

May  
4,  
1969

# The Living Church

Price  
25 cents.

CATHEDRAL LIBRARY  
CATHEDRAL HEIGHTS  
NEW YORK N Y 10025  
MAR 28-71 REN-3





Where are they going?

Today's students are searching. They are trying to find new meaning in God's world, a faith to give direction to their lives. Prayer will help them.


That is why "The Student at Prayer" is such a timely and thoughtful gift at graduation or anytime.

\$1.25 per copy; ten or more, \$1.00 each. Postpaid. Order from

**The Upper Room**

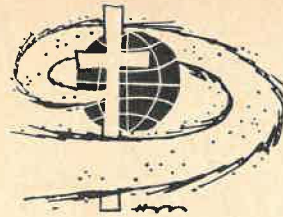
World's Most Widely Read Daily Devotional Guide  
1908 Grand Ave. Nashville, Tenn. 37203

# Ready.

The 1969 Every Member Canvass samples are in the mail.  If your parish doesn't receive them, write your name and address on a post card and the words "EMC samples" and send to:

Seabury Bookstore  
815 Second Avenue  
New York, N. Y. 10017

# Around



# & About

— With the Editor —

Miss M. K. is a devoted collector of authentic logia of Dr. Spooner, among which are these two gems which she submits: (1) To the Oxford lads marching off to the Boer War the doctor promised that there would be hags flung out on their return. (2) The half-warmed fish within the breast.

One of the doctor's disciples of our own age and clime referred to bottle-scarred veterans, corrected it to battle-scarred veterans, then gave up. And another, a radio announcer, introduced a newted nose analyst. He also announced as a musical treat "The Bum of the Flightelbee," to be played by the sex brasstette and the Girls' Bum and Droogle Corps.

We must now turn serious about somebody in a serious plight: **Thomas White Hawk**, 20, the South Dakota Indian youth under sentence of death for murder [TLC, Feb. 23]. We appealed for contributions to a legal defense fund. The Rt. Rev. **Lyman C. Ogilby**, Bishop Coadjutor of South Dakota, tells me that our appeal brought forth a response from 276 readers who contributed more than \$5,000. I am humbly grateful to God that we could play a part in this, and I thank all readers whose hearts were moved by the need of this young man for love and help. The end is not yet. More money may be needed; we'll keep you informed. This continues to be the wrong country for a poor man in need of "justice"—although maybe it would be better to say, the wrong planet.

I am writing this on Easter Monday, and it seems more than ever intolerable that this lad, not yet of legal age, may have to die at the hands of the state in a nation in which capital punishment was not administered all last year. Keep Tom White Hawk in your prayers.

A bishop who wishes to speak anonymously, and who was a member of the special "committee of five" to study the marriage canons in 1946, tells the inside story (on page 9) of how the Episcopal Church at its General Convention in that

year arrived at its present canonical position that a person may be re-married in the Church only if any previous union is found to be null and void—hence maritally non-existent. The bishop makes an interesting comment upon the moot phrase in Canon 18, Sec. 2(b), to the effect that proper authority may declare that no marital bond exists if any of the nullifying facts "are shown to exist or to have existed." (Such facts are itemized in Canon 17.) He feels that we don't need to get hung up on the question of whether an impediment to marriage existed *ab initio* or came into being after the union was established, since "we are in large part what we have been" and research will generally show that a person who was such-and-such after the marriage was "much the same person before the ceremony."

I'm sure that this is correct, as a general observation, but inadequate as a principle of judgment. The whole question is loaded with perplexing paradox. It is true that I am the same person I was ten or 20 or 40 years ago, but it is no less true that I am not the same person I was yesterday.

One of the impediments to valid marriage is "insanity of either party." In many cases the condition arises after marriage. It is by no means always true that the insanity was there in the person before the marriage, but that it became evident only after. The Church is clearly committed to the belief that people can really change "for better for worse" after marriage, because it requires those being married to vow mutual fidelity until death "for better for worse." I question whether the Church has authority from its Lord to declare somebody free to abandon his spouse and to marry again with the Church's blessing when the abandoned one is the victim of sickness, as the insane person is. The couple vow life-long mutual fidelity "in sickness and in health." If John may not lawfully leave Mary to wed another because Mary has been stricken with some crippling physical

*Continued on page 12*

**ON THIS WEEK'S COVER Dwight D. Eisenhower is depicted in one of the faceted-glass windows of the Chapel of the Presidents in Washington's new National Presbyterian Church. The former President is shown signing the 1954 law which added the words "[one nation], under God" to the Pledge of Allegiance. (Photo from RNS)**

# The Living Church

Volume 158      Established 1878      Number 18

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

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

The Rt. Rev. Donald H. V. Hallock,\*† Bishop of Milwaukee, president; The Rev. Dudley J. Stroup,\*† vice president; The Rev. Carroll E. Simcox,\*† secretary; Robert Hall,\*† treasurer; Warren J. Debus,\* assistant treasurer. The Rt. Rev. William H. Brady,† Bishop of Fond du Lac; The Rt. Rev. John P. Craine,† Bishop of Indianapolis; The Rt. Rev. John S. Higgins,† Bishop of Rhode Island; The Rt. Rev. John M. Burgess,† Suffragan Bishop of Massachusetts; The Rev. William E. Craig,† The Rev. Curtis W. V. Junker,† The Rev. Darwin Kirby, Jr.,† The Rev. Christopher F. Allison,† The Rev. Nathaniel Wright, Jr.,†; The Rev. George C. L. Ross\*†; Messrs. Jackson Bruce, Jr.,\*† Arthur Ben Chitty,† Peter Day,† Francis J. Starzel,† Marshall Fishwick,† John Reinhardt.†

\*Director      †Member

**EDITORIAL AND BUSINESS OFFICES**  
407 E. Michigan St., Milwaukee, Wis. 53202  
TELEPHONE. 414-276-5420

## STAFF

The Rev. Carroll E. Simcox, Ph.D., editor. The Rev. Karl G. Layer, assistant editor. Georgiana M. Simcox, news editor. The Rev. William S. Lea, D.D., Paul B. Anderson, Th.D., Paul Rusch, L.H.D., associate editors. The Rev. James Considine, Jo-ann Price, contributing editors. Warren J. Debus, business manager. Marie Pfeifer, advertising manager. Joel K. Diamond, circulation manager. Grace Jeffery, editorial assistant.

## DEPARTMENTS

Around and About	2	Letters	3
Books	14	News	5
Editorials	11	People and Places	15

## FEATURES

Behind the Marriage Canons	9
The Estate of Holy Matrimony	10

## THE KALENDAR

May

4. Easter IV  
Monnica
9. Gregory of Nazianzus, B.
11. Easter V: Rogation Sunday  
Cyril and Methodius, BB.

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

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

**THE LIVING CHURCH** is a subscriber to Religious News Service and Ecumenical Press Service. **THE LIVING CHURCH** is published every week, dated Sunday, by The Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

**SUBSCRIPTION RATES:** \$10.95 for one year; \$19.90 for two years; \$26.85 for three years. Foreign postage \$2.00 a year additional.

May 4, 1969

## LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 100 words. Most letters are abridged by the editors.

### Progressive Theology

It seems to me that one of the chief reasons why some people who passionately desire to be thought "up to date" rebel against the ancient Faith is this: They think that it is like a block of ice, in being permanently "frozen" as to form and content, and that nothing further may be done about it, no matter how human knowledge in general proliferates. Would they not be reassured by such a paragraph as the following:

"True theology assumes the Catholic Faith as its premise and governing principle. This faith is unalterable in substantial content, and its fundamental meaning remains forever the same. Yet theology is a progressive science, for it can never exhaust the scientific bearings of the Faith, and is enriched by every increase in natural knowledge, insofar as such knowledge throws light upon divine operations and purposes" (F. J. Hall: *Theological Outlines*, p. 2).

(The Rev.) RODERIC PIERCE

Lahaska, Pa.

### The PC-OPA

With reference to your editorial "What Empties Churches" [TLC, Mar. 23], this is to inform you that the Protestant Church-Owned Publishers' Association is an organization sponsored by the Armed Forces Chaplains Board. Air Force chaplains are pretty much impressed with the work of the group because it gives us, as stated in the catalogue, "a unified Religious Education Curriculum which is organized on a cycle of annual themes with as broad a denominational representation as possible and a grading pattern consistent with age groupings in Sunday Schools at military installations." My observation is that the material provides a steady stream of basic religious instruction to Air Force youth.

Louis Cassels must have recognized this and so addressd his remarks to the point at the annual PC-OPA convention. May I thank him through THE LIVING CHURCH by saying "Amen" to your editorial. I distributed the newspaper report of his address to the thirteen chaplains working with me. All "varieties" voiced approval of his remarks. God grant that more laymen will be as astute and discerning as Mr. Cassels and help guard us from the theological fads that are now becoming tiresome.

(Col.) ALFRED L. ALLEY  
Center Chaplain

Chanute A.F. Base, Ill.

### Where the Money Goes

In response to your "Answers, Anybody?" [TLC, Mar. 23] I suggest that you send a copy of Mr. Richard B. Koster's letter to anyone connected with the Executive Council, PECUSA, and to every bishop in this country. If these airy-minded folk want to know what the majority of Episcopalians are thinking in connection with giving (although some of us are under the impression

Arrangements Have Been Made for You to Travel Over Two Thousand Years in Only 21 Days to the

# HOLY LAND

with the Bible as your guide-book, under the direction of the Rev. Dr. Carroll E. Simcox Editor of The Living Church



July 10th through 31st

**\$1189** from and to New York (\$1257 from Chicago)

Holy Scripture comes alive for you as you walk the Way of the Cross in a Jerusalem which looks almost as it did when Jesus was crucified.

Your faith forever takes a deeper meaning as you pray where stood the stable in Bethlehem or kneel in the Garden of Gethsemane.

You will gaze out over the Jordan valley from atop the Mount of Jericho, visit Nazareth, Cana, the Mount of Beatitudes, and many other holy places.

Come to the Holy Land! On your return, you'll stop at Istanbul, Ephesus, Athens, Corinth (with a week-end cruise through the Aegean islands) and Rome.

The first step is to send in this coupon today. By return mail you will receive a fact-packed folder which tells what you can expect every moment of an unforgettable experience.

Rev. Dr. Carroll E. Simcox  
Editor, The Living Church  
407 E. Michigan St.  
Milwaukee, Wis. 53202

Please send your colorful illustrated tour brochure to:

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_  
State \_\_\_\_\_ Zip \_\_\_\_\_

# E is for Excellence . . . Education . . . and Episcopal Colleges

To learn how you and your parish can help support all eleven Episcopal colleges with one gift, write to

**ASSOCIATION OF EPISCOPAL COLLEGES**  
815 Second Avenue • New York, N. Y. 10017

Bard College • Cuttington College • Hobart College  
• Kenyon College • St. Augustine's College •  
Shimer College • St. Paul's College • Trinity  
College • Trinity College of Quezon City • Univer-  
sity of the South • Voorhees College.

## OSBORNE EST. 1874

### SILVER COMMUNION SETS

each set with leatherette case included

9 PIECES \$170.00

6 PIECES \$ 82.00 & \$103.00

4 PIECES \$ 61.00 & \$ 80.00

SEND FOR BROCHURE

immediate delivery direct from makers of  
the finest English sterling silver

147 VICTORIA ST. • LONDON, SW1, ENG.

### THE GUILD OF ALL SOULS

A prayer group pledged to pray for the departed mem-  
bers of the Guild and for all the Faithful Departed.  
Open to Communicants of the Anglican Church.  
Provide that prayers will be offered for the repose of  
your soul by joining the Guild.

