

# The Living CHURCH

May 31, 1964

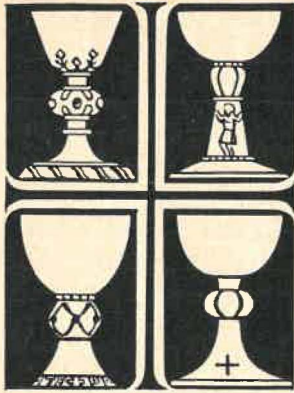
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Charleston Evening Post



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#### THE LIVING CHURCH

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



by Thomas Van Braam Barrett

*In the first installment of this column [L.C., May 17th], we left the heavenly Terrestrial Observation Team nestled unnoticed among the cocktail glasses behind the bar at the Top of the Luke. Here the archangels, Tubal Bogle-Bray and Jubal Beadle, begin the survey of Pecusa.*

We aren't getting anywhere, hanging around this place," complained Tubal Bogle-Bray, turning his stern angelic face toward Jubal Beadle who was observing the customers in the Top of the Luke. Bogle drew himself up to full height behind a bottle of Old Grand-Dad and lifted his Invention Horn to his lips.

"O Heavenly Places!" Beadle pleaded, "don't blow it in here. They'll think it's Gabrielli."

"Serve them right," Bogle said, hesitating. "They need a good blast."

"That's what they think they're having," explained Beadle, "a blast."

"I mean a Judgment blast," Bogle said. "They all look so satisfied."

"Yes, that's true," conceded Beadle, "but they may not be so satisfied down underneath. Besides, if you blow that thing in here you might shatter this beautiful glass-ware. It's a very loud Invention."

"Don't forget, I'm in command here," Bogle warned, and felt better immediately. "If they're not satisfied why don't they go to church more often? We've been here for five moments and . . ."

"Down here they call them days," Beadle interrupted.

"Days then," continued Bogle, "and only 10 people have entered that church across the street. I counted. A good blast might drive them into church."

Beadle scratched his thinly thatched head. "But would that be the right motivation, Sir?" he asked subserviently.

"Blah," scoffed Bogle. "Don't get theological with me. The important thing is to get them into church." He put his Invention Horn to his lips again.

"It may be a policy-making decision," Beadle suggested. "Perhaps we should report before we blast off."

"There's not much to report," said Bogle, "except I can't tell a Christian from a pagan. Why don't they go to church more often instead of swigging martinis in this fermented pent-house?"

"A clean, well-lighted place," mused Beadle, "an escape from chaos and old night."

"What kind of talk is that?" Bogle demanded.

"Hemingway talk," said Beadle. "Perhaps we ought to visit some churches and find out what's going on; our survey you know." He paused and added with a smirk: "Find out what's cooking in the Kirk."

Bogle made a face. "Your slang is rather depressing." He thought intently for a minute. "Very well, I do not wish to appear judgmental a priori. You swish across the bay to St. Cuthbert's, and I'll try a couple of these inner-city missions."

"Are you sure you wouldn't prefer the trip across the bay?"

"I do not ask my subordinates to venture where I am unwilling to go myself," Bogle said rather stuffily. "Report back here at five."

"Yes sir," Beadle said. "Our time or Pacific Coast time?"

"Our time, of course," said Bogle.

"Standard or Daylight?" Beadle asked.

"You're getting confused between two worlds," Bogle said, knitting his brows fiercely. "Be not seduced by things temporal. You are under orders. No fraternizing. Be off!"

"Yes, sir," Beadle grinned and saluted. There was a faint whish of light as Beadle and Bogle crossed the bar and winged out over the city. "See you at five," said Beadle and turned eastward across the bay, as Bogle circled disdainfully over Fisherman's Wharf.

