the first time June

25th in a common service. Although the two Churches have had intercommunion in the United States for the past 20 years, the service in St. Paul's Episcopal Cathedral, Buffalo, N. Y., was the first in which the two congregations worshipped and received communion together. Celebrating the Mass were the Rt. Rev. Lauriston L. Scaife, Bishop of Western New York, and the Rt. Rev. Thaddeus F. Zielinski, Bishop of the Buffalo-Pittsburgh Diocese of the PNCC.

In his sermon, Bishop Zielinski spoke of the 150th anniversary St. Paul's Cathedral is celebrating: "God has done marvelous works among you as a congregation, and through you has showered love and service on our community." In explaining the pact between the two Communion, he said that the agreement does not require the acceptance of all of each other's beliefs and ways of worship but does imply that "each believes the other to hold all the essentials of the Christian faith." The intercommunion agreement of the two Churches is "much more than amiability or courtesy, far more than a deeply grounded friendship . . . a privilege freely granted by each of our Churches." He said the guiding spirit of the agreement is the old Christian principle of unity in matters that are essential, freedom in matters that are not, and love in all things.

AROUND THE CHURCH

The completion of the first phase of a two-phase program begun 15 years ago was celebrated by the dedication of Christ Church, Warren, Ohio, on May 7th. The new edifice was built at a cost of \$800,000; its architectural style is designated as "nontraditional." On the following Sunday, May 10th, an ecumenical community service was held in the church, where the Rev. Arthur M. Sherman has been rector since 1962.

The Pro-Cathedral of the Holy Trinity, Paris, is having a face washing, its first since its construction in 1881-1884. The golden hued stones emerging from the cleaning are delighting all, who are seeing the building as it was meant to be. The cost of the project is a memorial to the Hon. S. Pinkney Tuck, American diplomat and cathedral vestryman, from Mrs. Tuck.

The Holy Trinity Cathedral congregation of the Polish National Catholic Church, Manchester, N. H., honored the Rt. Rev. **Joseph Soltysiak, June 18th, the 50th anniversary of his ordination to the priesthood.** It was also the 15th anniversary of his consecration. The bishop celebrated a High Mass of Thanksgiving at the late service, and later was guest of honor at a testimonial dinner.

The Episcopal Theological School, Cambridge, Mass., has received a check

for \$27,665 for the Holy Trinity, Paris, Sturgis Lee Riddle Scholarship Fund. The presentation was made during the annual meeting of the seminary alumni association.

The Diocese of Ohio, celebrating its 150th anniversary, and the Diocese of Southern Ohio held a **joint ordination service in the Church of the Holy Spirit, Gambier, when 17 men were ordered deacons.** Three bishops took part in the service: the Rt. Rev. Nelson Burroughs, Bishop of Ohio; the Rt. Rev. Roger Blanchard, Bishop of Southern Ohio; and the Rt. Rev. John H. Burt, Bishop Coadjutor of Ohio.

The international Order of St. Luke the Physician, whose members are clerical and lay, have announced the program and speakers for the conference on spiritual healing to be held in September. All meetings will be open to the public. It is to be noted that the program carries this statement: "Meetings or services not listed on the program are not sponsored by us (OSL) and attending them breaks the continuity of the planned program." Members of the Order of St. Luke believe healing to be an essential part of the teaching and practice of Jesus Christ as set forth in the Gospels and the Acts of the Apostles.

Announcement of seniors from the nation's colleges and universities winning **Woodrow Wilson Fellowships** shows that **Kenyon College, with less than one-half of one percent of Ohio's undergraduate enrollment, had 7 of its 150 seniors named as Wilson Fellows; two were given honorable mention.** Kenyon ranks fifth in the nation when the number of fellowships awarded is compared with the number of liberal arts degrees awarded by each college.

A silver and gold chalice and paten depicting the Last Supper was presented by the Rt. Rev. Everett H. Jones, Bishop of West Texas, acting on behalf of 18 friends, to Mrs. Margarite B. Parker, to be placed in the chapel named for her at Trinity University in San Antonio. The two pieces were executed by Johann Muhl, a Bavarian artist.

In preparation for construction of the \$1,590,500 administrative buildings for the **Diocese of Chicago, demolition of three buildings** began June 5th. Included in the razing are the 95-year-old diocesan headquarters building, St. James Parish House, and the rectory. The new building also will serve as the Cathedral House and will be connected to the Cathedral Church of St. James (formerly St. James Parish).

Receiving a "rave review" for his work in "The Fantasticks," the final production in the 39th season of the Civic Players,

Albany, N. Y., was the Rev. Canon **George Kahlbaugh**, director of the diocesan Christian education department for the Diocese of Albany.

The second annual **blessing of the shrimp boats** and fleet charter boats that sail from Pensacola, Fla., was held June 4th, with the Rev. Arnold A. Bush, rector of St. Francis of Assisi, in charge.

Capt. **Elton C. E. Stone III**, Church Army, represented the **St. Louis Post, Society of American Military Engineers, and Trinity Church**, St. Charles, Mo., at the **Solemn Pontifical Requiem Mass** for the late Cardinal **Joseph Ritter** of St. Louis.

Clergy, are you incensed because the *Episcopal Church Annual* kept you in a former parish? A *thurible* won't help you . . . a change from diocesan headquarters or M-B will. Of course this refers to the alphabetical listing. (From *The R. I. Churchman*).

A **"Waiting Wives"** program to minister to Army wives with husbands on tours of duty has been set in action by the Rev. Edward L. Sanders, Jr., priest-in-charge of **Leonidas Polk Memorial Mission** at Leesville, La. The program provides an opportunity for servicemen's wives, most of them foreign born, to meet and to share mutual needs and concerns. Special recreational and educational facilities are provided, including driver education, bowling, golf, bridge, ceramics, and painting. The program currently is sponsored by several community and military bodies and the ministerial association. Fr. Landers serves as coordinator.

Anglicans in Rwanda are joining with Baptists and Presbyterians in **creating a united theological school** to be located in Butare. Of the four Churches in the Rwanda NCC, only the Free Methodists did not join the plan for the seminary.

Bruce D. Carlson, an Episcopal layman who is director of the planned parenthood program of the Church World Service, **addressed the Albany, N. Y. Ministers' Association**, on his work with the Church World Service in Peru and Chile. He worked with 50 Peruvian doctors along the coastal areas and started 10 regional information centers.

A **bronze statue** of the Rt. Rev. **Channing Moore Williams** (1829-1910) was dedicated in the garden of All Saints Chapel of Rikkyo (St. Paul's) University in Tokyo. Bishop Williams, a native of Kentucky, was the first Episcopal missionary to Japan, and founded the university.

Ground was broken on May 27th for a new **community youth center** and the new **St. Philip's parish house** in Harlem.

When completed, the project will be a four-level building complex. Among the speakers at the ground-breaking were the Rt. Rev. Horace W. B. Donegan, Bishop of New York, the Rev. M. Moran Weston, rector of St. Philip's Church, Manhattan borough president Percy E. Sutton, and Brock Peters of the board of directors of the St. Philip's Community Service Council, Inc.

Governor Nelson Rockefeller's special assistant for New York State's special constitutional convention now in session, the Honorable **Milton Alpert**, **spoke to the Diocese of Albany's department of Christian social relations** at its annual dinner, on the subject of Church and state.

The newest church in the northern resort area of the **Diocese of Michigan**, the Church of the Transfiguration, Indian River, **held its first services** in its permanent building on July 2d with the Rt. Rev. George R. Selway, Bishop of Northern Michigan, preaching. Since 1958 services had been held in a trailer converted into a chapel.

During a recent episcopal visitation to Trinity Church, Perth Amboy, N. J., the Rt. Rev. **Alfred L. Banyard**, Bishop of New Jersey, **received a pair of inscribed vases**, a missionary gift of the parish to be used anywhere the bishop designates. At the same service the bishop received a \$20 check, a missionary offering from the confirmation class.