**THE REV. MALCOLM DeP. MAYNARD, D.D.**  
Superior-General

For further information, address the  
Secretary-General, Guild of All Souls,  
233 Grove Road South Orange, N. J. 07079

### BOOKS OF ALL PUBLISHERS

#### Morehouse-Barlow Book Shops

14 E. 41st Street, New York, N. Y. 10017

29 E. Madison Street, Chicago, Ill. 60602

276 Golden Gate Ave., San Francisco, Calif. 94102

4427 Santa Monica Blvd., Los Angeles, Calif. 90029

# LEARN

*What the Church is  
doing,  
thinking,  
saying*

*Subscribe to*

## THE LIVING CHURCH

*Now!*

One Year — \$10.95

## THE LIVING CHURCH

Dept. A, 407 E. Michigan St.  
Milwaukee, Wis. 53202

that they don't give a damn), they will not want to miss reading Mr. Koster's letter. Why don't you invite your readers to submit additional letters on this subject?

EDWIN D. JOHNSON

Washington, D. C.

In his letter, Mr. Koster had urged that the Executive Council of PECUSA spend "a few dollars from its giveaway millions for our own marginal parishes." Ed.

### Doing Our Own Thing

I was disappointed in the recent action of the Midwestern bishops in using "guilt by association" to outlaw Evanston as well as Chicago [TLC, Mar. 9]. Soon these great minds may have no place to meet, as conditions in nearly any large city will give them occasion to issue further interdictions.

Sometime ago we needed a sponsor for our youth group on Sunday nights. Unfortunately, no member of our parish would take the responsibility and we decided to contact a teacher at the local college, a family man of good reputation. He did not accept. I had talked to him about joining the Episcopal Church, as he had been previously interested. Now he said that he would not consider joining as there must be something "phony" about a Church that had to hire an outsider to care for its youth group. Similarly, the Executive Council wants to hire IFCO and other groups with money dedicated to religious purposes. We should do this work (and other work) with our own personnel. Unless we do this ourselves, our hand will be called, sooner or later, for this "phony" approach.

There has been a change in the attitude of the Executive Council since moving into its new skyscraper tower. The approach has been more and more secular and less religious. Perhaps the trouble is that they have too much money to spend, not too little.

HENRY A. MENTZ, JR.

Hammond, La.

### Marriage

Dr. Vall-Spinosa's letter on marriage [TLC, Mar. 23] reminded me that at least one Anglican Church is operating on a "disestablished" plan in solemnizing marriages.

St. Christopher's Church, Saigon, is an "Anglican-Episcopal" congregation composed mostly of "Westerners" but including a few Vietnamese and other Asians. In accordance with the laws of South Vietnam, couples are first married in a civil ceremony at a government office. They then present the certificate of this marriage as authorization for their Christian wedding in the Church, much as couples in this country present their marriage license. I assume that this practice still prevails in Saigon. It worked smoothly when I was in charge of St. Christopher's in 1961 and 1962.

(The Rev.) WALDEN PELL II

Elkton, Md.

### For Decentralization

The proposal of the Bishop of Huron [TLC, Mar. 23] is exactly in the wrong direction. What we need is not a bigger and more powerful bureaucracy to administer the whole continent, but decentralization. The national Church is already too far separated from the people and too remote from the parishes where the real life of the

Church is to be found. Why should we imitate the greatest fault of the Roman Church—its centralization? Even the Roman Church is decentralizing to some extent.

A conference of bishops is all we need on an international scale. On the national scale we need a pension fund, an agency to publish Prayer Books, and a few general canons. The rest should be decentralized into small provinces of six or eight dioceses. The provincial synod should be the "sovereign" legislative body in each province, replacing the present cumbersome and expensive General Convention. The bishops could meet nationally and internationally to deal with coordination between the provinces.

The bishops provide the unity of the Church. Our unity rests in the fact that we have bishops in an apostolic succession, not in being under one gigantic legislative body or having one centralized bureaucracy.

(The Rev.) ROY PETTWAY

Rector of Church of Our Saviour  
Atlanta, Ga.

### Sleeping for Sorrow

On the subject of sleeping for sorrow [TLC, Mar. 30], I suspect that the psychologists would vindicate St. Luke's diagnosis. One of my roommates in college was very much in love with a charming girl in a distant city, and the frustration of being unable to be with her resulted in his spending endless hours in sleep. When the mind has no answer to a painful problem it may find ways of simply turning itself off.

PETER DAY, LL.D.

Ecumenical Officer of  
The Episcopal Church

New York City

### Liturgical Silence

The guest editorial on "Silence" by the Rev. James Brice Clark [TLC, Mar. 16] struck a responsive chord here. Your readers may be interested in an experiment we have tried for the past few weeks, with remarkable results.

In response to complaints over a few years that there is never any significant silence in the Sunday morning service once it begins, I inserted a 45-second pause immediately after the sermon. This is simply a matter of bowing my head when I've finished, waiting 45 seconds (with a second hand to guide me), and then turning to the altar for the ascription. The response has been remarkable. The whole congregation is literally so quiet you could hear a pin drop. Comments have been very favorable and as yet no one has complained about it. The people seem to welcome the opportunity to sit quietly to think about what has happened in the service up to that point.

I arrived at the 45 seconds somewhat by accident. I had first planned to make it 30 seconds, but as the second hand got to the 30 I realized this was not enough time, so I extended it 15 seconds. Guesses as to how long the silence is have ranged from one to five minutes.

While this may not be exactly what Fr. Clark had in mind, it has been very successful in the Church of the Resurrection and I commend it to anyone as a worthwhile experiment, if nothing else.

(The Rev.) WILLIAM L. HICKS

Rector of Church of the Resurrection  
Greenwood, S. C.

# The Living Church

May 4, 1969  
Easter IV

For 90 Years,  
Its Worship, Witness, and Welfare

## EXECUTIVE COUNCIL

### New Style Suggested for GC II

A new style for a General Convention will be presented to delegates of the Church when they meet in the special General Convention II, Aug. 31-Sept. 5, at the University of Notre Dame, Ind. (The Notre Dame meeting has also been called the 62d General Convention II.)

For the first time in Episcopal Church record the proposed agenda will provide not only for the traditional legislative functions but will also include equal time for conferences, and for the participation of women, ethnic minorities, and young people. The agenda is being drafted by a committee headed by the Rev. David Thornberry, Bishop-elect of Wyoming, who states that the Notre Dame meeting is a convention in its own right with a focus that will be both post-Seattle and pre-Houston (The 63d General Convention is scheduled for Houston in 1970.).

In addition to Mr. Thornberry, other committee members are the Rt. Rev. Drs. Ned Cole, John P. Craine, and Anson P. Stokes; the Rev. Messrs. Kenneth W. Cary and Joseph A. Pelham; and Messrs. William Ikard, Hiram Neuwoehner, and Hugh R. Jones.

The proposal of the agenda has been approved by the Presiding Bishop, the Rt. Rev. John Hines, and the President of the House of Deputies, the Rev. John Coburn, both emphasizing that the proposed agenda must be approved by the bishops and deputies but expressing "warm support" of the plan. The proposal which convention members will be asked to approve seeks to utilize the time available at Notre Dame "to lay the groundwork for the new directions the Church should take unitedly" through joint sessions "supplemented by task-oriented discussion sections."

## EPISCOPATE

### Bp. Pike Leaves Church

The Rt. Rev. James A. Pike, resigned Bishop of California, is renouncing the Episcopal Church "and the institutional Church in general." He has announced his decision in a by-lined article in *Look* magazine for Apr. 29. The controversial bishop explained that henceforth he wants to be known as Dr. Pike or "Jim Pike." He said also that he does not

plan to join another Church or to form a new one. He, his new wife, and some others have formed a "Church alumni foundation" to deal with religious concerns.

In quitting the Church, Dr. Pike said, a "believing hope" has been reborn in him. He accused the establishments of Christianity of evidencing a "credibility gap," a "relevance gap," and a "performance gap." He made it clear that he considers his affiliation with the Church of which he is a bishop to be broken, but the Episcopal Church from its side has yet to confirm and ratify his step. When asked by a representative of Religious News Service about the procedure involved in a bishop leaving the Church, the Rev. Canon Charles Guilbert, secretary of the Church's General Convention, referred to Canon 61 of the Constitution and Canons, which describes the course of action should "a Bishop abandon the communion of this Church, either by an open renunciation of the Doctrine, Discipline, or Worship of the Church, or by formal admission into any religious body not in communion with the same, or in any other manner. . . ." Eventually, under the canon, the Presiding Bishop is required to suspend the said bishop from the exercise of his office and ministry until the House of Bishops has investigated the matter. If a majority of the bishops eligible to vote give their consent, the Presiding Bishop shall then proceed to depose him.

In his statement in *Look*, Dr. Pike gives several reasons for his decision. One is his controversy with individuals and groups in the Church who have charged him with heresy. Another is his open break with his successor, the Rt. Rev. C. Kilmer Myers, Bishop of California, resulting from his marriage to Miss Dianne Kennedy last December—his third marriage—which was followed by Bp. Myers's "personal request" to his clergy that Bp. Pike be barred from pulpits within the diocese.

However, the full weight of the decision to quit the Church was not placed on these controversies. Dr. Pike equally stressed the growing feeling of no "believing hope" for the institutional Church. "The poor may inherit the earth," he wrote, "but it would appear that the rich—or at least the rigid, respectable, and safe will inherit the Church. Increasingly, the more creative, the more adventurous opt out—or stay out; but there are no

signs of a mass exodus on the part of the timid and conventional." He advised those who, he said, claimed they could stay in the Church only because he stayed, to "do your own thing. . . . In the Church or out, we're of one spirit."

He contended that despite expanding numbers of "Church alumni" a "meaning market" exists and religious quests are "avid." He said he hopes to help meet these needs by continuing work in several areas, one of which is man's transcendence in psychic dimensions. He has reached the conviction that Christianity arose because of a psychic-type influence of the resurrected Jesus on disciples. He thinks the "Establishment" suppressed the importance of such experience by labeling it "heresy." Involvement in psychic dimensions comprises one of the most publicized chapters of the Pike career. In 1968 appeared his book *The Other Side*, which reported a series of seances and personal experiences through which he was convinced that he had communicated with his son, James, Jr., who committed suicide. The assertion made spectacular headlines in 1967 following a seance with medium Arthur Ford which was broadcast by Canadian television.

Dr. Pike was born in 1913, the son of a Roman Catholic parents. He attended a Jesuit college at Santa Clara, Calif., and was graduated from the University of California, Los Angeles. For a time he taught law at Roman Catholic institutions in Washington, D.C. Deciding to enter the Episcopal priesthood he studied at the Virginia Theological Seminary and was ordained in 1946. From 1947 to 1949 he was Episcopal chaplain at Vassar College, then moved to the chaplaincy at Columbia University. In 1952 he was made dean of the Cathedral of St. John the Divine in New York, and was elevated to the episcopacy in 1958 as Bishop of California.

## WCC

### Race Consultation Set

The Archbishop of Canterbury and the head of the militant African National Congress will address a public meeting in London during the International Consultation on Racism. The meeting, May 19-24, will be sponsored by the World Council of Churches. U.S. Sen. George McGovern, a United Methodist layman, is chairman.

On May 21, Dr. Michael Ramsey and

Oliver Tambo will speak on "Racism as a major obstacle to world community." It is expected that they will represent distinctly different points of view. Mr. Tambo has led the African National Congress since the death of Chief Albert Luthuli in 1967. Banned by the government of South Africa in 1960, the congress now operates from headquarters in Tanzania. It was founded in 1912 to carry on the struggle for black freedom.