Beadle, freed of his commanding officer, took out his cloud-plastic flute and played a celestial hymn as he soared over the Berkeley hills, enjoying the view. Then he put away the flute, stretched his wings far out and glided in an almost graceful swoop down the peninsula to the spire of St. Cuthbert's Church. Music drifted up from below. "Just in time for the eleven o'clock service," Beadle murmured, and slipped through a window onto the rood screen.

Later, at five, there was a blur among the glasses as Bogle and Beadle nosed into port. Beadle looked a bit confused, and Bogle was clearly shaken by the events

Continued on page 12

# The Living CHURCH

Volume 148      Established 1878      Number 22

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

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## THINGS TO COME

### May

31. First Sunday after Trinity

### June

- 4. Board meeting, National Council of Churches, New York, N. Y., to 5th
- 7. Second Sunday after Trinity
- 11. St. Barnabas
- 14. Third Sunday after Trinity
- 21. Fourth Sunday after Trinity
- 24. Nativity of St. John Baptist
- 28. Fifth Sunday after Trinity
- 29. St. Peter

### July

- 4. Independence Day
- 5. Sixth Sunday after Trinity
- 12. Seventh Sunday after Trinity
- 19. Eighth Sunday after Trinity
- 25. St. James
- 26. Ninth Sunday after Trinity

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**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. It is a member of the Associated Church Press.

**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:** \$10.00 for one year; \$18.00 for two years; \$24.00 for three years. Foreign postage \$2.00 a year additional.

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# The Living Church

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

First Sunday after Trinity  
May 31, 1964

## MICHIGAN

### Fr. Myers Elected

The Rev. C. Kilmer Myers was elected Suffragan Bishop of the diocese of Michigan on the third ballot at a special diocesan convention meeting on May 15th, at St. John's Church, Detroit. The convention was preceded by the Eucharist.

Fr. Myers, 48, is presently serving as director of the Urban Training Center for Christian Mission in Chicago. He drew 117 of 200 clergy votes and 235 of 363 lay votes on the final balloting. On motion of the Rev. Gordon M. Jones, Jr., rector of St. Andrew's Church, Ann Arbor, Mich., the convention voted to make Fr. Myers' election unanimous. He has not yet accepted the election.

The bishop-elect was born in Schuylerville, N. Y., and has been in his present Chicago post since 1963. He holds a degree of S.T.B., *magna cum laude*, from Berkeley Divinity School and a later degree of S.T.D. from the same school. From 1952 to 1963 he was vicar in Trinity Parish, New York City, and before that was priest-in-charge of Grace Church, Jersey City. He is the author of three books. He and Mrs. Myers have two adopted children.

The Rt. Rev. Archie H. Crowley is the senior Suffragan Bishop of Michigan. The newly elected suffragan is to replace the Rt. Rev. Robert H. DeWitt, who resigned last December when he was elected Bishop Coadjutor of Pennsylvania, and who is now diocesan Bishop of Pennsylvania.

## OKLAHOMA

### Arson Suspected

Fire department officials of Norman, Okla., strongly suspect arson as the cause of a fire which did extensive damage at St. John's Episcopal Church in Norman on May 16th. Damage was estimated at \$25,000. The fire was restricted to the north wing of the parish hall, and had evidently been set in the second-floor hallway, where charred matches were found.

Several obscene words had been written on a blackboard in a classroom. Officials are not sure whether this was connected with the fire. St. John's has been struck by vandalism several times in the past. On May 1st of this year vandals did an estimated \$500 damage to the church. At

## Michigan Election

Nominees	Ballot		1st		2d		3d	
	C	L	C	L	C	L	C	L
Charles D. Braidwood .....	48	119	39	103	24	67		
William S. Logan .....	6	14	3	5	withdrew	1		
C. Kilmer Myers .....	78	140	94	185	117	235		
Jones B. Shannon .....	51	44	50	45	53	45		
Henri A. Stines .....	22	47	16	30	6	15		
Total votes .....	205	364	202	368	200	363		
Necessary to elect .....	103	183	102	185	101	182		

that time the damage was done in the church proper; several cigarettes were scattered about the floor and a small glass skull was left on the altar. Parishioners have reported frequent thefts of their belongings from the church.