The first **"American Fellow"** appointed to the **Anglican Center in Rome**, is the Rev. **Stanley P. Gasek**, rector of Grace Church, Utica, N. Y., who has been granted a sabbatical leave for the academic year 1967-1968. The appointment was made by the Rt. Rev. Stephen Bayne, director of the Overseas Department of the Executive Council.

The Rt. Rev. **Stephen F. Bayne, Jr.**, vice president of the Executive Council and director of the Overseas Department, **marked the 20th anniversary of his consecration, the 34th anniversary of his ordination to the priesthood, and the 35th anniversary of his ordering to the diaconate** by celebrating the Eucharist in the Bishop's School Chapel of St. Mary, La Jolla, Calif., and preaching the school's baccalaureate sermon later in the day.

Last month the Bishop of Albany, the Rt. Rev. **Allen W. Brown**, **dedicated** the rectory, curate's apartment, offices, and education wing of Christ Church, Hudson, N. Y., where he was rector, 1942-1953. The present rector is the Rev. Canon H. Boardman Jones.

The large **termination stone** defining the intersection of the transept arch with the northwest crossing pier in the **National Cathedral, Washington, D. C.**, has been given in memory of the Rt. Rev. Stephen Edwards Keeler, Bishop of Minnesota. It was given by the members of the Minnesota committee of the National Cathedral Association and Churchwomen throughout the diocese.



Col. Matthew Thompson, USAF Ret., director of the military retiree program of the General Commission on Chaplains and Armed Forces Personnel, here receives a Department of Defense citation for outstanding service rendered to over 3,000 retired Armed Forces men and women in obtaining employment for them in Church-related activities. A licensed lay reader himself, he initiated the program and gives much of his time in counselling military personnel on the opportunities in this field.

Many Episcopalians today feel that there are some large stumbling blocks hampering progress in the Consultation on Church Union. I am not sure, however, that we are agreed or even nearly agreed on what the stumbling blocks are. I believe there are five major obstacles blocking progress in COCU and that if they are not recognized widely and dealt with frankly COCU will come to a bitter impasse and the Episcopal Church will be largely to blame.

In the first place, the participating Churches have not frankly faced and answered a very basic question: Has the One, Holy, Catholic, and Apostolic Church ever been in fact a single sacramental, doctrinal, and moral communion and fellowship, and does it exist as such today? This question has not been posed formally in COCU, and does not receive any formal treatment in its booklets *Where We Are In Church Union*, *COCU: The Reports of the Four Meetings* and *Principles of Church Union*, and yet on almost every page statements are made which indicate that delegates have in fact made a common assumption along the following lines: "No, the Catholic Church does not exist today as a single organic communion, nor is it likely that it ever existed as such. From very early times, possibly from the very beginning, there have been radical divisions within the Body of Christ on the sacramental, doctrinal, and moral levels. We now are engaged in the great task of bringing this organic unity into being. This is our goal. Some day, with God's help, this goal will be achieved." Very few people in the Episcopal Church seem to be disturbed about the fact that this assumption is completely at odds with the confident assertion of the Catholic Church as a single and real communion which rings through the New Testament, the writings of the Fathers, the canons of the so-called ecumenical councils, and also, if one has the ears to hear, through our own Constitution and Canons and Ordinal.

Having rejected the continued existence of the Catholic Church as a genuinely organic communion, the delegates to COCU apparently have failed to see that the movement toward Christian unity well may take the form of a restoration of schisms to unity with the Catholic Church, that it may be a process in which a healing of schisms will take place first within each of the broad ecclesiological traditions (Reformed, Lutheran, Catholic), and then, as the Reformed and Lutheran traditions recover the catholic principle and enter the catholic tradition, a healing of the schisms within this catholic tradition. They wish instead to draft a "Catholic Church" which is quite radically new for many Episcopalians on the one hand and some Protestants on the other. History and common sense suggest that the hope for Christian unity lies

more in the direction of a uniting of schisms which make similar affirmations and have a similar order and liturgical understanding than in attempts by radically different Communion to assemble an ecclesiastical structure that is new and more or less alien to both. Can the delegates to COCU realize that what they are proposing is really a healing of schism *within* the reformed tradition, that the Churches of the reform have not yet assimilated the catholic principle sufficiently in their own lives to make a union with the catholic tradition feasible now? Can they see that the Episcopal Church still stands fundamentally in the catholic tradition and will inevitably balk at the idea of forming a "new" Church?

The delegates to COCU seem to have agreed that "the democratic principle" must be the norm determining the administrative life and organized activity of the forthcoming Church. This is bound to be a stumbling block for many Episcopalians. The evidence we have from the patristic period and also from our own Constitution and Canons indicates that the Church's administrative institutions are another expression of the oneness of her members with each other and with God. The fundamental principle is eucharistic love expressed in this case in the Church's hierarchy of orders and ministries, in their joint decisions in synods and councils, in their votes by orders, in the many checks against wilful individualistic action, in the provisions for consensus, in the practical dependency of each of the lesser orders (priests, deacons, and laity) on the episcopal order, etc. Love is the basic principle for the whole of the Church's life and her administrative procedures and internal relationships are no exception. The "democratic principle" may have made inroads into all the Churches represented in COCU, but it is nevertheless something transient and this-worldly, something to be judged itself by the Church's life rather than introduced into it as a basic norm.

The problems created by several deep-rooted confusions in Anglican ecclesiology form another obstacle. These confusions virtually forbid any sound agreement in COCU because protestant

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delegates may agree with Episcopal delegates on a use of terms but then later find Episcopalians hopelessly at odds with one another on the meaning of the terms agreed on within COCU. For example:

a) Our Episcopal delegates seem to have accepted the notion that "mission" is the primary and determining factor in ecclesiology. This is expressed in many places in COCU documents and is put very clearly in the preamble to *Principles of Church Union*: "Obedience to mission must be the primary characteristic of the church at every level." This idea is echoed in many parts of the Episcopal Church but is inconsistent with our own tradition (the Prayer Book, Constitution and Canons, Confirmation instruction, etc.) in which the Holy Communion (as the most profound expression of the category of communion) must be placed at the basis of any definition of the nature of the Church.

b) Episcopal delegates also have accepted the idea that baptism and baptism alone "engrafts the individual person into God's people as a living member of the body of Christ." No further sacramental realization or fulfillment of baptism is specified. The statements in *Principles* do not set forth any

By The Rev. Ashe
Assistant, St.
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necessary procession from baptism through confirmation to the Eucharist, nor do they indicate the necessary role of a bishop of the apostolic succession in this process. Stated baldly as it is in COCU, this "baptismal" doctrine of the Church gives us a vision of the Body of Christ as a numerical total of persons who have been "sealed in their foreheads," but not as a living, genuine, organic communion.

c) Episcopal delegates apparently have agreed also on the use of the term "historic episcopate" without connecting it clearly with the doctrine of apostolic succession. They have not been able to make the point in COCU that bishops, to be true bishops, must stand in each locality (even before any union) in clear succession from the apostles, as personifications and guarantors of the unity of that local Church with the sacraments and teachings of the Church of the apostles. This view is staunchly defended by many Episcopalians on the basis of historical documents and our own Prayer Book and Canons. It should be noted, however, and especially by those Episcopalians who accept and affirm the catholic nature of the Church, that even this doctrine of apostolic succession in Anglicanism is open to serious challenge on the grounds that we also ac-

cept the full catholicity of Roman Catholic and Orthodox bishops and recognize them also as true successors of the apostles. This puts us in an odd position. If we accept at least three "valid" bishops as having jurisdiction in one city, although they are manifestly not in communion with one another, then we present catholic bishops as personifications and guarantors not of the unity but of the disunity of the Church, and we break with the apostolic and patristic teaching. Our position on the apostolic succession cries out for clarification.