At the consultation, every continent is to be represented, the leaders, both the civil and religious, being drawn from the 235 member Churches of the World Council of Churches. Roman Catholic observers and participants will come from Chicago, London, Geneva, and Decines, France. Also present as consultants will be many of the world's spokesmen for racial justice.

#### COLORADO

### Cardiac Unit Named for Eisenhower

In a telegram, the Rt. Rev. Edwin B. Thayer, Suffragan Bishop of Colorado, informed Mrs. Dwight Eisenhower that the cardiac exercising room in the new cardiac unit of Spalding Rehabilitation Center, Denver, is to be named the Dwight D. Eisenhower Room. "Many of us are remembering Gen. Eisenhower's inspiring example of a fighting heart. Because his own battle in this regard began in Denver more than 13 years ago, we feel it especially appropriate that the central core of a Denver cardiac rehabilitation unit now being built be named in his memory," the bishop said.

Jack E. Stiles, rehabilitation center administrator, said that the cardiac testing room might be called the electronic heart of the entire cardiac unit. The equipment for the room will represent approximately one-third the cost of \$200,000 for the cardiac unit.

Spalding Rehabilitation Center first opened its doors to patients in 1965, and is the newest of the three Episcopal hospitals in Colorado.

#### ANGLICAN COMMUNION

### "Church Over-Influenced by Secular World"

After five years as executive officer of the Anglican Communion, the Rt. Rev. Ralph Dean, Bishop of Cariboo, B.C., says the Church betrays a fatal tendency to be "at least over-influenced, if not entirely overcome" by the secular world. Bp. Dean, who will return to his diocese in June, wrote his views in an article for *The Canadian Churchman*.

"So readily do we succumb to the changing patterns of the organized world around us, that it is not always easy to distinguish between the Church and the

world in which it is set," he wrote. "It is this that so often prevents the Church from speaking meaningfully to the world, since its voice is frequently just an echo of the world itself."

Bp. Dean said this promotes the fear that the Church is no longer relative, and this fear reflects itself in the general malaise in the Church, especially in the West, and causes it to be uncertain about its role. He feels that this became "painfully" clear in two quotations from *Uppsala 1968 Speaks*, a commentary on last year's assembly of the World Council of Churches. It said: "Every aspect of the Christian mission, beginning with the definition itself, is under dispute. . . . There simply is, at this time, no common understanding of the nature and limitation of the Christian mission, or the method of its implementation." The bishop said the effect of this is to drive the Church in on itself—"a return to the ecclesiastical womb."

At the same time the message called on the diminishing number of the faithful to make bigger and bigger contributions to this self-preserving process. How else could one account for increasing budget deficits, especially in Canada, the U.S., and Britain, he said, "while the faithful rightly, readily, and even sacrificially, respond to appeals to succor the suffering in Biafra and to help feed the world's poor and hungry?" The Church is becoming more and more club like, the bishop said, and more and more inoculated against the needs of God's world and God's people, "which means all people of whatever race or color. . . . Schemes, restructuring, tinkering with established organizations, commissions, and committees abound—but to what end?" he asked. "That the Church as the Body of Christ must and will continue is to my mind without doubt, but for it to continue in its present overstructured, over-rigid form is to my mind impossible."

Bp. Dean said the role of clergy needs a good, hard look and no one knows this better than the "often bewildered" priests unable to identify their role in society. The laity, too, need examination lest they be regarded as mere supporters of an institution run by other people. He recommended as "disturbing reading" a book called *Include Me Out—Confessions of an Ecumenical Coward*, written by an English Methodist minister, Collin Morris. Bp. Dean said it is a frightening record of a man caught up in unity negotiations and suddenly becoming aware of how irrelevant it all seemed to the world that swirled outside the committee room door.

Bp. Dean asks: "Is it too late for the Church to remember the existence of the world and its needs? Is it too late for the Church to distinguish itself from the world in order to serve it? Certainly it is never too late for God," he said. "Need

it be too late for us? No, it need not be. All we have to do is to take seriously the MRI document about which most people know, but which apparently, few in fact, have read. It ends as follows: "In substance what we are asking is the rebirth of the Anglican Communion which means the death of many old things, but—ininitely more—the birth of entirely new relationships. We regard this as the essential task before the Churches of the Anglican Communion now."

Bp. Dean said the MRI document really describes the true mission of the whole church. "This mission isn't easy, any more than the Christian life itself is," he said. "All too readily, people condition the concept of the Church's mission, reduce it, translate it into merely material and financial terms. How easy it was for the so-called 'younger churches' to think that money would solve everything. How easy it was for the so-called 'responding churches' to tell the younger churches how they should spend the little we make available to them."

#### ORTHODOX

### Archbishop Observes 10th Anniversary

Archbishop Iakovos, Primate of the Greek Orthodox Church of North and South America observed the tenth anniversary of his enthronement with a celebration of the Divine Liturgy of the Presanctified Gifts in the Orthodox Cathedral of the Holy Trinity, New York City. A reception honoring the prelate followed the service.

The archbishop, who is the spiritual leader of approximately two million Greek Orthodox Christians in the Western Hemisphere, is an internationally known ecumenist who has served as one of the six presidents of the World Council of Churches for the past eight years. It is in this latter capacity particularly that he has been honored by both Jewish and Christian organizations for his contributions to the ecumenical movement, brotherhood, and Christian unity.

#### ORGANIZATIONS

### "Concerned Christians" Formed

Some 100 conservative Presbyterian and Roman Catholic laymen met in Louisville, Ky., in an effort to put together a politically and religiously active coalition to be called "Concerned Christians."

Chester B. Hall, a Southern Presbyterian elder and chairman of Concerned Presbyterians in the Louisville area, said he has been asked by members of other Churches to work toward formation of an interreligious Concerned Christians group. The group, opposed to formal

merger of Churches, favors a group "united as brethren in Christ."

The Rev. Alex Kotheimer, pastor of St. Brigid's R.C. Church in Louisville, was the principal speaker at the meeting. He identified the common foe as Communism which, he said, is attacking the stability of the American family as a means of weakening it, the community, and thus the nation. It should be attacked through the public education system, he said. "You can, but you ought not, separate God and morality from education because when you do, you run into trouble, great trouble. . . . More secular education as is now constituted [may be] a fundamental cause for so many present day ills and seemingly insoluble problems," he said. He also said all authority, civil as well as religious, must be "based on the Divine Law . . . which is clearly enunciated in those 10 simple rules—the 10 grand, glorious, honorable, and intelligent commandments of God."

The priest attacked existentialism as the theological partner of Communism and said the teaching of both should be eliminated from public and parochial school systems and the seminaries. Meeting these challenges by such direct action would strengthen both Church and society, he said. But there first would be an extended period of "lawlessness, disorder, division, confusion, and locally chaotic conditions." He stated that these conditions would continue until "the common foe" is driven out of the Church and out of the government. He believes that groups such as the one being formed in Louisville — Concerned Christians — would play a vital part in that drive.

## Aid Needy in Securing Homes

Campus Crusade for Christ has picked Miami to develop a pilot program designed to aid the needy own their own homes. The national evangelical organization is working locally through the Metropolitan Fellowship of Churches and is involving young people of Miami's Youth for Decency movement. If "Operation Renaissance" is successful in Miami, said Maco Stewart, an Episcopal layman of Princeton, N.J., who organized the project, it will be expanded this summer in Dallas, Denver, Detroit, Harlem, Newark, Seattle, and Watts.

Under the plan, a group of realtors in Miami, under the direction of Allen Morris, a Presbyterian layman, buy rental houses in the ghetto to be renovated for sale. The houses range from \$10,000 to \$14,000 and will be financed with a 40-year FHA mortgage at 3% interest under Section 235-J of the Housing Act of 1968. The prospective owners, now being screened by a project committee having a majority of Negro membership, will pay less than \$100 per month for their new homes. Two of the

first four houses being readied in the project are awaiting occupants.

A group of builders headed by Charles Babcock, a Methodist layman, is directing renovations. Carpenters, electricians, and plumbers are volunteering their supervision of labor provided by some 150 college students in Campus Crusade, boys and girls connected with Youth for Decency, and young people from neighborhood churches. Although there are no religious requirements for ownership, members of Campus Crusade go over with each prospect a check list of FHA requirements, and a spiritual checklist prepared by the Crusade.

## Church Plan Commission Meets

For perhaps the first time in history at least 75 people are working in five intensive task forces to relate the institutional power of the Church to the issues of education, housing, racism, church decision making, and regional planning in the New York, New Jersey, and Connecticut metropolitan region. In addition to Church executives, the task forces include clergymen of major bodies, attorneys, administrators of state and municipal agencies, and leaders of community organizations. "In a region of 19 million people," according to executive director Joseph C. Grandlienard, "admittedly it is a very small beginning, but it has never happened before."

Through the Church Plan Commission for the New York, New Jersey, Connecticut Metropolitan Region, which was formed in 1967 on a four-year experimental basis, a comprehensive plan for the mission of churches in the 31 county, tri-state region is being developed. Eleven religious bodies with 21 area units, three state councils of churches, and six local

councils of churches are represented in the commission which is working closely with Jewish and Roman Catholic groups.

The Plan Commission heard reports from these task forces at its second annual meeting held in New York City. In an address, the Rev. H. Carl McCall of the Metropolitan Applied Research Center spoke on "Black-Jewish Tensions: Christian Response." He said the issue of "Black-Jewish tensions in New York City is a contrived crisis, one that is grossly exaggerated. It was promoted and inflamed by the union (United Federation of Teachers) in order to protect its present status. It was deliberately used to thwart the aspirations of the black community and to maintain control of the school system."

He went on to suggest that "the reason the so-called moderate, constructive, responsible leadership did not speak out is because that leadership has now been destroyed and white America destroyed it. It has been replaced by new leadership," he indicated, "and this new leadership says that white America is responsible for the present conditions. Therefore white America, not the black community, has got to deal with this new leadership."

Mr. McCall believes there will be conflicts between ethnic groups in urban communities as long as there are inadequate resources to meet human needs. "People of all persuasions and colors want to control and improve the quality of their lives and must have the power to do so," he said.

## ROMAN CATHOLICS

### Dutch Priests Suspended

Bernard Jan Cardinal Alfrink, Roman Catholic Archbishop of Utrecht, has announced that with "deep regret" he was suspending three Roman Catholic priests



CANON JOHN FINDLOW, director of the Anglican Centre in Rome, here receives a picture of Queen Mary Tudor and Queen Elizabeth I of England, for the Centre library. Presenting the work of art is Miss Barbara Simonds. At right is the Rev. Richard C. Nevius, chaplain of St. Stephen's School in Rome. The picture commemorates the fact that Queen Mary, a Roman Catholic, and Queen Elizabeth, an Anglican, are buried in the same tomb in Westminster Abbey. Around the edge is a translation of the tomb's Latin inscription: "Consorts both in throne and grave here rest two sisters Mary and Elizabeth in the hope of one resurrection."

who took part in an experimental worship service that included concelebration and intercommunion with a Baptist minister. Effective Mar. 10, services of this kind have been forbidden by the Dutch bishops.

The three priests are student chaplains as is the Baptist minister who took part in the intercommunion.

## Women Priests Foreseen

It is only a question of time before women are accepted as priests in the Roman Catholic Church, according to Norman St. John-Stevas, Roman Catholic member of Parliament, writer, and broadcaster. He made the comment in an address before the St. Joan's Alliance on the theme, "It's a Man's World."