## CIVIL RIGHTS

### Priest Ends Hunger Strike

A hunger strike by an Episcopal priest, in protest against *de facto* racial segregation in the public schools of Chester, Pa., was ended after 18 days, it has been announced by the Rt. Rev. Robert L. DeWitt, Bishop of Pennsylvania. He said that the Rev. Clayton K. Hewett, who is rector of the Church of the Atonement at Morton, Pa., would receive special training to continue civil rights work.

Mr. Hewett had earlier been arrested in connection with racial demonstrations at Chester and jailed for ten days. He began his fast while in jail and continued it after his release, taking only water, juices, and vitamins. Bishop DeWitt said that he had agreed to end his hunger strike after Governor William Scranton intervened in the Chester school situation in an effort to end the strife. Mr. Hewett lost 30 pounds during his 18-day fast. [RNS]

### Churchmen March, Petition, and Pray

New York: "Freedom Sunday" was observed on Whitsunday in New York City by more than 6,000 people who converged on the Cathedral of St. John the Divine to take part in a mass call for immediate passage of the civil rights bill under consideration in Congress. Preacher at the special service was Dr. Robert W. Spike, executive director of the National

Council of Churches' Commission on Religion and Race. Of the bill being debated in the Senate, Dr. Spike said: "It will pass. This is clearly known. The President considers it the most vital issue before the people. A majority of the Senate believes it to be a good bill. And still, by the shabbiest of parliamentary maneuvers, it waits and waits. God have mercy on us for our willingness to tolerate this kind of white arrogance, while we are so quick to condemn any evidence of Negro aggressiveness."

Washington: In Washington, D. C., some 270 ministers and laymen from 41 states observed the tenth anniversary of the historic Supreme Court decision calling for school desegregation by petitioning the U. S. Senate to pass a strong civil rights bill.

They began by gathering at the Lutheran Church of the Reformation for an hour of worship, then marched double-file toward the Capitol. They paused on the steps of the U. S. Supreme Court building for prayers. As they massed on the Capitol steps they were welcomed by Senators Hubert Humphrey of Minnesota and Kenneth B. Keating of New York, both leading proponents of the civil rights bill. Senator Humphrey praised them as "good citizens who come in the great American tradition of petition," and said that the United States can never fulfill its "promise of human and spiritual dignity" until it "strikes down segregation."

The marchers presented to the Senators a statement from the NCC Commission, urging an end to the legislative "stall-in." The statement also urged President Johnson to give increased federal protection to Negroes who are seeking to register to vote in some sections of the south. In these sections, it was charged, some officials are building up police forces and arms "in a concerted move to repress and



The Rev. Carroll E. Simcox, editor of *THE LIVING CHURCH*, inspects a copy of Mr. Morehouse's book, *A Layman Looks at the Church*, as Mr. Morehouse (left) and Mr. Day look on. The meeting of the past and present editors took place at a press luncheon honoring Mr. Morehouse.

frighten those whose only desire is to be full-fledged Americans."

At the pre-procession service the preacher, the Very Rev. Francis B. Sayre, dean of the National Cathedral, reviewed the biblical "A-B-C's" condemning segregation and discrimination. "It's strange that we should have to review these A-B-C's here every morning," he said, "while some who are sworn to uphold the Constitution twist and turn like the snake round Eden's tree to evade the express command that we should love our neighbors as ourselves."

**North Carolina:** Another "biblical" assault upon segregation was made by Evangelist Billy Graham, in Chapel Hill, N. C., as he addressed some 10,000 people at a memorial rally for the late President Kennedy. "Those people who say they can prove segregation from the Bible don't know the Bible," he said, and emphasized that the Bible's decisive word for race relations is the commandment to "love thy neighbor as thyself." [RNS]

#### INDIAN AFFAIRS

### Integration Not Wanted

American Indians are one minority group that does not want to be integrated, according to 150 young American Indian delegates to a conference on poverty, held recently at the National Cathedral in Washington. A statement adopted by the conference said, "We do not want to be pushed into the American mainstream of life. We do not want to destroy our culture, our life that brought us through the period in which the Indians were almost annihilated."