d) Is the Episcopal Church prepared to define the Anglican Communion as a schism *within* the catholic tradition? Some Episcopalians see the Episcopal Church and the Reformed Churches in COCU as basically similar bodies and feel that the proposals in *Principles* are not so terribly radical. Other Episcopalians strongly reject this view and say that the Episcopal Church has much more in common with Rome and Orthodoxy and that it is in that direction that we should turn if we are seriously seeking a unity within the terms of the tradition we have received. Episcopalians may shudder at the thought, but our day-to-day handling (or mis-handling) of the Prayer Book, and our public stance and pronouncements, indicate that we are still deeply divided on our understanding of the nature of the Church—whether it is basically a sacramental/eucharistic reality on the one hand, or basically a prophetic/moral enterprise on the other. How long can protestant delegates to the Consultation be expected to tolerate our vacillation?

e) As noted above, our Episcopal delegates to COCU seem to have accepted the proposition that the One Catholic Church has never really existed as a single organic communion, although this position is vigorously challenged by some of their fellow Churchmen who are disturbed by its obvious inconsistency with the New Testament and patristic witness. *Urgently needed at this point in the Episcopal Church*: a process of theological, sacramental, and moral renewal and redefinition which would take account of this early witness.

The form of the proposed Church as now presented in *Principles* has features which mark it as an essentially protestant communion and not by any means a "Catholic Church" as it is claimed. This is bound to make COCU's proposal unacceptable to a very large part of the Episcopal Church. Here are the features of the COCU proposal which will be seen

by many Episcopalians as radical contradictions of the catholic principle:

1. The placing of the Apostles' and Nicene Creeds on a par with existing denominational (Presbyterian, Congregational, i.e., reformed) confessions, and other creeds yet to be drafted, with provision for the completely optional use of these later formulations alongside the ancient catholic symbols in the proposed new Church.

2. Any existing order of worship in the Churches involved in COCU, or new ones yet to be drafted, may be used without restraint in the united Church, with no provision for the centrality of the Holy Communion as the norm of Sunday worship.

3. Any Church calendar presently in use in the uniting Churches may be used at will by different parts of the new united Church; no one of them will be authoritative.

4. Full communion or full membership in the proposed Church is not related to the Holy Communion, but to baptism. There is no provision for the administration of confirmation by the bishop as the fulfillment of baptism and admittance to the Church's central sacrament of Holy Communion.

5. There is no definition of bishops as having to stand in the apostolic succession in the sense of an unbroken succession of local episcopal jurisdictions traceable back to the apostles.

6. The rejection of the term "priest" in favor of "presbyter." Also, the fact that there is no provision for the sacramental pronouncement of absolution by bishops and priests, nor any clear statement that the authority to absolve lies essentially in the episcopal and derivatively in the priestly order.

7. The acceptance of the "democratic principle" as the norm for the Church's administrative and organizational life.

8. The stress on "mission" as the key to an understanding of the nature of the Church (with a consequent emphasis on the Church's narrower tasks of preaching the Gospel and social action at the expense of her basic task of bringing the world back into communion with God).

9. The complete rejection of the faith that the sacramental, doctrinal, and moral oneness of the Catholic Church has been and must still be a reality, and thus the rejection of the heart of the New Testament and patristic teaching about the Church.

I would like to add that I think our Episcopal delegates to COCU have been placed in an extraordinarily awkward and thankless position. They are being called on in the Consultation to stand for and define the Episcopal Church's "view of the Church," when in fact broad sections of the Episcopal Church hold sharply differing concepts of what the Church is. Our delegates are not to blame for their inability to put our case clearly. The whole Episcopal Church is to blame for not giving them a clear case to present. One of COCU's contributions to the ecumenical movement well may be that it will compel the Episcopal Church as a whole to embrace, understand, and bear witness to the catholic tradition still clearly evidenced in its Prayer Book and Constitution and Canons.

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Disturbingly indicative of a reluctance to face squarely the issues that divide Christendom and of a disposition to sweep them under a carpet of ambiguous language is the way in which the Consultation on Church Union has sidestepped the differing concepts of the Church's normative ministry. The studied refusal to call ministers of the second order priests is justified on the ground that "priest" is a controversial term; "presbyter" is substituted as a word which we use interchangeably with "priest" and share with the other Churches involved in the consultation. But what is involved here is more than a mere word. The very nature of the normative ministry is at stake. If priest is a controversial word, so also priesthood is a controversial concept. But it happens to be the concept of the ministry to which we as Anglicans are committed, and we are entitled to know whether it is accepted, rejected, or merely tolerated in the thinking of COCU before we further commit ourselves.

to the priesthood in the Prayer Book substantiate this statement as does the clear language of the ordination service. Those who would controvert the priestly nature of the ministry are required to invent ingenious explanations of the Prayer Book language.

Priesthood is the normative ministry of Anglicanism, Orthodoxy, and Roman Catholicism, although with different emphases in each. It was the normative ministry of the undivided Church to the time of the Great Schism and of the Western Church until the Reformation. At the time of the Reformation the concept of priesthood was abandoned by most Protestants. The ministry, in protestant thinking, was chiefly a preaching and teaching ministry, carrying with it the authority to administer Holy Communion. Ordination was conceived as merely an appointment or licensing by the Church, enabling a man to do permanently and in public what all Christians were entitled to do by virtue of their baptism. There was no thought of priestly

of these bodies. So also even the slightest hint that the Eucharist is in any sense a sacrifice offered by a priest is denied. There is doubt as to how ordination is regarded among them and whether an indelible character is deemed to be conferred through the descent of the Holy Spirit. There is doubt too whether the ministerial functions are regarded as of divine commission or merely licensing of the Church.

Which of these two contradictory concepts of the ministry is contemplated by COCU under the word presbyter? Is the presbyterate to be priesthood or is it not? COCU refuses to face this question. We Anglicans are given to understand that it will be priesthood as we are told that priest and presbyter mean the same thing, while the other Churches are given to understand that it will not be priesthood because the word priest is studiously avoided.

The result, during the lifetime of the first generation of ministers to serve in a united Church, will be confusion compounded to a serious degree. Those ordained in the Episcopal Church will insist that they are sacrificing, absolving priests, and will continue to exercise their priesthood. But those ordained in the other Churches will deny that they are priests and will decline to perform priestly functions such as absolution. Some will say that this is as it should be, showing forth diversity within unity. But note that we have a supposedly unified and united ministry. How come, then, that all do not have the same authority and exercise the same functions? Unity of orders necessarily implies parity of functions, and unless all can do what some do then it is not a truly united ministry. If the ministry is to be truly unified, then all must be priests or none. The confusion will be even worse confounded for those who are ordained in the united Church after unity is achieved. Some will interpret their ordination as giving them priesthood and some will interpret it otherwise, and a division in the ministry is inevitable. But as a matter of fact what they think their ordination does for them is not important. What is important is what the Church intends to do in ordaining them. Will a united Church intend to make priests as the Catholic Church has ever done, or will it not? Refusal to employ the controversial word priest at this stage of the proceedings is indicative of a reluctance to face the question. Whether the ministers of a united Church will or will not be priests is an open question. Certainly they will all be priests, whether they like it or not, or none of them will be priests, whether they like it or not. So also the question of whether the priesthood perpetuated in the Episcopal Church is to come to an end is left unanswered.

Continued on page 13

PRIEST and PRESBYTER

Priesthood is the concept that by virtue of his ordination a man is empowered by God to dispense His gifts of blessing and absolution and consecrate the sacramental bread and wine, and to represent man before Him in the offering of the Holy Sacrifice. The priest is God's representative to man and man's representative before God. His authority comes from God Himself through the descent of the Holy Spirit in the laying on of hands. The priestly functions are delegated by God to the ordained and are not shared by the unordained. Ordination conveys an indelible character and is a divine commission. This is the purport of the Ordinal and all of the rites and ceremonies of the Episcopal Church as set forth in the Book of Common Prayer. Not all of our clergy see their ministry in this light, to be sure. But this happens to be the official doctrine of the Church as set forth in her formularies. The functions assigned

character or a divine commission being bestowed in ordination. The minister was not thought of as God's representative to man or as man's representative before God. The priestly powers of sacrifice and absolution were specifically denied.