He declared, "We shall have women priests, I have no doubt about that, but I think it is the duty of St. Joan's Alliance to promote discussion, particularly at this time when the whole Church is changing." Mr. St. John-Stevas also said he sees no reason why there should not be women bishops as well, and even a woman Pope, adding: "This strikes some people as shocking or comic. But there is no theological reason against it and increasingly fewer cultural reasons. There are only two spheres in England where women are discriminated against—the Church and the Stock Exchange."

## COLLEGES

### Course on Pornography Supervised by Cleric

A Southern Presbyterian clergyman is conducting weekly classes at Davidson College, Davidson, N.C., in which undergraduates meet with him to discuss pornography. According to the Rev. Will H. Terry, the teacher, the project is designed "to understand the psychological, legal, and business aspects of pornography." Instead of examining books and pictures, the group seeks to analyze the nature of pornography.

Mr. Terry, pastor of Davidson Presbyterian Church and former chaplain at the Southern Presbyterian college, said the no-credit course was proposed by students who asked him to serve as teacher because they felt a clergyman would maintain a serious level of discussion.

Mr. Terry said he was not trying "to impose value judgments on the class, but maybe in the end we'll reach some agreement."

## PITTSBURGH

### Homewood Market Destroyed by Fire

A \$50,000 fire on Good Friday destroyed the hopes of many interested in the supermarket financially backed by Holy Cross Church in the Homewood

section of Pittsburgh. The market, purchased by the church last June, employed 13 people.

Curtis Hefflin, who was cutting meat in the basement of the three-story building, said there was no explosion and he felt there was nothing to indicate that a fire bomb had been tossed. However, bomb and arson squad detectives were checking all possibilities.

At the time of the fire there were approximately 20 shoppers in the market, but none was injured. The Rev. Canon Junius Carter, rector of Holy Cross Church, said efforts would be made to relocate the supermarket in a nearby empty building, adding, "We have to rebuild the market, it's one of the few left for the people and we have to provide a place for people to shop." He stated that the sooner a new grocery store is opened the better it would be for the whole community.

## CHRISTIAN SOCIAL RELATIONS

### Warning Against Social Action as "Alibi"

Church involvement in social action has some of the characteristics of a man who has trouble with his wife and decides to fight for civil rights, says Dr. Peter Berger, noted sociologist commentator on religion. While not opposing social action, Dr. Berger expects it to grow in churches. The professor at the New School for Social Research, New York City, said he is concerned because "social engagement can be a convenient method to avoid contact with the question of truth in religion."

Dr. Berger, recent chairman of an international consultation on non-belief sponsored by the Vatican, voiced concern about the implications of church social action in the April issue of *World Outlook*, published by the United Methodist Board of Missions. To celebrate the 150th anniversary of that Church's mission work, the magazine carried a special issue on "Mission in the Year 2000." Dr. Berger was one of the several experts asked to reply to the question: "What's Ahead for the Church?"

Dr. Berger replied by saying: "What will happen is different perhaps from what should happen. There will be a continued emphasis on social mission because this will be more credible to people. The Church is, in a sense, forced into a market position to satisfy customers. . . . The one thing that troubles me is that social action . . . can be a convenient method to avoid contact with the question of truth in religion. Instead of asking if God exists, you picket a Selective Service Board or demonstrate for civil rights. While I personally am opposed to the war and in favor of protest—though not all forms of it—it has nothing to do with the question of God's existence.

This activity can be an alibi from facing the theological questions, especially for theological students, and these are questions that should be faced."

Others answering the same question of what's ahead were Dr. J. C. Hoekendijk, a Dutch Reformed professor at Union Seminary, and Dr. Albert C. Outler of Perkins School of Theology, Southern Methodist University.

Dr. Hoekendijk predicted that "massive church blocs will be gone" and there will be a growth in the underground church trend, adding that he believes the term "underground church" unfortunate but says it expresses an important movement signifying that people cannot relate to the mainstream of church life. He also criticized the movement for losing "love for the church . . . as it is." This loss, he said, is made up in other ways. He also expressed the hope that the Consultation on Church Union (COCU) will unite the nine Church bodies in it but not if the product will result in a "big ghetto. . . . I think we have to build up our whole strategy in small flexible groups," he said.

Dr. Outler predicted "bad times" for the Church in the next 25 years "in terms of failure of critics of the institution to do anything as well as the institutions they criticize, in terms of theological confusion, in terms of fading enthusiasm for ecumenical risk. . . ." It was his opinion that the future of the Church depends upon ministry to the middle class which "we don't have . . . in our hip pocket." He based his judgment not on middle-class dissatisfactions over social stands but because people are "fed up with the general disposition of the Church to scold them rather than to minister to them. . . . It seems to me the average minister is either too contemptuous of suburbia and the middle class and looks at them as 'Woe unto you cows of Bashan' kind of thing or he's a sycophant parasite and goes in with 'What do you want me to do?' Neither of these seems to me to reflect the kind of respect, love, and ministerial or pastoral office that we try to have toward people we regard as minority. . . ."

Dr. J. Edward Carothers, associate general secretary of the board of missions, said that by 2000, we will still have cathedrals, monuments to man's feelings about Time, Space, and Deity, and there will still be congregations meeting regularly to worship. "We will also have little groups with specialized dedications," he wrote. "Theology will have a hard time of it because specialization in the various fields has produced many language problems. . . . But theology, if we handle things right, will bridge the disciplines. . . . While all of this is moving along the Churches will converge in function and the ecumenical act will have been consummated. . . . The Roman Catholics will

*Continued on page 12*



"One of the Five"

## Behind the Marriage Canons

The subject of the administration and possible revision of the Church's marriage canons has received considerable attention in the pages of this magazine recently. What here follows is the story behind the story of our present canons.

IN 1946 the House of Bishops faced confusion in adopting changes in the marriage canons. The committee, after years of labor, brought in its report. Amendment after amendment was made, some lost, some carried, but at the end of the day the Presiding Bishop (Henry St. George Tucker) appointed a committee of five to endeavor to bring some order out of chaos and present their findings the next day! Of these, none are in active service and some have been called to the life eternal. The committee met in the hotel rooms of one of its members, prepared to spend the long night hours with little hope of success. One of the members had, in preparation for the General Convention, prepared for his own guidance a canon such as he would approve. During the confusing session on the marriage commission's proposals he noted carefully what was passed or defeated, and going without dinner, he made these notations on his own personally prepared canon. On the gathering of the five, he presented his results to the group who all agreed that with some changes here and there they might find a result acceptable to all. The purpose of "the author" was to maintain "on the books" (at least) a canon preserving the Church's fidelity to our Lord's teachings on marriage but with all possible allowances to meet the pressing needs of our own time.

The words "to exist" were not in his

---

*The author of this article, who wishes to remain anonymous, is a bishop who was one of the committee of five appointed by the Presiding Bishop in 1946 to formulate the Church's marriage canons.*

proposal but were added—perhaps by those more liberal in their approach. The impediments were definitely included not merely as a legalistic position but to make a reasonable attempt to declare conditions that had generally been accepted as necessary to a Christian marriage. Most are without doubt plainly so—(viz., bigamy). Some are capable of differing application, viz., duress can be not only of persons but also of circumstance. Many war marriages might come under such classification. Administration must be in the hands of responsible people, and naturally in the group of bishops there would be varying interpretations and applications. Such cannot be avoided, and to follow the suggestions made recently, to place this in the hands of the parish clergy, would be to multiply the variance many thousand times! *Horrible dictu!*

ACTUALLY, through the years there have not been as many variant decisions as some would have us believe. In the early years of the new canon there were a few decisions that caused alarm but quiet consideration brought the realization that these bishops had acted under valid circumstances, even though the conditions were not such as might generally be publicized.

The phrase "to exist or to have existed" is really not as terrible as it might at first seem, if viewed pastorally as well as a legal term, for we are in large part what we have been, and to find a person to be such-and-such *after* the marriage will not usually fail to show upon research that he or she had been much the same person *before* the ceremony. This principle of action became generally ac-

cepted as the principle of *extended nullity* and has been honestly and effectively applied. To be sure, the actual statements of the so-called impediments might profitably be better stated and others added—but basically they form a statement of what should, or should not, be a condition for a true marriage, a *guide*, if not a perfect and complete one.

One of our chief difficulties seems to be that we do not have a clear definition of what constitutes a marriage such as could be considered by a loyal disciple of Christ as indissoluble. It cannot rest entirely on words said, nor on a rite, nor officiant. Many marriages in church solemnized by the Prayer Book rite may really be as unchristian in character as those by pagan Zulu participants in an African jungle. If we are to revise the canon let us start first with a plain, simple definition of Christian marriage.

Some of the commentators recently deplore the fact that we must seek judgment and it is sad to require it of those who want to come into the Church, etc., etc. How fatuous or sentimental can we be? There is hardly a priest who does not well know of the many promises and professions made by those seeking privileges, whose sincerity should certainly be given some test of validity and truth. For the many neglectful Churchmen who, when ill, promise to become faithful upon recovery, temptation is so often to pray that they be taken when in "a state of grace."

ACTUALLY, we should be more careful to whom we administer sacraments than to add to our confusion and disloyalty by abandoning the standards which have long been held.

# THE ESTATE OF HOLY MATRIMONY



By HENRY C. JOHNSON

**Nevertheless let everyone of you in particular so love his wife even as himself; and the wife see that she reverence her husband [Eph. 5:33].**

IT is apparent from this epistle that St. Paul was convinced, as the Church still is, that the husband's first duty is to love his wife, the wife's to revere her husband. There is a curious sound to all this. "Duty" and "reverence" are not the words we use any more, especially in reference to "love." The advice they convey is so unlike that which assaults us from our television screens, feminist propaganda, or *The Ladies Home Journal*, that we find it virtually unintelligible. But, putting aside on this occasion idle disputes over St. Paul's attitude toward women, or considerations about "equality" of relationship, I want to draw attention to one or two crucial implications in this passage which might otherwise escape us.

First of all, the husband is ordered, is commanded (albeit gently), to love his wife. It is, apparently, his duty to do so. It may also be his privilege and pleasure, but apparently it need not be! We are reminded of the famous New England story of the elderly Yankee widower who accompanied the minister back to town after the interment of his wife of many years. The husband complimented the clergyman upon his eloquent praise of her life and character, but admitted he had never been able to stand the woman himself! What can this mean: to have a duty which is not a pleasure—especially when that duty is love? Our text seems to rub all the lustre from an institution so central in our thought and experience. To be ordered to love! The very words seem to contradict each other. The contradiction, however, is only an apparent one, and a totally false one on the Christian view. The appearance of contradiction which the words "com-

mand" and "love" have, when used about marriage, does not stem from Christian sources but from a disastrous change in our culture, the effect of which is all too sadly apparent at the present time. That disaster is, to put it very simply, the "romantic myth" which has come to possess us, a notion which suggests that love is essentially a response, or (perhaps better) a reaction, physiological or psychological, to some peculiar quality in the object of one's affections. The consequence of this view is, of course, that if this "something" is "gone" (as we say), if it departs when the makeup fades, the nerves fray, then "love" has gone also. And when "love" goes, so does the "marriage." For "marriage," again on this perverted view, merely reflects a "state" of "being in love." It depends upon the romantic reaction for its very existence.

WHAT we face here, of course, is the fact that the words "love" and "marriage" mean for the Christian something almost totally different from the meaning given them in the world outside. For Christians, love is not a reaction; it is a choice—a choice to will the good of the other at all times and under all circumstances. Consequently, marriage is not a state of emotional response, but an opportunity to make that choice, totally, to repeat and renew that choice, day after day, deepening it and broadening it, come what will.