A petite but fiery-eyed Mohawk girl put it bluntly, "The American Indian

wants to be segregated. He doesn't want to be a part of white materialistic society."

The young Indians were just as blunt in expressing their determination to help their people escape from generations of poverty. In their statement they said: "It is not easy just to sit down and make out a plan to remove poverty. It is not easy even to admit that we are poor. . . . But the young people of the Indian tribes are going to be the ones who are going to live with this, and some time the Indian people are going to have to make a great effort — a concerted effort — to remove poverty and other conditions which have held the Indian people back from enjoying the comforts of life which we should be entitled to have."

#### NATIONAL COUNCIL

### Mostly Over

The provinces and the overseas jurisdictions of the Episcopal Church as a whole have overpaid their 1964 missionary quotas as of April 30th, according to the report of the National Council of that date. The amount due at the end of the first quarter of the year was \$2,664,242.01, and the amount paid in was \$2,881,610.16. Overpaid to date are provinces I, III, IV, V, VI, VII, and VIII. Underpaid to date are the overseas jurisdictions and province II.

#### THE LIVING CHURCH

### Old Editors Come Home

Clifford P. Morehouse and Peter M. Day, former editors of *THE LIVING CHURCH*, both visited Milwaukee the third week in May, on separate errands. Mr.

Morehouse made a number of visits to Milwaukee book stores to autograph copies of his new book, *A Layman Looks at the Church*. He is a native of Milwaukee.

Mr. Day, who is Ecumenical Officer of the Episcopal Church, came to Wisconsin to receive an honorary degree, Doctor of Laws and Letters, from Nashotah House at its commencement exercises on May 21st. The son of a former professor at the seminary, Mr. Day spent his childhood on the Nashotah campus.

#### ECUMENICAL

### "Hymn Sings," etc.

Anglicans and Roman Catholics joined in an ecumenical "hymn-sing" at St. Paul's Episcopal Church in Cleveland on May 13th. The Roman Catholic songsters, priests, nuns, organists, and choir-masters, numbered around 800. Clifford Sanderson, organist and choirmaster of the Roman Catholic Holy Name Parish in Cleveland, had been the initiator and organizer of the meeting. Its purpose, he said, was to bring to the attention of Roman Catholics "the excellent compilation of music in the Hymnal 1940 of the Episcopal Church, much of which echoes the prayers of our Roman Catholic Mass and is appropriate for our use." He noted that coming changes in the liturgy, authorized by the Second Vatican Council, will mean return to congregational singing.

During the program, the choir of St. Paul's Church would sing the first stanza of a hymn, then the audience would sing the following stanzas. Said the Rev. W. Chave McCracken, rector of St. Paul's: "I don't think there has been enthusiastic singing like that in the church for a long time." [RNS]

#### Ireland

Irish Anglicans, meeting earlier this month at the General Synod of the Church of Ireland, adopted with only one dissenting vote a resolution approving the initiation of discussions with the Presbyterian Church in Ireland and the Methodist Church in Ireland with a view to promoting unity. The development came as a surprise when Dr. James McCann, Archbishop of Armagh and Primate of All Ireland, departed from the text of his presidential address to announce that an important resolution from the House of Bishops on Christian unity was to come before the Synod. [RNS]

#### Rhode Island

Speaking to the Churchwomen of the diocese of Rhode Island at their annual meeting, the Rev. Dr. Frederick C. Grant noted that the Anglican and Roman Catholic Communions have "run along somewhat parallel but divergent paths" for 400 years, and stated his opinion that it would be another century before the paths converged. Dr. Grant was one of

the delegate-observers from the Episcopal Church at the opening session of the Second Vatican Council.