The Reformation rationale of the ministry is predominant in Protestantism today. Some few priestly concepts have been integrated into it in some protestant bodies but by and large the ministries of the other participants in COCU do not purport to be the priesthood. The manner in which blessings are imparted as prayers that God will bless in, for example, the Methodist and Presbyterian liturgies, show that the priestly power of blessing is denied. Expressly repudiating the priestly power of absolution, these bodies also substitute a "prayer for forgiveness" in place of an absolution in public worship. Priestly absolution after auricular confession is unknown in any

By The Rev. Francis W. Read

**Vicar, St. Columba's Church
Inverness, Calif.**

Alternatives to COCU

That there are positive alternatives to the approach to Church unity of the Consultation on Church Unity is the conviction of many Churchmen who pray and long for unity as all Christians must. We commend to our readers the booklet *Realistic Reflections on Church Union*, in which seven distinguished Christian theologians set forth their convictions on this subject. *Realistic Reflections* should be studied throughout the Church along with *Principles of Church Union* which has been widely distributed by the Consultation on Church Union. For a description and evaluation of *Realistic Reflections* we refer you to the review of it by Dean Leslie Skerry Olsen (page 2), and for instructions on how to get it, to the advertisement of the Episcopal Committee for Promoting Unity, on page 12.

Theological Relativism in COCU

Our suspicion that theological relativism masterfully rides the Consultation on Church Union was recently confirmed by David G. Colwell, chairman of the United Church of Christ's COCU delegation. In reporting on the work of the Consultation to date he dwelt upon the noteworthy fact that the participants have found it easier to agree on theological issues than on structural problems.

One of two explanations must be right. Either (a): When they explored their doctrinal differences they found that these didn't really amount to much; or (b): Most of the participants are theological relativists who hold that no mere doctrine can be important enough to divide reasonable men or Churches. The first explanation won't wash; everyone knows that the doctrinal differences among the Churches in COCU are many and substantial. The second explanation fits.

The Episcopalians had much their own way when the theological statements in *Principles of Church Unity* were formulated. Bishop Myers in his now-famous Grace Cathedral sermon even called it a "snow job." We think it more plausible that the others reasoned: "Well, these Episcopalians feel very strongly about some doctrinal matters—creeds, sacraments, tradition, etc. We'll go as far with them as we can, especially if they will drop some terms like 'priest', and leave undealt with some doctrines which our protestant constituents will never accept. Then, when we come to plan structure and organization, it will be their turn to be flexible." As one Methodist leader put it: They've had their way about doctrine, we should have our way about structure.

Such reasonable swap talk always makes sense when

it is about things that are negotiable, and the relativist is he who says that nothing is so important in itself that it is non-negotiable. That there has been, and must be, a pervading spirit of pragmatic accommodation in COCU is in the nature of the case. If COCU cannot progress by compromise it cannot progress at all. How, for example, can the true Congregationalist and the true Episcopalian agree on the ministry, unless both do some giving and yielding? To be sure, they can agree to disagree on such a troublesome point and to go ahead and unite anyway. But any such agreement to disagree is in fact a confession that there can be no substantive agreement on the subject itself, and this can put a heavy strain on the conscience of anyone with strong convictions. The Congregationalist may believe that the catholic doctrine of ministry is idolatrous in the sacramental powers which it attributes to the priest. It is asking a lot of him to propose that he enter the union agreeing to accept this "idolatrous" sacerdotalism in the united Church as a permissible concept and practice of ministry for those who have a taste for it. He may well find such relaxed, urbane relativism intolerable to his conscience. How many laymen, and parish clergy, in any and all of the COCU Churches will find ultimately acceptable a relativistic "solution" of any major doctrinal problem? Theological differences are many, and some run deep. Take the number of Churches in COCU, multiply this by the number of their clear disagreements on articles of faith, and the resulting figure runs into scores, or hundreds.

There are those in all the Churches who will say to this: "All right, what then? Why not let these differences flourish and abound in the united Church? Variety is the spice of life." To the theological relativist this is a tolerable, even attractive prospect. He may consider that what someone believes or disbelieves about the Trinity or the virgin birth or the presence of Christ in the Eucharist is not so important as the "structural" questions such as how the united Church is to deploy its clergy, how its policy makers are to be chosen, or who will control Church finances.

On the evidence, the relativists are a working majority among the delegates to COCU. But is this true among their constituents? We are certain that on this issue the difference between the majority of COCU delegates and the majority of the membership of their Churches is very wide and deep. It is a problem which the Consultation and its participating Churches eventually will have to face. They have not faced it yet.

Places

The woman's place?
Behind the mop.

The Negro's place?
The rear of the bus.

The Jew's place?
Auschwitz will do.

(Small wonder that)
God's place
Is on a cross.

Paula-Joyce Smith

SOME SOBER SECOND THOUGHTS ABOUT COCU!

Seven eminent Christian theologians offer critical but constructive ideas about the unity program of the Consultation on Church Union, in

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Letter from London

Eire is a Roman Catholic country and Dublin is its capital. It was, therefore, a good place for the Archbishop of Canterbury to choose to strike a note of cautious optimism about the prospects for unity between Roman Catholics and Anglicans.

Recalling his meeting with Pope Paul in Rome last year he acknowledged the emotions raised by this visit but he did not underrate the difficulties still to be overcome. Doctrinal differences between Rome and Canterbury were, and still are, formidable. There are also practical matters "which can give hurt to feelings and consciences on either side" and "legacies of bitterness which the wounds of past history have created." Nevertheless, the common declaration made by Pope Paul and himself which called upon both sides to treat one another not as rivals but as allies within the service of Christ, is having its influence and effects.

Dr. Ramsey paid tribute to "the dynamic influence" of Pope John which has made possible the present developments towards Church unity. Since the Second Vatican Council there has been a breaking out of new ecumenical activity, with Roman Catholics and non-Roman Catholics working and praying together in many parts of the world. The common declaration of Pope Paul and Archbishop Ramsey has led to the appointment of the Roman Catholic-Anglican preparatory commission.

Dr. Ramsey said that among the doctrinal difficulties are the view of the Virgin Mary, the definition of the Catholic Church, and the question of Anglican Orders. Nor can the Anglican witness to the Reformation be belittled. But Dr. Ramsey felt that the dialogue is eminently worthwhile since its starting point was "the Holy Gospels and the common ancient traditions."

The most painful matter of practical difficulty is mixed marriages. Anglicans have been affronted by the Roman Catholic canon law which treats marriages in Anglican churches as invalid and they also have been hurt by the requirement that the non-Roman partner sign a promise that children of the marriage will be brought up as Romans. Despite the fact that many Roman Catholics ardently desire the law and practice of their Church in this matter to be changed, and despite statements from the Vatican Council which appear to call for a new treatment of the problem, the Vatican's "Instruction on Mixed Marriages" is very disappointing since it leaves the main issue unaffected. But this has not been signed by the pope so the final word from the Vatican is still to come. "Meanwhile," Dr. Ramsey continued, "Anglicans should stand firmly by their own consciences.

Of course these matters are painful and they will go on being painful as long as Christians are divided. But the painfulness will be eased when in a mixed marriage the partners can both see one another's Churches in the new and growing spirit of ecumenical charity and respect."