Therefore, love can be commanded. No one can order a reaction to occur; either it is there or it is not. We can only report on its presence. But one can be commanded to choose the good for another; that lies in the province of his responsibility. Thus, the form of a Christian marriage ceremony is not a declaration of love already achieved (though we may, at least sometimes, assume its presence) but a public promise. Each partner is asked if he or she will do so. The marriage is initiated with a promise; it begins in an "I will."

The "I will" is a promise which does not explain the past but binds the future—whatever that future may be. Since the promise given is a pledge to act, not to

react, it is not abrogated by any set of difficulties or unpleasant circumstances which may arise, nor by the withdrawal of emotional satisfaction. The marriage is neither a response nor a bargain, and that is why it cannot be ended—not merely *should not be*—by something external to it. We are counseled by the world that when marriages no longer satisfy our expectations, as when they no longer enable us to "fulfill" ourselves, they are to be voided on the principle that they then become self-destructive. That advice assumes, of course, that the essential dimension of human growth and fulfillment is physiological and emotional, not moral. And that assumption is another clear contradiction between the view of reality held by the Christian and that advanced by the naturalistic secularist. Since, on the Christian view, marriage is not created by a set of personal characteristics or a favorable set of circumstances, it cannot be ended by the lack of them. It is a *promise* to love, to choose and act totally for the good of the other. It rests upon a foundation quite different from, and enormously deeper than, any such selfish consideration. Thus, when love falters and days turn dark, as they do in any human association in the midst of "this naughty world," as the Prayer Book so aptly has it, there is no relief by escape. One cannot escape one's promises. There is only a constantly renewed demand to make again the choice, to will once more the other's good. Difficulty is not the end of love, it is the occasion of it.

ALL of this may sound rather frightening. And indeed it is. You are here, today, risking yourselves to a state of life from which there is no escape. But, it is that very fact which is also our chief hope. If difficulty does not preclude love, but forces us to make that act again, it is also the stability, the mutual indissolubility of marriage, which makes renewed love possible. For it means that neither partner can be robbed of an opportunity to love again. Our failures—and we all do fail—do not destroy our hope; they summon us to fulfill it once

*Continued on page 12*

*This homily was delivered by the Rev. Henry C. Johnson on the occasion of a marriage solemnization at St. Mark's Church, Glen Ellyn, Ill.*

# EDITORIALS

## "Religious" Objection

TO deny exemption from military service to a man whose claim to be a conscientious objector is made on "moral" grounds as distinct from "religious" grounds is to violate the provision of the First Amendment for religious freedom. Such is the view of Federal Judge Charles E. Wyzanski, Jr., of Massachusetts, delivered in a judgment in the case of a 22-year-old defendant, John H. Sisson, Jr., whose draft board had denied him exemption because the basis of his objection to military service was admittedly "nonreligious in character." The 1967 Selective Service Act specifically limits exemption to a person "who by reason of religious training and belief is conscientiously opposed to participation in war in any form." In American courts, the term "religious" when it appears in statutes is evidently assumed to be synonymous with "theistic."

While disagreeing with both Mr. Sisson's pacifism and his religion of humanism, we cannot deny the term "religious" to that which gives a man the spiritual tone and direction of his life—whatever it may be. There may be fakers claiming exemption under this label of humanistic morality, but what's to prevent a faker from invoking the name of God upon his case and cause? Historians less cynical than Gibbon and Voltaire have soberly charged that such pious frauds have been perpetrated more than once—maybe several million times. In any event, the question of the sincerity and integrity of the petitioner's claim must be decided entirely on the evidence in each case.

Perhaps the text of the Selective Service Act does not need to be changed, but our common—and legal—understanding of the term "religious" does. From where we sit, Mr. Sisson appears to be every bit as "religious" as we are. We think that his religion is wrong; but that is not for us to judge—or his draft board.

## Answers, Anybody?

THE good sincere young people in Oakville, Ontario, whose Holy Week show was stopped by the police, ought to have been allowed to go on with it, so we here and now dutifully holler "Police brutality! Fascist pigs!" But somebody ought to give them all copies of the New Testament, not overlooking their organizer and stage director, the Rev. John Pietra of St. James' RC Church in Oakville. The show was intended to be an updated re-enactment of the trial and crucifixion of Jesus. The Jesus-figure was portrayed as "Jeremy Cross," a U.S. draft-dodger accused of trying to establish universal peace and to give land back to the Indians and Eskimos.

May Matthew, Mark, Luke, and John not only bless the bed we lie upon but also show us what we may have been missing in their documents that our young friends find there, in the way of testimony that Jesus the young Jewish martyr had anything in common with Jeremy Cross, draft-dodger, in social philosophy. Did He dodge the murder trap set for Him in Jerusalem, skipping off to Canada or Sweden perhaps? (India or

Parthia would have been a safe haven in those days.) Did He denounce the military? Did He deny the claims of Caesar upon Him? Did He ask the Roman Emperor to give Palestine back to the Jews so that the Jews could give it back to the Canaanites? Maybe He ought to have done these things. But did He? Answers, anybody?

## Journalistic Casualty

ONE of the latest and greatest casualties to Church journalism is the suspension of *Anglican World*, long edited by the Rev. Peter Harvey with the assistance of the Rev. Dewi Morgan and other devoted and competent writers and editors. Published in London, but with a worldwide circulation, this beautiful magazine was devoted to the mutual understanding and strengthening of the Churches of the Anglican Communion, and their place in the ecumenical world. It was, in fact, a unique publication, and one that cannot easily be replaced.

*Anglican World* was a highly successful publication, by any journalistic standard; but it suffered from the common complaint of Church periodicals—lack of the widespread support of the reading public for which it was designed, resulting in a declining paid circulation at the same time that economic factors caused increasing costs, despite such economies as could be effected without stultifying its nature and purpose. Unofficial and independent in its editorship, *Anglican World* had the whole-hearted sponsorship of the Archbishops of Canterbury and York, the Presiding Bishop in the United States, and other heads of national Anglican Churches. It was highly commended at the Anglican Congress in 1963, and at several General Conventions and other Church synods, as the one publication binding together the Anglican Churches throughout the world; but its circulation was never large enough to sustain it, and other efforts to support it proved inadequate.

The Bishop of Monmouth, at the meeting of the advisory council in which it was decided that *Anglican World* and related publications could not be continued, noted that these publications "have done a service of immense value for over 15 years both for Anglican readers, and later on an ecumenical basis for a wider circle, by presenting the implications of the Christian Faith to committed Christians and even more to the great number of readers only on the fringe of religion. The absence of stuffiness and of outmoded tags and expression have given the publications a unique flavor and a lively approach to unchanging truth not always found in the official religious press of the various parts of the Church. That such a venture should now have to give in to the economic pressures of the times is a sad loss to the Church, but the venture has been infinitely worth all the imaginative effort and enterprise put into it by the Rev. Peter Harvey and his colleagues."

While the former publishers note that efforts are being made to sell the title and goodwill of *Anglican World* to another publisher, there seems no immediate prospect that it will be continued along the former lines, though we may hope that such an effort may be suc-

cessful. Whether or not another sponsor may be found for *Anglican World*, we are confident that we speak for thousands of Churchpeople in this country and elsewhere in expressing our hearty appreciation of the magnificent witness to Anglicanism and to the Christian

cause, for its splendid witness to our common faith, and for the vision and devotion of those who brought it to birth and sustained it during its period of notable service to the Church and to the Faith.

CLIFFORD P. MOREHOUSE

## MATRIMONY

*Continued from page 10*

again. Marriage is the never-ending opportunity for love; it is not the effect of it.

Our reluctance arises because everything I have said is, as Robert Capon has observed in his book *Bed and Board*, "absurd." It cannot happen in men and women like you and me, because we are essentially self-asserting and grasping. We demand rather than offer; we use rather than give when left to ourselves. But that is why we are here today in a church and not elsewhere in some marriage chapel, a pretty garden, or some judge's chambers. You do not intend to be left to yourselves. This kind of marriage can happen in grace, that is, through the gift of God which transforms lives and lifts them above selfish concerns. In this Eucharist we proclaim our belief that in Christ, God has made available to men the power necessary to raise us. What is, on the world's view, an absurdity thus becomes instead the central certainty around which all our actions take a new meaning and possibility.

Finally, how does this oblige us who are here as friends and witnesses? Presumably we are met here today to witness the fact that two persons have freely elected for themselves this course, this "absurd" risking of themselves. Their obligation is clear, and so is ours who are their witnesses: to join our prayer and example to theirs, that they may be sustained and inspired to perform as faithfully as they vow fervently their promise to love and revere each other under God, in whom alone we live and move and have our being, and through whom alone promises such as these can be brought to the fulfillment for which we pray.

## AROUND & ABOUT

*Continued from page 2*

disease, no less may he leave her because she has been stricken with insanity. And in any case, I wonder if research can always, or even usually, show that this condition was there before the marriage.

Without taking exception to the bishop's wise pastoral observation, I want to introduce another consideration, hitherto neglected, into our ongoing colloquium: That all couples need to have their noses diligently rubbed in the solemn promises they are about to make, *before* the ceremony. The clergy who are less than strenuous in performance of this paramount duty are without excuse.

The Rev. Albert C. Baker, vicar of

St. Michael's Church in Birmingham, Ala., provides us with a *bon mot* in his parish bulletin: "You pay for cigarettes twice—when you get them and when they get you."

St. Anonymous provides our thought for this week: "Orthodoxy is reticent."

## NEWS

*Continued from page 8*

be within the total fellowship in function but not in name. . . . By keeping special names we will be able to unify our functions and in this world that's the name of the game."

## Foundation Aids Religious Groups

Ford Foundation grants totalling \$450,000 have been made to religious organizations primarily to aid their efforts in black communities.

A grant of \$121,000 was made to the Bishop's Fund of the Diocese of Pennsylvania for work in the city ghetto section known as Mantua. In this section of 22,000 inhabitants, the Episcopal Church has been working with a group called the Young Great Society. Founded by two leaders of juvenile gangs in 1966, the organization was able to stop street fighting and turn the efforts of the rival gangs to constructive community activity. Other grants to organizations and their projects are:

(✓) \$130,000 to the YMCA for the Conservative Vice Lords, Chicago;

(✓) \$200,000 to the American Friends Service Committee to support its Family Aid Fund that assists Negroes in opening small businesses;

(✓) \$85,000 to Atlanta University Center Corp., to assist in the acquisition of the papers of Dr. Martin Luther King, Jr. The documents will be housed eventually in a center in Atlanta.

## ECUMENICAL RELATIONS

### Canadians Observe Holy Week

A woman, and an ordained one at that, took an active part in a service at St. Michael's Roman Catholic Church, Toronto, during a Good Friday service. The Rev. Harriet Christie read the lesson and for the rest of the service sat with the Rt. Rev. George B. Snell, Anglican Bishop of Toronto, the Rev. Eoin Mackay, a Presbyterian, and Patrick Vesey, Roman

Catholic layman. Miss Christie, who is principal of the United Church of Canada Covenant College for women, wore a black Geneva gown and academic hood.

The homily was given by Anglican Arnold Edinburgh. Other participants were Bp. Snell, Mr. Mackay, R.C. Coadjutor Archbishop Philip F. Pocock, and the Rev. R. S. Dunn, a Baptist who is president of the Canadian Council of Churches.