In reporting his experience at the Council, he praised the universality of the Roman Catholic Church. He said that the Roman Catholic bishops he came to know at the Council were most devout, yet gay, happy, and friendly. Noting that all speeches at the Council were limited to ten minutes and had to be delivered in Latin he quipped: "This is a very good rule. I'd like to recommend it to Congress." [RNS]

#### Arizona

Thirty Episcopal and thirty Roman Catholic priests met at a joint clericus for central Arizona on May 11th at a luncheon meeting at Trinity Episcopal Cathedral in Phoenix. The Rev. Dan Gerrard, president of the Episcopal clergy of the central deanery, presided, and the Rev. Msgr. Robert Donohoe, pastor of St. Agnes' Roman Catholic Church in Phoenix, spoke on "Reflections of a Roman Catholic priest attending the Vatican Council." A frank and informal discussion followed, concerning points of agreement between the two Churches. [RNS]

#### Connecticut

The Association for Christian Unity, with headquarters at Bethlehem, Conn., has announced plans for a month-long pilgrimage in August to three major ecumenical centers in France and to other places of religious significance in France and England. Miss Lise Pearce, secretary of the association, announced that the pilgrimage is designed to further Christian unity and is being organized under Roman Catholic and Anglican leadership for all Christians. One of the leaders of the pilgrimage will be the Rev. James F. Cooney, who teaches at the College of St. Charles Borromeo, a Roman Catholic seminary in Columbus, Ohio. An Episcopal chaplain to accompany the pilgrimage will be named later.

Richard Cardinal Cushing, Roman Catholic Archbishop of Boston and the Rt. Rev. Anson Phelps Stokes, Episcopal Bishop of Massachusetts, have endorsed the pilgrimage. [RNS]

#### Rome

Augustin Cardinal Bea, president of the Vatican Secretariat for the Promotion of Christian Unity, has stated recently that the Roman Catholic Church has no desire to detach the Orthodox Churches from the World Council of Churches. In an obvious reference to the Pope's January meeting in the Holy Land with the Ecumenical Patriarch, he said that it was "quite appropriate" that the Roman Catholic Church should have had contact with the Orthodox Churches in that region. "However," he said, "these encounters did not mean that Rome intended to forget the Lutheran and Re-

formed Churches of the West. Any friend of Christian unity is grateful to the World Council of Churches for what it has done and is doing to advance the great cause of union. The Secretariat for Unity has sought from its beginning to collaborate with the World Council and will continue to do so." [EPS]

#### Spain

Eight Protestant pastors of Madrid attended, by special invitation, a lecture given by Augustin Cardinal Bea, and heard the Cardinal declare that "every valid Baptism, even if conferred outside the Catholic Church, organically unites the baptized person to Christ and to His Mystical Body, the Church, and gives him grace as an adopted child of God. Therefore, all those validly baptized are brothers in Christ."

The Cardinal's allusion to non-Roman baptized Christians as brothers was hailed by Protestant observers in Spain as "significant." [RNS]

#### Oklahoma

The Roman Catholic Church of the Madalene has joined the Council of Churches of Greater Tulsa — the first Roman Catholic church to do so. Council officials report that 143 of the city's Protestant churches and one of its two Orthodox churches are members, and that the Council "is always open to membership for any church which acknowledges Jesus Christ as divine Lord and Saviour."

### ANGLICAN SOCIETY

#### Two Firsts

The Anglican Society achieved two "firsts" at its meeting on May 9th. The annual meeting was held outside metropolitan New York for the first time in many years (at Christ Church, Suffern, N. Y.); and a person not a bishop was elected president (the Rev. Charles H. Graf, rector of St. John's in the Village, New York City). Fr. Graf succeeds the Rt. Rev. Earl M. Honaman, Suffragan Bishop of Harrisburg.