Dr. Ramsey commended to Anglicans for study the directory concerning the application of the Vatican Council on ecumenical matters. He said it emphasizes that baptism can be conferred only once and is "the sacramental bond of unity, indeed, the foundation of communion among all Christians." The baptism of a person in another Church, Dr. Ramsey said "must therefore be accepted by the Roman Catholic Church unless there are real reasons for doubting its validity in any case. The detail with which the directory deals with the matter should go far towards eliminating the rebaptism sometimes practised by Roman Catholics without any serious ground for questioning the validity of the original baptism. Rebaptism, which is still liable to occur without reasonable cause, has been a scandalous and painful denial of a principle which the Vatican Council asserts."

When three very popular chaplains of the Sheffield Industrial Mission were dismissed last year and three more resigned in protest, there were many who pondered whether this distinguished experiment in Church outreach would continue or not. The report of a working party, headed by Mr. H. Forder, joint managing director of the United Steel Companies, comes down in favor of a new lease of life but the report has aroused criticism since it leaves the mission under the old management.

The report, which in addition to considering the actual future of the mission also considers its theological basis and its relation to industry and the Church, acknowledges that the great hope of a closer link between Church and industry which was entertained when the mission began 20 years ago has not been fully realized. "The mission has tended to attract into its ranks and orbit some men out of sympathy with traditional Church ideas. Development of intellectual radicalism has been facilitated by the Church's contact with industry through the mission, and the Industrial Mission has been hailed by some of its supporters as the true Church." Meetings organized by the mission, said Mr. Forder, have tended to veer away "to such things as politics, the wage packet, and so on."

The report has been severely attacked by the British Iron and Steel and Kindred Trades Federation, a union which has more than 10,000 members in the Shef-

field area. Its divisional officer, Mr. Alec Hogg, has said that the association will not cooperate with the mission as long as it remains under the control of the Bishop of Sheffield and the present senior chaplain, the Rev. Michael Jackson. BISAKTA, said Mr. Hogg, "was against the whole attitude of the Industrial Mission and how it deals with padres." He accused the working party of being one-sided. "The same people are in charge," he said, "and that is enough for me. My office will not be used and neither will my organizers in any official capacity."

The report says that the footing which the mission has won in industry should not be abandoned but cultivated and extended. "Having once more secured its position in those areas where recently its foothold has been loosened, the mission should seek to widen the field of its work, relying on the parochial ministry for aid in deepening Christian influence over the contacts so made." The working party sees ecumenical cooperation as a long-term objective but it recommends that the final responsibility for and control of the mission should remain in the hands of the Bishop of Sheffield though he should always exercise this control in a manner which would encourage other Churches. The future recruitment of chaplains should be stricter, to make sure of getting men of the right caliber.

The Church of England Enquiry Centre, now five years old, reports a record year of usefulness during which it answered 10,653 questions compared with 9,494 the previous year. Most of the inquiries were made by telephone.

Among the questions were many on the Church of England's rules about divorce, or how to get hold of a marriage license, or the functions of godparents (the frequency of the last question suggests that people treat this more seriously than some imagine). At the other end of the scale were inquiries about how and where to make brass rubbings and how to trace ancestors through baptismal registers.

The Centre is part of the Church Information Office which includes divisions dealing with press, radio, and television and which also engages in publishing. During the year most of its publishing was concerned with official books and booklets. One activity, the Church Information Office Photographic Agency, was discontinued during the year.

DEWI MORGAN

The Living Church Development Program

Contributions currently received for the Development Fund will be used to assist THE LIVING CHURCH in reporting General Convention in larger issues, using the services of veteran reporters.

Contributions from readers are acknowledged by individual receipts and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged \$7,284.90
Receipts Nos. 7781-7808, June 26-July 7 400.00

\$7,684.90

PRIEST & PRESBYTER

Continued from page 10

Certainly priest is a controversial word. But the controversy must be faced and resolved before ministries which conceive of themselves as priestly and non-priestly can be unified. It is true that we use the words "presbyter" and "priest" interchangeably. But from this fact it cannot be deduced that we mean by presbyter what certain other Churches do and no more, or that these other Churches mean what we do. As we use these words interchangeably with respect to the second order of the ministry we apply them in different senses. Presbyter is a constitutional, canonical term, and is used with respect to the minister's functions of rulership in the Church. Priest, on the other hand, is a liturgical, sacramental term, and is used with respect to his ministerial functions. Every priest is a presbyter, constitutionally and canonically. So also every presbyter is a priest, liturgically and sacramentally. We are not entitled to assume that the other Churches involved in COCU would agree with us here. Neither are we entitled to assume that they would include priesthood, as set forth in the Book of Common Prayer, as being included in what they are willing to call the presbyteriate. Yet that is just what our representatives on COCU would have us do.

In the interests of candor the other Churches should be required either to accept our concept of the presbyteriate as including priesthood (in which case there could be no valid objection to the official title of presbyter instead of priest) or else to make it plain that they will have no part of priesthood which they do not deem to be included in the presbyteriate (in which case it is hard to see how our Church could remain as a participant in COCU). This could mean a showdown in unity negotiations. But would not such a showdown now be beneficial in the long run? True unity cannot be built on ambiguous formulae. Weasel words cannot prevent ultimate discord. We are building not just for today and tomorrow, but for all time. It is better to make haste slowly than to act hastily and sow the seeds of future dissention.

From the very fact that the word priest is dodged as being too controversial to handle emerges the real issue between Anglicans and Protestants in unity negotiations. For a long time that issue was supposed to be episcopacy. Now that issue seems to be well taken care of to the satisfaction of all, including Anglicans. What has been overlooked is the reason Anglicans have insisted all along on episcopacy — to assure continuation of the priesthood. It is in fact priesthood rather than episcopacy which is the real issue, and until that issue is resolved any talk of a unified ministry is premature.

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THE LIVING CHURCH

Appointments Accepted

The Rev. Walter D. Carlson is curate at Christ Church, 400 Ramapo Ave., Pompton Lakes, N. J. 07442.

The Rev. John C. Cavendish, former assistant at St. Andrew's, Zurich, Switzerland, is rector of Christ Church, Richmond, Ky. Address: 502 W. Main St. (40475).

The Rev. Stuart Coxhead, Jr., is curate at St. Paul's, Hillview Ave. and Mountain Way, Morris Plains, N. J. 07950.

The Rev. Harry Hansen, rector of St. Thomas', Lyndhurst, N. J., will be in charge of a Japanese-speaking congregation in Sao Paulo, Brazil, August 1st.

The Rev. Eric Hayden is curate at the Church of the Atonement, Highwood Ave., Tenafly, N. J. 07670.

The Rev. Ronald Hiester, former rector of Grace Church, Elkins, and vicar of Good Shepherd, Glenmore, W. Va., is assistant rector of St. Mary Magdalene, Wheaton, Md. Address: 14205 Arctic Ave., Rockville, Md. 20853.

The Rev. Gilbert J. Keithly, former vicar of Trinity Church, Grangeville, Idaho, is rector of St. Mark's, Moscow, Idaho. Address: 226 E. 2d Ave. (83843).

The Rev. Eugene Loughran is rector of St. Paul's, 127 Main St., Monongahela, Pa. 15063.

The Rev. Robert Mason, Jr., former curate at Christ Church, Bloomfield-Glen Ridge, N. J., is vicar of St. Dunstan's, 4 Cedar Lane, Succasaunna, N. J. 07876.

The Rev. James S. Masters, Ph.D., assistant at St. George's, Kansas City, Mo., will be vicar of Redeemer, 7110 Hwy. 9 NW, Kansas City, Mo. 64152, August 1st.

The Rev. Leon R. McDougall, former vicar of St. Matthew's, San Andreas, Calif., is a chaplain at the Northern California Youth Center: Karl Holton School for Boys, 7650 S. Newcastle Rd., Stockton, Calif. 95207.

The Rev. Thomas R. Miller, rector of St. Christopher's, Lubbock, Texas, has exchanged cures with the Rev. Edward J. Rainsberry, vicar of St. Peter and St. Paul, Long Compton, and rector of St. Michael's, Whichford, Coventry, England.