Following the service, 1,500 persons from a variety of religious beliefs, crossed the street to attend a hunger meal at Metropolitan United Church. After leaving a donation at the door, each was given a slice of dry bread, a tiny cube of cheese, and a cup of coffee. The proceeds went to the churches' Nigeria-Biafra Relief Fund.

In Toronto, a city of 1,040 churches, synagogues, temples, and mosques, ecumenism marked Holy Week and Passover. On Palm Sunday Rabbi Stuart E. Rosenburg of Beth Tzedec Synagogue spoke at St. Michael and All Angels' Anglican Church. On the eve of Good Friday, 200 Roman Catholic priests, teachers, and students from St. Michael's College, University of Toronto, took part in a Jewish Seder supper. Throughout the city, priests and ministers exchanged pulpits for the various services.

## CONVENTIONS

### Delaware

Meeting in St. Anne's Church, Middletown, Del., delegates attending the 184th annual convention of the Diocese of Delaware adopted a budget of \$322,520, up from \$319,905, keeping the item marked as contribution to the national Church the same as last year's figure—\$127,000. The diocesan council is charged with the responsibility of achieving a balanced budget.

In addition to the elected deputies and alternates for the 1969 Special Convention and the 1970 General Convention, the local convention also voted to send special delegates to represent women, youth, and ethnic minorities.

A resolution endorsing and supporting financially the formation of a Delaware Draft Counseling and Educational service was defeated. But a resolution calling for the appointment of a committee of experts responsible to the bishop and council to provide information and counsel regarding conscientious objection and the draft to interested persons was adopted.

The Rt. Rev. William H. Mead presented his first convention address as Bishop of Delaware. He was elected seventh Bishop of Delaware last June to succeed the Rt. Rev. J. Brooke Mosley, who resigned to take a new position in the Church.

The 185th annual convention will be held in the Church of the Nativity, Manor Park, and St. Peter's Church, Lewes, will be host to the proposed special 1969 convention that may be held, according to need.

## Virgin Islands

The 13th convocation of the Diocese of the Virgin Islands was held in St. John's Church, Christiansted, St. Croix. A new format was used in which the bishop, the Rt. Rev. Cedric E. Mills, delivered his address, and then delegates were divided into four groups to discuss the address and to consider recommendations for specific matters.

One result of this method of meeting was the adoption of a canon to form a new diocesan council. Representation on this council will be from each parish and mission with both clerical and lay members. These persons will be appointed or elected by vestry or bishop's committee members. Convocation also adopted a plan for a commission of Christian education with a DCE as its executive.

In the field of Christian social relations, convocation members adopted the following general principles:

(✓) Avoid and oppose all organizations, private and public, which discriminate on the basis of color, race, cultural origin, sex, or religion;

(✓) Insist upon the enforcement of laws equally for all men;

(✓) Cooperate and participate with agencies working for better housing and education for all citizens;

(✓) Inform the Chambers of Commerce and the labor unions of unfair employment practices as well as wage disparity based on color, race, cultural origin, sex, or religion;

(✓) Program all Church institutions to the needs of the people.

The convocation recommended that where possible, appointed committees be composed of persons living on the same island. These appointed committees are required to report to the diocesan council which has authority for approval and action between convocations.

Delegates adopted the recommendation for lowering the voting age to 18 years for persons to serve on vestries and vote in convocation. Delegates also voted to withdraw from the Ninth Province (of the Church) which is composed of dioceses in South and Central America and the Caribbean and is predominantly Spanish speaking.

## Upper South Carolina

Though Grace Church, Anderson, S.C., was host parish for the 47th annual con-

vention for the Diocese of Upper South Carolina, meetings, meals, and the opening service were held in St. John's United Methodist Church. This marked the first time that the diocesan convention had met in the buildings of another Christian body.

The convention also marked the last time for "all male" delegates. By action of the 47th convention, women in the diocese are now eligible for election as wardens, vestry members, or delegates to convention itself. The word "male" is to be deleted from Article 3, Section 2, and also from Canon 7, Section B, of the diocesan constitution and canons. Also adopted was the 1969 budget of over a half million dollars—\$502,667.

Among those presenting reports during meetings were Mrs. F. E. Cothran, ECW president, and J. Mac Rabb, Jr., president of the laymen of the diocese. Delegates elected to the 1970 General Convention were also designated as delegates to the special convention to be held later this year in South Bend.

By a four-vote margin, convention opposed capital punishment. They voted, 86-82, to reaffirm a 1959 resolution in which the diocese stated that "capital punishment violates the Christian conscience by taking into the hands of men that taking of human life which is the sole prerogative of God."

## AUSTRALIA

### Bishop Defends Bar Visits

Speaking in Toowoomba, Australia, the Rt. Rev. Ian Shevill, Bishop of North Queensland, defended his occasional practice of visiting bars and said that he only regretted that the last time he visited one, he had drunk only lemonade. "God made hops," Bp. Shevill said, "and when St. Matthew held a party it was undoubtedly a beer party." He had been criticized for taking time off from a mission in Toowoomba to visit the bar of the local Shamrock Hotel. "Bishops can be as thirsty as anybody," the prelate said. He noted, however, that he had had lemonade rather than beer on his last visit because of Lent.

## SOUTH CAROLINA

### Bishop's Chair Given to School

A hand made bishop's chair has been presented to St. Alban's Chapel on the campus of the Citadel, Charleston, S.C., in honor of four alumni who have been elected to the episcopate of the Episcopal Church. The chapel was established on campus in 1964 by the congregation of 280 Episcopal cadets.

John T. Watson, communicant of St. Mary's Church, Morganton, N.C., and a '64 Citadel graduate, made the chair and

presented it in honor of Ellison Capers, class of 1857 and seventh Bishop of South Carolina; Albert S. Thomas, class of 1892 and ninth Bishop of South Carolina; Robert E. Gribbin, class of '06 and second Bishop of Western North Carolina; and G. Edward Haynesworth, '46 and First Bishop of Nicaragua.

The chair of solid mahogany, stands eight feet tall and has a canopy with carved mitre and crossed key and crozier. It is stained to match the chapel's altar and lectern which Mr. Watson also had made for the chapel.

At the service of presentation, the chair was blessed by the school's chaplain, the Rev. A. Charles Cannon. Celebrating the Eucharist was Bp. Gribbin who also became the first bishop to officially occupy the chair.

## CALIFORNIA

### Free Church Represented at Convention

The Free Church of Berkeley, Calif., under co-leadership of an Episcopal priest and a Presbyterian minister, sent clerical and lay delegates to the Episcopal diocesan convention and were given seat and voice. A motion to suspend those canons which prevented their having vote received a considerable number of votes but unanimity was required to carry the motion. The priest is the Rev. Richard York who has been accepted as a full voting member in the presbytery of San Francisco. The Rev. Tony Nugent is the Presbyterian cleric.

The Free Church is experimenting and producing a variety of liturgies expressive of students' and young adults' concern in social change. Theologian-in-residence to the Free Church is the Rev. John Pairman Brown, Episcopal priest.

## AROUND THE CHURCH

A parish hall which will more than double the space of Christ Church in Miami, Fla., will be finished soon and, thanks to the labor and offerings of the predominantly Negro congregation, will not be mortgaged. The construction, begun in 1966, has been aided by special tithing Sundays (parishioners were asked to give 10% of their monthly incomes), dinners, bus tours, and teas. Members also helped with the construction work. The Rev. Theodore Gibson directed the project.

The Rev. E. L. Mascall, professor of historical theology, King's College, University of London, delivered a public lecture on "The Tasks of Theology Today" at the Church Divinity School of the Pacific, Berkeley, Calif. Dr. Mascall, who has published books on theological subjects of major importance, has been at King's College since 1962.

# SCHOOLS

FOR GIRLS

## *Hannah More* ACADEMY

Accredited Episcopal college preparatory boarding and day school for grades 8-12. Located 17 miles northwest of Baltimore on 87-acre campus. Fine arts program includes music, dance, art. Established 1832. For complete information write:

The Rev. Kenneth W. Costin, Headmaster  
Box L, Hannah More Academy  
Reisterstown, Maryland 21136

## SAINT AGNES SCHOOL

Jefferson Park Alexandria, Virginia 22302  
Episcopal college preparatory school for girls on 16 acre campus near Washington libraries, theatres, galleries. High academic standards with varied supplementary program for development of individual interest and responsibility. Boarding grades 8-12: day school kindergarten through 12.

Roberta C. McBride, Headmistress

## ST. MARY'S SCHOOL

Established 1868 — Episcopal

Grades 9-12. Fully accredited. Small classes.

Music, Art, Dramatics, Sports, Pool.

Sister Superior, C.S.M., St. Mary's School  
Peekskill, N. Y. 10566

FOR BOYS

## *Saint Andrew's School*

OF BOCA RATON, FLORIDA

An Episcopal boarding school for boys of all denominations. College preparatory, grades 7-12. Highest academic & moral standards. Developmental reading. Work program. Fully-equipped labs. Sports. Olympic-size pool. Modern air-conditioned buildings. Catalog: Eugene L. Curtis, Jr., Hdm., Boca Raton, Fla. 33432.

## VACATION BOUND?

If so, check the listings on page 16 and attend Church wherever you are to be. Every Churchman profits by sharing the act of worship outside his home parish.

Week after week *The Living Church* lists the services of many Episcopal churches—all of whom are concerned enough for your spiritual welfare to pay for a listing to inform you as to their location and schedule of services.

Visit the churches listed and tell the rector you saw the listing in *The Living Church!* If the service hours at your church are not included, write to the Advertising Manager, for the nominal rates.

# BOOKS

**A SHORT LIFE OF CHRIST.** By Everett F. Harrison. Eerdmans. Pp. 288. \$5.95.

There are exceptions, to be sure, but in view of the total number of volumes written on the life of Jesus Christ, it is difficult to find many that possess new or distinctive qualities that would make them outstandingly valuable or attractive. In the marking of the lectionary of the Book of Common Prayer, St. John 21:25b would apply paraphrastically to the number of books written on the life of Christ: "I suppose that even the world itself will not be able to contain the books that shall be written. Amen."

Everett F. Harrison's book does not possess any distinctive qualities except to say that it is a soundly orthodox protestant presentation of the life of our Saviour. He begins very appropriately with the historicity of Jesus and closes with an evaluation of His character and His claims. It is not strictly a chronological biography but rather a study of the outstanding events and features of the life of Jesus of Nazareth.

*A Short Life of Christ* is an academic production and contains almost no thread of devotional affection and love which this reviewer would desire in studying the life of our Lord. This is a value judgment, of course, and should not detract from this sound, capable, and comprehensive study of our Lord's life. One good feature of the book is the bibliography which follows each chapter; numerous references to the event just studied are readily at hand.

(The Rev.) GERALD L. CLAUDIUS  
St. John's Church  
Kansas City, Mo.

**FOR LAYMEN AND OTHER MARTYRS.** By Gerald Kennedy. Harper & Row. Pp. 122. \$3.95.

Methodist Bishop Gerald Kennedy chooses to use the word "martyr" in its original meaning of "witness" although its present meaning is quite different. *For Laymen and Other Martyrs* actually consists of 54 one- or two-page essays or sermonettes addressed to laymen. While the advice they give is all right, much of it is obvious and the author doesn't even touch matters of renewal that concern committed laymen. I wouldn't recommend it to any layman.

THEODORE M. SWITZ  
St. Mary Magdalene  
Wheaton, Md.

**THE BIBLE AND HISTORY.** Edit. by William Barclay. Abingdon. Pp. 371. \$6.50.

Three of four authors of this unusual volume, as is the editor, are members of the scripture departments of several leading British universities. The fourth, Dr. John Peterson, was Professor of Old Testament Studies at Drew University

in New Jersey. Together they have produced a study of the Bible as it developed from the earliest days through the Apostolic Age. The purpose of the book is to provide accurate understanding of the secular historic events which took place in the world of the authors of scripture, and thus, influenced the scriptures themselves.

Written in an interesting and easy style, *The Bible and History* should be of use to high-school level students, Sunday school teachers, etc. It would seem to be of more limited value to the seminarian, priest, or advanced student.

(The Rev.) ALFRED T. K. ZADIG  
Trinity Parish  
Fairfield, Conn.

**SEX, SEX, SEX.** By Marcena and Trevor Wyatt Moore. Pilgrim Press. Pp. 120. \$4.50.

Marcena and Trevor Wyatt Moore are celebrating 25 successful years of marriage with 120 pages on everybody's favorite subject, *love*. As if sex were too much fun for words they have added an inventive array of typographical gymnastics. And a celebration it is; if to celebrate is "to keep . . . with festivities," one could hardly find a more enjoyable example than *Sex, Sex, Sex*. Dr. Moore, editor of *Christian Art* magazine and a lecturer, sculptor, and graphic designer, and his Mrs., are on very solid (dare we say conventional?) ground in preserving the truth about sex; the message is orthodox yet refreshing, direct, accurate, what every parent or pastor would want to pass along to the younger generation. But they have managed to strip away the cliché, false doctrine, the "preachy" approach, and to present the result in a really hip package—I mean like graphically it's Gutenberg at his grooviest! They have done their thing with humor, originality, and joy. Vive l'Moore!

(The Rev.) DERALD W. STUMP  
Pennsylvania State University

## Booknotes

By Karl G. Layer

**THE CARELESS ATOM.** By Sheldon Novick. Houghton Mifflin. Pp. 225. \$5.95. The author points out that accidents can happen to nuclear reactors, and wonders whether the benefits we reap from experimentation and work in the field of atomic energy are worth the risks we must take.

**CONCORDANCE OF THE PRAYER BOOK PSALTER.** By William B. Mullen. St. Paul's Press. Pp. v, 263 paper/spiral. \$3.25. The compiler has done an excellent job on this reference work which deals solely with the Psalter as it appears in the Book of Common Prayer. This volume should prove of particular interest and assistance to the pastor, preacher, and general student of the Bible.

# PEOPLE and places

# CLASSIFIED

advertising in The Living Church gets results.

## Appointments Accepted

The Rev. Charles E. Allen, former vicar of St. Mark's, Pecos, Texas, is vicar of St. Luke's, 419 W. Spruce St., Deming, N.M. 88030, and priest in charge of Grace Church, Hatch, N.M.

The Rev. Richard J. Anderson, former rector of St. John's, Dubuque, Ia., is rector of Grace Church, 195 Lafayette Ave., Buffalo, N.Y. 14213.

The Rev. Charles Bartholomew, former vicar of St. James', Mosinee, Wis., is vicar of St. Paul's, Plymouth, and St. Boniface, Chilton, Wis.

The Rev. William S. Brison, former rector of Christ Church, Bethany, Conn., is rector of Emmanuel Church, 977 Hope St., Stamford, Conn. 06907.

The Rev. Lee W. Burnett, rector of Christ Church, Williamsport, Pa., is to be rector of St. Mary Anne's Church, North East, Md. 21901, May 15.

The Rev. Alvin P. Burnworth is curate, St. George's, 30 N. Ferry St., Schenectady, N.Y. 12305.

The Rev. Kenneth R. Clark, Jr., former vicar of Grace Church, Vernon, and Trinity Church, Quannah, Texas, is rector of St. Christopher's Church, 2807 42d St., Lubbock, Texas 79413.

The Rev. Fred G. Coleman, former curate, St. Peter's, Freehold, N.J., is assisting at St. Andrew's, Akron, O., while working as a nuclear engineer at Babcock and Wilcox Co., Akron. Address: 749 Patterson Ave., Akron (44310).

The Rev. C. Edward Cresswell, former assistant, St. Mark's, Dayton, O., is rector of St. Andrew's, Emporia, Kan. Address: 1225 Rural St. (66801).

The Rev. Roy B. Davis, Jr., former rector of Holy Nativity, Los Angeles, is rector of St. Paul's, 411 Washington St., Pekin, Ill. 61554.

The Rev. William Donnelly, former rector of St. Paul's, Marinette, Wis., is vicar of St. James', Mosinee, and in charge of St. Joseph's House, Sherry, Wis.

The Rev. Robert T. Gribbon, vicar of Epiphany, Preston, St. Stephen's, New Market, and St. Andrew's, Hurlock, Md., is to be assistant, St. Andrew's, College Park, Md. Address June 1: 3409 Pennsylvania St., Hyattsville, Md. 20783.

The Rev. John M. Holt, former chaplain and lecturer at St. Francis' College and the University of Queensland, Brisbane, Australia, will lecture in the School of Theology, Sewanee, Tenn., this summer. Address at present: 1912 Washington, Waco, Texas 76702.

The Rev. Ronald N. Hiester, former assistant, St. Mary Magdalene, Wheaton, Md., is rector of St. Peter's, Poolesville, Md. 20837.

The Rev. Lewis T. Johnson, former vicar of St. Peter's Chapel, Kansas City, Mo., is now rector of the independent parish of St. Peter's. Address: 409 Country Lane Terrace (64114).

The Rev. Henry Lentz, former vicar of Trinity Church, Waupun, and St. Mary's, Oakfield, Wis., is rector of St. Paul's, Marinette, Wis.

The Rev. A. E. Longfellow, Th.D., former associate, St. Wilfred's, Sarasota, Fla., is executive officer and chaplain, Institutional Chaplains Division, Sarasota City and County. Address: 4560 Camino Real, Sarasota, Fla. 33578.

The Rev. J. Douglas McGlynn, former Episcopal chaplain at Southwest Missouri State, Springfield, Mo., is rector of St. James', Springfield, Mo. Address: 2645 Southern Hills Blvd. (65804).

The Rev. William W. McIlveen, former rector of Our Saviour, DuBois, Pa., is rector of St. Andrew's, 3105 Main St., Buffalo, N.Y. 14214.

The Rev. David B. Mulford, rector of St. Paul's, Georgetown, Del., is to be rector of Christ Church, 107 High St., Cambridge, Md. 21613, Aug. 1.

The Rev. John F. Porter, rector of Harcourt Parish, Gambier, O., is to be associate professor of theology, University of Detroit, Aug. 15.

The Rev. Richard W. Reid, former curate, Trinity Church, Potsdam, N.Y., is rector of St. Mark's, Fall River, Mass. Address: 94 Eastern Ave. (02723).

The Rev. Fernando H. Salazar, former curate, St. Aidan's, Albuquerque, N.M., is vicar of St. Stephen's, Box 793, Espanola, N.M. 87532.

The Rev. James D. Schulthess, former vicar of St. Andrew the Apostle, Rocky Hill, Conn., is rector of St. Andrew's, Madison, Conn.

The Rev. Robert L. Seekins, former rector of Trinity Church, Lansingburgh, Troy, N.Y., is

studying for an advanced degree in social work and is a trainee in social services, Middletown, N.Y. State Hospital. Address: Scotchtown Lane, Scotchtown Estates, R.D., Middletown, N.Y. 10940. Fr. Seekins also had been THE LIVING CHURCH correspondent for the Diocese of Albany for the past several years.

The Rev. Norman T. Slater, former rector of St. Mark's, Pleasantville, N.J., is rector of St. John's, 47 E. Linwood Ave., Maple Shade, N.J. 08052.

The Rev. John F. Stevens, former associate director of the General Convention Special Program, is assistant to the Rt. Rev. Stephen F. Bayne, Jr., with responsibility for coordinating and implementing the program of the Staff Program Group with the Executive Council, New York City.

The Rev. Robert H. Wellner, former rector of St. James', Hartford, Conn., is rector of St. John's, Vernon, Conn.

The Rev. Roger J. White, former senior curate, Leeds Parish, Diocese of Ripon, England, is vicar of St. Alban's, Olney, Ill. Address: 319 S. Mills (62450).

## Ordinations

### Priests

**Alabama**—The Rev. James Lemuel Sanders, vicar of St. Timothy's, 207 E. Washington, Athens, Ala. 35611.

**Arkansas**—The Rev. James Rayford McLean, Jr., vicar of St. Andrew's, 1050 S. Church St., Mountain Home, Ark. 72653.

**Connecticut**—The Rev. Messrs. Edward Mark Copland, on the staff of St. James', 3 Mountain Rd., Farmington, Conn. 06092; Graham Thurston Rowley, on the staff of Grace Church, Union Park and Mott Ave., Norwalk, Conn. 06850; and Andrew Donnan Smith, on the staff of Trinity Church, 120 Sigourney, Hartford, Conn. 06105.

**Georgia**—The Rev. George D. Kontos, curate, St. Paul's, 212 N. Jefferson, Albany, Ga. 31704.

**Minnesota**—(All locations in Minnesota) The Rev. Messrs. Herbert Ronald Clark, rector of Holy Communion, 118 N. Minnesota, St. Peter (56082); Robert Michael Lyga, assistant rector of St. Matthew's, Lowell Ave. and N.E. Fillmore, Minneapolis (65503) and assistant, St. Aidan's Mission, New Brighton, and United Theological Seminary; James Stannard Massie, Jr., assistant rector of St. Paul's, 1710 E. Superior St., Duluth (55812); and Daniel Van Vleck Pearson, rector of St. Paul's, Cedar and Mill Sts., Owatonna (55060).

**Puerto Rico**—The Rev. Ramón González, assistant, Holy Trinity, Box 1268, Ponce, P.R. 00731.

**Rhode Island**—The Rev. Messrs. Alcide Barnaby, Jr., curate, Church of the Messiah, Providence, address, 8235 Post Rd., Warwick, R.I.; Paul MacLeod Schenzleifer, curate, St. Mark's, Riverside, East Providence, R.I., address, 66 Viola Ave., Riverside; and Peter Henry Glen Westhorp, curate, Church of the Transfiguration, Cranston, R.I., address, 160 Norwood Ave., Cranston.

**Springfield**—The Rev. Thomas Nicholas King, curate, St. Matthew's, 1920 E. Oakland Ave., Bloomington, Ill. 61701.

**West Missouri**—The Rev. James Herschel Olmsted, rector of All Saints', 403 E. Cherry, Nevada, Mo. 64772.

### Deacons

**Rhode Island**—George Manton Chaplin, in charge of St. Mark's, Warren, R.I., address, 452 Mitchell Lane, Middletown, R.I. 02843; and John Francis Hillman, vicar of the Church of the Messiah, Foster, R.I., address, 60 Spencer Ave., Warwick, R.I.

## Domestic Relations

The Downtown Day Care Center, Inc., Albany, N.Y., is a joint venture of St. Peter's Church and First Church in Albany (Reformed) to provide care for children 3-5, giving their mothers opportunities to find employment. Mrs. Dai Soon Kang Choi is the director.

## Liaity

Robert E. Sargent, former book store manager of the Morehouse-Barlow Co., is sales supervisor of the Anglican Book Centre, Toronto, Ontario, Canada.