The Rev. William L. Rawson is curate at St. Peter's, Mountain Lakes, N. J. Address: 16 Maple Way (07046).

The Rev. H. John Van Duyne, former vicar of St. David's, Kinnelon, N. J., is working on a doctorate in cognitive studies under a government grant. Address: Apt. 26-A, Poplar Garden Lane, 500 Spencerport Rd., Rochester, N. Y. 14606.

The Rev. William L. Weiler, rector of St. John the Evangelist, Essington, Pa., will begin a three-year graduate study at Hebrew Union College, Cincinnati, Ohio, September 1st.

The Rev. Wilson Willard, former vicar of St. James', Charleston, W. Va., is vicar of St. Aidan's, Paterson, N. J. Address: 198 Graham Ave. (07501).

Executive Council

The Rev. Charles M. Hawes, III, chaplain of St. Dunstan's School, Christiansted, St. Croix, V. I., and acting headmaster of the school since December, is now headmaster.

Ordination Anniversaries

The Rev. Reginald W. Blachford and the Rev. A. Peter Carroll, of the Diocese of Michigan, were ordained to the priesthood in June 1917, and Fr. Blachford has been in the diocese during his entire ministry.

Armed Forces

Chap. (Mai.) Richard W. Mansur, former rector of St. Thomas' Garden City, Kans., is Brigade chaplain, 2d Training Brigade, Fort Polk, La. Address: 608 Magnolia, New Ilano, La. 71446.

Retirement

The Rev. Harley Gibbs Smith, Jr., rector of the Church of the Ascension, Sierra Madre, Calif., since 1945, retired May 22d. Address: 3626 Faris Dr., Los Angeles, Calif. 90034.

Ordinations

Priests

Central New York—The Rev. James H. Capen, missionary at St. John's, Phoenix, N. Y. 13135; and the Rev. William Wright Rankin, curate at Trinity Church, 300 N. Main St., Elmira, N. Y. 14901.

Louisiana—The Rev. Frank Lawrence Faust III, on the staff of St. James', and chaplain of Episcopal High School, Baton Rouge, La., address, Box 30 (70821).

Maryland—The Rev. Messrs. Andrew Anthony Barasda, assistant to the rector of St. Margaret's, Anne Arundel County, Rt. 5, Box 154, Annapolis, Md. 21401; Francis Lee Cutair III, vicar of St. George's, Manchester, Md., address, Rt. 2, Hampstead, Md. 21074; Andrew Menaris France, Jr., assistant to the rector of Good Shepherd, Ruxton, Boyce and Carrollton Aves., Baltimore (21204); John Carl Gale, priest in charge of St. Ann's, Smithsburg, Md. 21783; Thomas Nelson Rightmyer, assistant to the rector of St. Anne's, Anne Arundel County, 199 Duke of Gloucester St., Annapolis, Md. 21401; Stephen Lee Rudacille, vicar of Transfiguration, Braddock Heights, Md. 21714; and James Franklin Thompson, assistant to the rector of Epiphany Church, Dulaney Valley, 2216 Pot Spring Rd., Timonium, Md. 21093.

North Carolina—The Rev. Messrs. Sefton Frank James Abbott, St. Paul's, 108 Salem St., Thomasville, N. C. 27360; Philip Robert Byrum, St. Michael's, 234 Old Sparta Rd., Tarboro, N. C. 27886, and St. Mary's, Speed; Harold Womack Payne, the Church Center, Burlington, and St. Andrew's, Box 33, Haw River, N. C. 27258; and Clay Howard Turner, St. John's, Battleboro, and Christ Church, Fairview Rd., Rocky Mount, N. C. 27802.

Deacons

Chicago—David Frederick Brown, curate at St. Mark's, 1509 Ridge Ave., Evanston, Ill. 60201; Davis Lee Fisher, curate at Holy Comforter, 222 Kenilworth Ave., Kenilworth, Ill. 60043; Russell Wayne Ford, on the staff of St. Leonard's House, Chicago; Thomas Robert Goforth, curate at Grace Church, 120 E. 1st, Hinsdale, Ill. 60521; Herbert Duvall Percival, deacon in charge of Good Shepherd, 115 E. 2d, Mokenca, Ill. 60954; Toshiyuki Shirai, Seabury-Western Seminary, for further study; Lester Brian Singleton, curate at Emmanuel Church, 203 S. Kensington, La. Grange, Ill. 60625; William Vernon Wetzel, Jr., curate at St. Margaret's, 2555 E. 73d St., Chicago (60649); and Harry Nixon White, curate at Christ Church, 410 Grand Ave., Waukegan, Ill. 60085.

Lexington—Arthur C. Chard, assistant to the chaplain of Eastern State Hospital, Lexington, Ky.; Robert W. Planck, deacon in charge of St. Stephen's, Covington, Ky.; James W. Scouten, deacon in charge of All Saints', Cold Spring, Ky. 41076; and Robert K. Hemphill, assistant to the rector of St. David's, 403 Auxier Ave., Pikeville, Ky. 41501.

Long Island—George Henry Arthur Back, assistant at St. John's, 101 Chapel St., Portsmouth, N. H. 03801; McCrea Howard Cobb, assistant at Grace Church, 4750 Merrick Rd., Massapequa, N. Y. 11760; Eliot Garrison Frederic, assistant at Holy Apostles and Mediator, 51st and Spruce,



"Will these deacons never end?"

Philadelphia, Pa. 19139; Harold William Garbarino, assistant at St. Andrew's, Williston Park, N. Y., address, Box 27 (11596); John Anthony Greco, assistant at St. Ann's, 131 Clinton St., Brooklyn, N. Y. 11201; Paul Sprower Koumrian, assistant at St. Luke's, 85 Greenway S., Forest Hills, N. Y. 11375; Robert Carroll Travis, assistant at St. Stephen's, Main St. and Carlton Ave., Port Washington, N. Y. 11050; Edward George Vock, Bishop's Office, 65 Fourth St., Garden City, N. Y. 11530; James Gustave Wilson, assistant at St. George's, 319 Front St., Hempstead, N. Y. 11550; and Philip Charles Zampino, curate at North Country Mission Field, Black River, N. Y., address, 157 Maple St. (13612).

Maryland—Louis Holland Barton, St. Bartholomew's 4711 Edmondson Ave., Baltimore (21229); Ernest Charles Blomeier, St. Martin's-in-the-Field, Benfield Rd., Severna Park, Md. 21146; Timothy Walters Dols, St. Timothy's, Catonsville, 200 Ingleside Ave. (21228); James Roy Horton, St. Thomas', Garrison Forest, St. Thomas' Lane, Owings Mills, Md. 21117; and Philip Burwell Roulette, Church of the Redeemer, 6603 N. Charles St., Baltimore (21210).

North Carolina—Robert Lewis Williams, Jr., Church of the Messiah, 114 S. 2d Ave., Mayodan, N. C. 27027.

Northwest Texas—Nichols M. Mayer, Jr., curate at Heavenly Rest, 602 Meander St., Abilene, Texas 79602.

Southern Ohio—Robert L. Lehman, assistant at Trinity Church, Hamilton, Ohio; John E. Mason, assistant at Christ Church, Cincinnati, Ohio (July 16th); Kyle McGee, assistant at Christ Church, Dayton, Ohio; Stephen M. Price, curate at St. Mary's, Manchester, Conn.; Charles W. Taylor, St. Stephen's, Columbus, Ohio; Richmondson Coker (for the Bishop of Sierra Leone); and Donald Wilkinson (for the Bishop of Western Massachusetts), assistant at Trinity Church, Columbus, Ohio.

Springfield—Peter Arvedson (son of the Rev. Frederick Arvedson), 302 W. Eiche Ave., Effingham, Ill. 62401; Paul C. Baker, 1100 W. Cherry St., Robinson, Ill. 62454; and Gus Lee Franklin, 820 2d St., Springfield, Ill. 62704.

Vermont—James Lyman Barre, deacon in charge of St. Mark's, Newport, Vt. 05855; and David

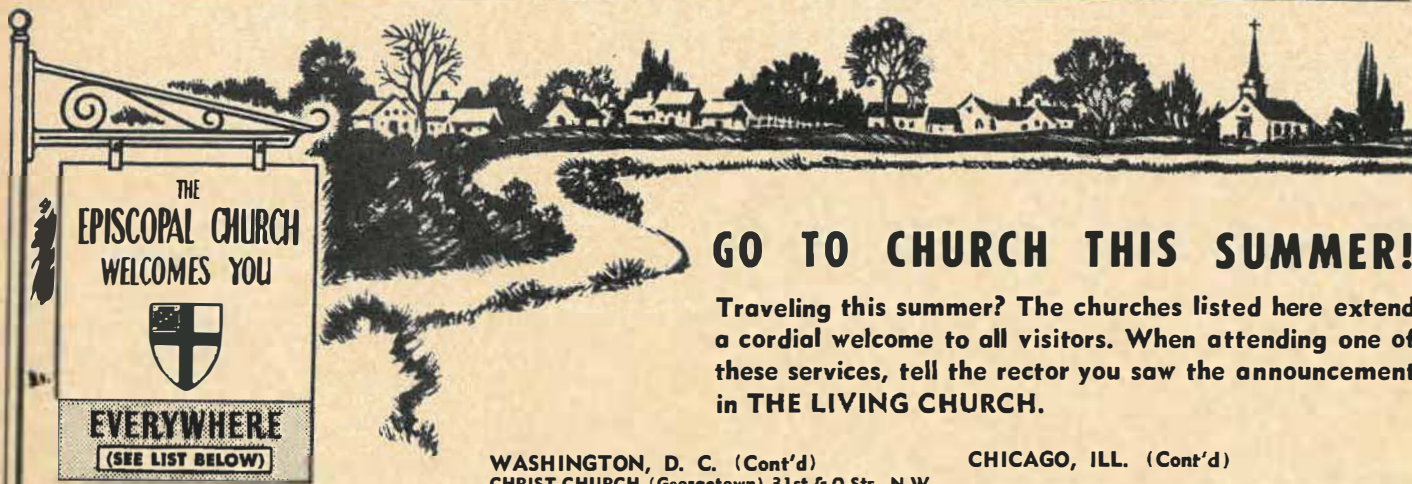
Powers Thomas, administrative assistant to the Bishop of Nebraska, address, 1502 WOW Bldg., Omaha, Neb. 68102. The Rev. John Norris, S.T.D., one of the presenters, has known the deacons since their boyhood. Mr. Thomas' father was organist at St. Michael's, Brattleboro, Vt., when Fr. Norris was rector there.

Virginia—Clyde S. Angel; D. Howard Hanchey, deacon in charge of Piedmont Parish, Fauquier County, Va.; William L. Mengebier, Ph.D., head of the biology department of Madison College, Harrisonburg, Va.; and Michael K. Thompson, teacher at St. Stephen's School, 1000 St. Stephen Rd., Alexandria, Va. 22304.

Marriages

The Rev. Phillip Ross Strange and Miss Susan Virginia Green were married May 27th, in St. Matthew's Cathedral, Dallas, Texas, where he is an assistant on the staff.

Mr. John Moore Hines and Miss Mary Christina Deal were married June 10th, in St. Michael and All Angels', Dallas, Texas. Mr. Hines is the son of the Rt. Rev. John E. Hines and Mrs. Hines.



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Traveling this summer? The churches listed here extend a cordial welcome to all visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

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

LA JOLLA, CALIF.

ST. JAMES-BY-THE-SEA 743 Prospect St.
The Rev. Robert M. Wolferstorff, D.D., r
Sun 7:30, 9, 11; Tues 8, Wed & Thurs 10; Fri 7:30

LOS ANGELES, CALIF.

ST. MARY'S 3647 Watska Ave.
The Rev. R. Worster; the Rev. H. G. Smith
Sun Low Mass & Ser 7; Sol High Mass & Ser 10;
Wkdys Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD
7 & 6:30

SAN FRANCISCO, CALIF.

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

DANBURY, CONN.

ST. JAMES' Downtown West St.
The Rev. F. Graham Luckenbill, r
Sun 8, 9:30, 11; Thurs 10

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

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; 15, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

WASHINGTON, D. C. (Cont'd)

CHRIST CHURCH (Georgetown) 31st & O Sts., N.W.
The Rev. John R. Anschutz, D.D., r
Sun HC 8; Services 9:15, 11; Wed HC 7:30, 10:30

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP 7:15, HC 7:30, 10; Daily 7:15, 5:30; also
Weds HD 6; Fri & HD 10; HD 6; C Sat 4:30-5:30

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
The Very Rev. John G. Shirley, r
Sun 7, 8, 10, 5:15; Daily 6:45

FORT LAUDERDALE, FLA.

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

ST. MARK'S 1750 E. Oakland Park Blvd.
Sun Masses 7:30, 9, 11:10; MP 11, Daily MP &
HC 7:30; EP 5:30; Wed HU & HC 10; Sat C 4:30

ORLANDO, FLA.

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

ORMOND BEACH, FLA.

ST. JAMES' 44 S. Halifax Dr.
Sun HC 7:30; MP & HC 10; Daily HC; C Sat 4:30

TAMPA, FLA.

ST. MARY'S Henderson at San Miguel
The Rev. Jahn Mangrum, r
The Rev. Chas. Hotchkiss, c
Sun HC 8, 9:15, 11 (15); MP 11 ex 15; Daily MP
& HC 7; Thurs HC & Healing 10

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

CHICAGO, ILL. (Cont'd)

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

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

ST. MARGARET'S 2555 E. 73d (cor. Coles)
One block west of South Shore Drive
Sun HC 8, 9, 11

KEWANEE, ILL.

ST. JOHN'S W. Central Blvd. & S. Chestnut
Near Interstate 80; 2 Bks. W. Ill. 78, US 34
Sun 7:30, 9:30

LAKE FOREST, ILL.

HOLY SPIRIT 400 Westminster Rd.
The Rev. Frederick W. Phinney, r
Sun 7:30, 10:30; Tues 7; Wed 9:30

PLYMOUTH, IND.

ST. THOMAS' N. Center & W. Adams
The Rev. William C. R. Sheridan, r
Sun H Eu 7 & 9

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw & Madison Sts.
The Rev. R. L. Ranieri, r
Sun Masses 8, 9:30; Mon thru Fri Mass 7; Tues,
Thurs & Sat Mass 9:30; C Sat 4:30-5:30

BOSTON, MASS.

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

ST. JOHN THE EVANGELIST

The Cowley Fathers 35 Bowdoin St., Beacon Hill
Sun 8, 10 (Sung); Daily 7:30; Extra Mass Wed &
greater HD 12:10 & 5:30; C Sat 4-5, 7:30-8:30

ROCKPORT, MASS.

ST. MARY'S 24 Broadway
Sun 8 HC; 10 HC (1S & 3S); MP (2S & 4S);
HD HC 9. Church open daily

(Continued on next page)

GO TO CHURCH THIS SUMMER!

(Continued from previous page)

DETROIT, MICH.

ST. JOHN'S Woodward Ave. & Vernor Highway
The Rev. T. F. Frisby, r; the Rev. C. H. Groh, c
Sun 8 HC, 11 MP (HC 1S & 3S); Wed 12:15 HC

FLINT, MICHIGAN

CHRIST CHURCH East Hamilton at Bonbright
Sun HC 8, 10; Wed HC 6:30, 10; Thurs HC 6;
HD HC 6; Daily MP 7, EP 7:30

HOLLAND, MICH.