## FOR SALE

**EASTERN ORTHODOX BOOKS.** Free catalogue. St. Innocent's Bookstore, 9223-20th Ave., N.E., Seattle, Wash. 98115.

## LINENS AND VESTMENTS

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

## POSITIONS OFFERED

**ASSISTANT**, New York City, \$6,750, free apartment, benefits; resumé and photo. Reply Box M-645.\*

**WOMEN** teachers wanted for private girls' boarding school in midwest. Reply Box M-646.\*

## POSITIONS WANTED

**EXPERIENCED** Organist and Choirmaster available September 1st. Best credentials. Reply Box L-643.\*

**PRIEST** with family, experienced as assistant and rector, moderate Churchmanship, good pastor, seeks change; preferably South or Southeastern U.S. Reply Box D-636.\*

## PROPOSED LITURGY

**COMPLETE** Musical Setting for the New Liturgy for choir/laity. Used with Prayer Book rite it offers unifying factor in transition. 1-5 copies, \$1.00 each; 10-50, 50¢ each; 100 or more 35¢ each. From the composer, David M. Thomas, Church of the Mediator, 10961 S. Hoynes, Chicago, 60643.

## RELIGIOUS COMMUNITY

**THE CONGREGATION OF SAINT AUGUSTINE**, a Religious Teaching Community for Men of the Episcopal Church. For information write: The Father Superior, C.S.A., 3682 Seventh Ave., San Diego, Calif. 92103.

## SUMMER SUPPLY

**CLERGYMAN** desires supply month of July in exchange for use of rectory. Would consider rectory exchange. Contact the Rev. Howard Park, P.O. Box 52, Ballwin, Mo., 63011; (314) 227-1484 or 587-7314.

**TEXAS PRIEST** will supply or exchange, Pacific Northwest or New England, four consecutive Sundays this summer. Reply Box F-644.\*

**WANTED**—A priest for July and one for August. Sunday duty in exchange for rectory. Fishing, boating, swimming. Near north shore Lake Superior. Beautiful scenery. Apply: Fr. Robinson, Box 79, Wawa, Ont., Canada. Phone 705-856-2584.

**WORKING HOLIDAY** in England? Vicar of English country parish offers modern spacious vicarage for summer months 1970 in return for parish duties. N. Yorks National Park on doorstep. York 19 miles south. Rowley, Ampleforth Vicarage, York, Y06 4DU.

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

## CLASSIFIED ADVERTISING RATES (payment with order)

- (A) 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 insertions; 17 cts. a word an insertion for 13 to 25 insertions; and 16 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number), plus 50 cts. service charge for first insertion and 25 cts. service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 15 cts. a word.
- (D) Copy for advertisements must be received at least 20 days before publication date.

## THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

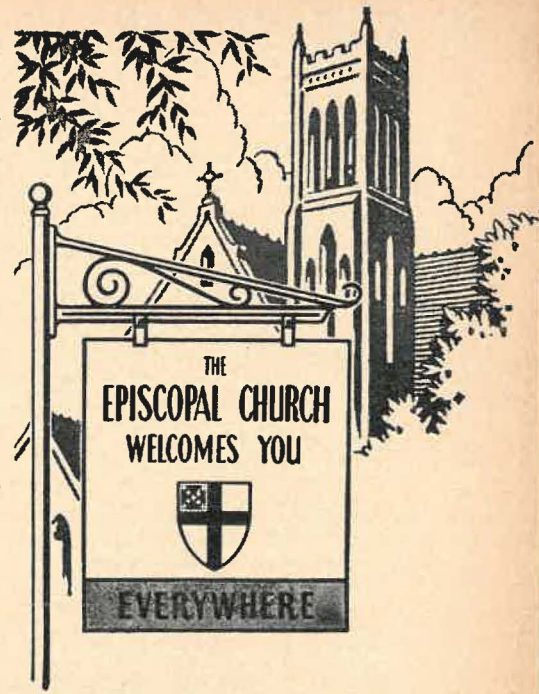
## NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

## THE LIVING CHURCH

# CHURCH DIRECTORY



## LITTLE ROCK, ARK.

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

## LOS ANGELES, CALIF.

**ST. MARY'S** 3647 Watseka Ave.  
The Rev. Robert W. Worster  
Sun Low Mass & Ser 7; Sol High Mass & Ser 10;  
Wkdys Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD  
7 & 6:30

## LOS ANGELES, CALIF. (Hollywood)

**ST. MARY OF THE ANGELS** 4510 Finley Ave.  
The Rev. James Jordan, r  
Sun Masses 8, 9, 11, MP 10:30, EP & B 5:30;  
Daily 9; C Sat 4:30 & 7:30

## SAN FRANCISCO, CALIF.

**ADVENT** 261 Fell St. near Civic Center  
The Rev. J. T. Golder, r; the Rev. John J. Phillips  
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,  
Fri & Sat 9; C Sat 4-5

## WASHINGTON, D.C.

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

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

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Sun MP 7:15, HC 7:30, 9, 11; Daily 7:15, 5:30; al-  
so 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, 9:15, 11, 5:15; Daily 7

## 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

## FORT MYERS, FLA.

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

## ORLANDO, FLA.

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

## WEST PALM BEACH, FLA.

**HOLY SPIRIT** 1003 Allendale Road  
The Rev. Peter Francis Watterson, S.T.M., r  
Sun Masses 8, 9 (Sung), 11, Sol Ev & B 6; Daily  
Mass Mon, Tues, Thurs 7, Fri 6, Wed & Sat 9;  
Daily MP & EP; Healing Wed 9; C Sat 5

## ATLANTA, GA.

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

## CHICAGO, ILL.

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

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

## EVANSTON, ILL.

**SEABURY-WESTERN THEOLOGICAL SEMINARY**  
Chapel of St. John the Divine  
Mon thru Fri Daily MP & HC 7:15; Cho Ev 5:30

**KEY**—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School, c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; 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.

## FLOSSMOOR, ILL.

**ST. JOHN THE EVANGELIST** Park & Leavitt  
The Rev. Howard William Barks, r  
Sun MP 7:45; HC 8, 9, 11; Daily Eu 9 (preceded by MP) ex Tues & Thurs 7; also 6 on Thurs; C Sat 5-6 & by appt

## LOUISVILLE, KY.

**GRACE CHURCH** 3319 Bardstown Rd.  
Adjacent to three motels on 31E, South of I-264  
The Rev. Alfred P. Burkert, r  
Sunday Masses 8 & 10; Daily Masses as scheduled.  
Call Church office 502-454-6212.

## BALTIMORE, MD.

**MOUNT CALVARY** N. Eutaw St. & Madison Ave.  
The Rev. R. L. Ranieri, r  
Sun Low Mass 8, 10 Solemn Mass; Daily Masses:  
Mon thru Fri 7; Tues, Thurs & Sat 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. 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. T. H. Jarrett; the Rev. D. E. Watts, ass't  
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP,  
H Eu & EP

## BROOKLYN, N.Y.

**ST. PAUL'S (Flatbush)**  
Church Ave. Sta. Brighton Beach Subway  
The Rev. Frank M. S. Smith, r;  
The Rev. John M. Crothers, c  
Sun HC 7:30, 9; (1S & 3S & Major Feast Days 11);  
MP 11 (2S & 4S); HC Daily

## 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;  
Wkdys 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; Ev 4;  
Weekdays HC Mon, Tues, Thurs, Fri 12:10; Wed 8  
& 5:15; EP Daily (ex Wed) 5:15. 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.

**GENERAL THEOLOGICAL SEMINARY CHAPEL**  
Chelsea Square, 9th Ave & 20th St.  
Mon through Fri HC 7, MP 8:30; Mon, Wed, Thurs,  
Fri HC 12 noon; Tues HC with Ser 11:15; Sat &  
hol MP & HC 7:30; Daily Ev 6

**ST. IGNATIUS'** The Rev. Charles A. Weatherby, r  
87th Street, one block west of Broadway  
Sun Mass 8:30, 10:45 MP & Sol Mass; C Sat 4

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

**ST. MARY THE VIRGIN**  
46th St. between 6th and 7th Avenues  
The Rev. D. L. Garfield, r  
The Rev. T. E. Campbell-Smith  
Sun Mass 7:30, 9 (Sung), 10, 11 (High); Ev B 6;  
Daily Mass 7:30, 12:10; Wed & HD 9:30; Fri & HD  
6:15. EP 6. C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6

**RESURRECTION** 115 East 74th St.  
The Rev. Leopold Damosch, r; the Rev. Alan B.  
MacKillop; the Rev. B. G. Crouch  
Sun Masses 8, 9 (sung), 11 (Sol); 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; EP 4; Daily ex  
Sat HC 8:15, Wed 5:30; Thurs 11; Noondays ex  
Mon 12:10. Church open daily 6 to midnight

## THE PARISH OF TRINITY CHURCH

**TRINITY** Broadway & Wall St.  
The Rev. John V. Butler, S.T.D., r  
The Rev. Donald R. Woodward, 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 Tues & Thurs 12:45;  
C Fri 4:30 and by appt

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

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

**CHAPEL OF THE INTERCESSION**  
Broadway & 155th St.  
The Rev. Leslie J. A. Lang, S.T.D., v  
Sun 8, 9, 11, 12 (Spanish) and 6; Daily Mass, MP  
& EP. C Sat 12 noon

**ST. LUKE'S CHAPEL** 487 Hudson St.  
The Rev. Paul C. Weed, v  
Sun HC 8, 9:15, 11; Weekdays HC daily 7; also  
Mon, Wed, Fri & Sat 8; Tues & Thurs 6:15; C Sat  
5-6 & by appt

**ST. AUGUSTINE'S CHAPEL** 333 Madison St.  
The Rev. John G. Murdock, v  
Sun 8, 9, 11; Mon-Sat 9:30 ex Wed 7:30; MP  
Mon-Sat 9:15 ex Wed 7:15

**ST. CHRISTOPHER'S CHAPEL** 48 Henry Street  
The Rev. Carlos J. Caguati, v  
Sun MP 7:15, Masses 7:30, 8:45, 11:15 (Spanish),  
Eu Mon thru Wed 8; Thurs thru Sat 9

## PHILADELPHIA, PA.

**ST. LUKE & THE EPIPHANY** 330 So. 13th St.  
The Rev. Frederick R. Isacksen  
Sun HC 9; 11 (1S & 3S); MP Other Sundays

## CHARLESTON, S.C.

**HOLY COMMUNION** 218 Ashley Ave.  
The Rev. Samuel C. W. Fleming, r  
Sun HC 7:30, 10; EP 7; Daily 7:15, 5:30; also  
Tues HC 5:30, Thurs HC 10; C Sat 4:30-5:30

## FORT WORTH, TEXAS

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

## RICHMOND, VA.

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

**SÃO PAULO, BRAZIL**  
THE ANGLICAN EPISCOPAL CHURCH OF ST. PAUL  
Rua São Luiz 1231, Santo Amaro, São Paulo  
The Ven. B. J. Townsend, O.B.E., r  
Sun 8 HC, 10 MP & Ser with Ch S (HC 1S & 3S)

## NICE, FRANCE

**THE AMERICAN CHURCH OF THE RIVIERA**  
21 Boulevard Victor Hugo tel. 88.94.96  
The Rev. J. L. B. Williams, M.A.  
Sun 10:30; Wed 12 noon

## PARIS, FRANCE

**HOLY TRINITY PRO-CATHEDRAL**  
23 Ave. George V  
The Very Rev. Sturgis Lee Riddle, D.D., dean; the  
Rev. James McNamee, c  
Sun 8:30, 10:45; Thurs 10:30; Fri 12:45

## GENEVA, SWITZERLAND

**EMMANUEL** 4, rue Dr. Alfred Vincent  
The Rev. Donald G. Stauffer, r  
Miss Mary-Virginia Shaw, Associate  
Sun 8 HC, 9:15 MP & Ser with Ch S; 10:45 MP &  
Ser (HC 1S)