GRACE CHURCH 555 Michigan Ave.
The Rev. Wm. C. Warner, r; the Rev. D. L. Clark, c
Sun HC 7:30, 9 & 1S 11; MP 11 ex 1S

STURGIS, MICH.

ST. JOHN'S Williams & S. Clay Sts.
The Rev. Benjamin V. Lavey, r
Sun HC & Ser 8 & 9:30 (Sung)

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
The Rev. E. John 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

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Tally H. Jarrett
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP,
H Eu, & EP

RENO, NEV.

TRINITY (Downtown) Island & Rainbow
The Rev. J. E. Carroll, r; the Rev. D. D. Cole, ass't
Sun HC 7:45; MP & HC 10 (summer schedule)

NEWARK, NEW JERSEY

GRACE CHURCH 950 Broad Street
The Rev. Herbert S. Brown, r
Sun Masses 7:30, 9:15, 11; Daily 7:30 ex Fri 9:30

SEA GIRT, N. J.

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

BINGHAMTON, N. Y.

CHRIST CHURCH 187 Washington St.
The Rev. F. W. Dorst, r; the Rev. Stephen H. Jecko, c
Sun HC 7:30, 10; Thurs HC 10:30; Fri & HD 12:05

GREENE COUNTY RESORT AREA, N. Y.

GLORIA DEI, Palenville; Sun 8:15
CALVARY, Cairo; Sun 9:30
TRINITY, Windham-Ashland; Sun 11:15

BROOKLYN, N. Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
Rev. Frank M. S. Smith, r; Rev. Robert C. Dunlop, c
Sun 8, 10; Thurs 10

GENEVA, N. Y.

ST. PETER'S Genesee at Lewis
The Rev. Norman A. Rimmel, D.D., r
Sun HC 8, 9:30, 11

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
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

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

HEAVENLY REST 5th Ave. at 90th Street
The Rev. J. Burton Thomas, D.D., r
Sun HC 9, 11 MP Ser 11 ex 1S; Thurs HC & LOH
12; HD HC 12

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

The Living Church

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

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r
The Rev. T. E. Campbell-Smith
Sun Mass 7:30, 9 10, 11 (High); EP B 6; Daily
Mass 7:30, 12:10, Wed & HD 9:30; EP 6. C daily
12:40-1, Fri 5-6, Sat 2-3, 5-6

RESURRECTION 115 East 74th St.
The Rev. Leopold Damrosch, r; the Rev. Alan B.
MacKillop; the Rev. B. G. Crouch
Sun Masses 8, 10 (sung); 7:30 Daily ex Sat; Wed
& Sat 10; C Sat 5-6

ST. THOMAS 5th Avenue & 53rd Street
The Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11; Daily ex Sat
HC 8:15; Tues 12:10; Wed 5:30. Church open
daily 7:30 to midnight.

THE PARISH OF TRINITY CHURCH

TRINITY Broadway & Wall St.
The Rev. John V. Butler, S.T.D., r
The Rev. Canon Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11; Weekdays
MP 7:45, HC 8, HC & Ser 12, EP 5:15; Sat MP
7:45, HC 8; Organ Recital Wed & Fri 12:45; C Fri
4:30 & by appt

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

CHAPEL OF THE INTERCESSION

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

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

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

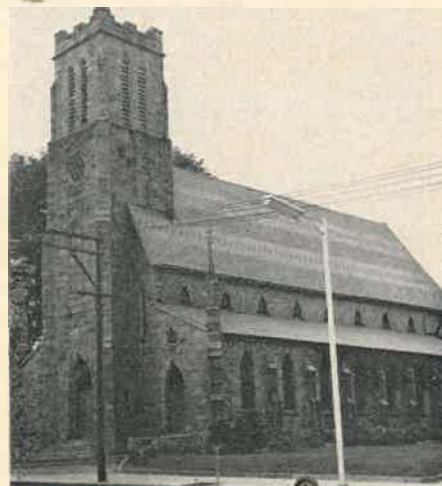
ST. CHRISTOPHER'S CHAPEL 48 Henry Street
Rev. Wm. W. Reed, v; Rev. James L. Miller, p-in-c
Sun MP 7:15 Masses 7:30, 9, 11 (Spanish), EP
5:30; Daily; 7:45 Matins, 8 Mass, 5 EP

UTICA, N. Y.

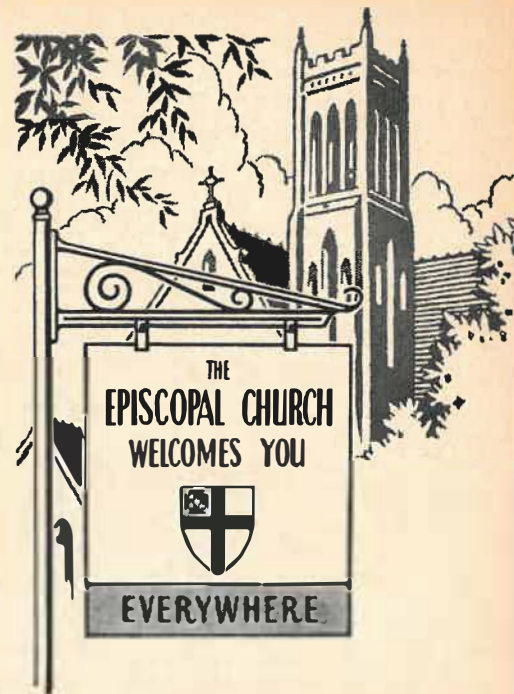
GRACE CHURCH Genesee & Elizabeth St.
The Rev. Stanley P. Gasek, STD, r; the Rev. Richard
J. Koch, ass't r; the Rev. Lawrence C. Butler, ass't m
Sun HC 8; MP, HC & Ser 10; Int daily 12:10

SANDUSKY, OHIO

CALVARY First & Meigs St.
Sun H Eu 8 & 10 1S, 3S, HD; MP other; Wed H Eu 6;
Fri H Eu 7; HD 7 & 9:30; Church open daily for
prayer



ST. JAMES' CHURCH
DANBURY, CONN.



PHILADELPHIA, PA.

ST. LUKE & THE EPIPHANY 330 South 13th Street
The Rev. F. R. Isacksen
Sun HC 9; 10 (1S & 3S), MP 10 other Sun

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

NEWPORT, R. I.

EMMANUEL Spring & Perry Sts.
The Rev. Daniel Quinby Williams, r
Sun HC 7:45; MP & Ser 10 (HC 1S); Thurs & PB
Holy Days HC 10:30

DALLAS, TEXAS

ST. MATTHEW'S CATHEDRAL 5100 Ross Ave.
The Very Rev. C. Preston Wiles, Ph.D., dean
Sun 7:30 H Eu, 9 Family Eu, 11 MP & H Eu; Daily
H Eu 6:30, Wed & HD 10; C Sat 5

BURLINGTON, VT.

ST. PAUL'S CATHEDRAL 120 Bank
The Very Rev. Robert S. Kerr, dean
Sun 7:30 HC; 10 MP, HC & Ser; 6 HC; Daily MP 9,
EP 5; Mon & Fri HC 7; Tues, Thurs, Sat HC 10;
Wed HC 5:15

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Mass Tues 10

SEATTLE, WASH.

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

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

MONTREAL, QUEBEC, CANADA

ST. JOHN THE EVANGELIST
President Kennedy & St. Urbain
Sun Masses 8:30, 10:30 (Sol); Daily Tues & Thurs
7:45, Wed 9:30; Fri 7; C Sat 4-5

ADVENT (Westmount),
4119 Maisonneuve Blvd. W. (at Wood)
One Block West of Atwater Metro Station
Sun HC 8, Cho Eu 10:30; Wed HC 9:30; Fri HC 8

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

ACAPULCO, GRO., MEXICO

HOLY CROSS (behind Hotel Las Vegas)
The Rev. J. P. Black, tel. 2-11-43
Sun HE 10, MP 11, EP 6

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