The Rev. Dr. Carroll E. Simcox, editor of *THE LIVING CHURCH*, preached the sermon, saying that Bishop Robinson, author of *Honest to God*, has done Churchmen a service by forcing them to face squarely the fact that New Testament Christians and 20th-century ones live in very different thought worlds, but that the bishop was wrong in saying that all our images about God and Christ must be henceforth from the depth dimension and not from the height dimension. "I for one am perfectly willing to see the ascension of Christ demythologized and remythologized if somebody will only come forth with a better way of putting it than to say 'He went up!'" Dr. Simcox said. "But nobody has, to date."

## CONVENTIONS

### ARKANSAS

#### Acceptance with a Reprimand

"The diocese of Arkansas, at its convention in Fayetteville, on April 22d and 23d, agreed to accept its share of the deficit on the Church headquarters building in New York City. This was done by resolution in which the convention "does hereby voice its dissatisfaction with the course of action which has obligated the Episcopal Church for a considerable sum of money without the consideration or action of the Church's General Convention."

The Rt. Rev. Robert R. Brown, Bishop of Arkansas, said in his address to the convention, "My dear friends, whether the issue be race relations, the 'parochial present,' Christian morality, or the love of country, we must know this first and above all: The God who made us also empowers us and guides us and quickens us, and it is in His Presence alone that we are enabled to withstand the winds of false doctrine, to make the right choices, and with courage and vision and judgment to play our roles in the establishment of His Kingdom."

Using the text, "It is more blessed to give than receive," the Rt. Rev. Frederick J. Warnecke, Bishop of Bethlehem, addressed the evening session, a joint session of the men's and women's meetings. He talked of the blessedness of what we have received, and called for a world of responsibility.

The convention adopted a unified budget system, with proportionate giving at every level. This is to take effect by 1966. In cooperation with the thought of the recent Anglican Congress, a new commission is to be set up for mutual responsibility in world evangelism.

ELECTIONS. Executive council: clergy, Edward L. Salmon, Limuel G. Parks; laity, Edward Sanford, William England. Standing committee: Rev. W. A. Wilcox, William Siez. Treasurer: (re-elected) Donald L. Niles.

### WYOMING

#### Diocese by '67

The missionary district of Wyoming met in convocation, May 12-14, at All Saints' Church, Torrington. The Rt. Rev. Roger Blanchard, Bishop of Southern Ohio, spoke to the convocation, to the Churchwomen, and at the convocation dinner on "mutual responsibility and interdependence." This theme was again sounded in the address given by Bishop Hunter of Wyoming.

The convocation adopted a resolution asking that this note of mutual responsibility and interdependence be the object of discussion and action in all areas of

# AROUND THE CHURCH

What is reputedly the **largest ordination service** in the history of the **diocese of Georgia** was held on the Feast of St. Mark, April 25th, in Christ Church, Savannah. The Rt. Rev. Albert R. Stuart, Bishop of Georgia, ordained five deacons to the priesthood. He was assisted by the Rt. Rev. Henry I. Louttit, Bishop of South Florida, whose son was among the ordinands.

The ordinands were: the Rev. **Charles E. Cason, Jr.**, vicar of St. Francis' Church, Camilla; the Rev. **Daniel Wade Carroll**, vicar of Christ Church, Cordele; the Rev. **Theodore O. Atwood**, assistant at Christ Church, St. Simon's Island; the Rev. **Daniel M. Munn, Jr.**, assistant at Church of the Good Shepherd, Augusta; and the Rev. **Henry I. Louttit, Jr.**, vicar of Trinity Church, Statesboro.

The Rev. **William Lahey**, rector of St. Paul's Church in East St. Louis, Mo., was elected **president of the board of East St. Louis School District 189**. He is a member of the Citizen's Association for Public Schools.

Service to the neighborhood is being offered by **St. Andrew's Church**, Milwaukee, Wis., in a parish study aid program. Under the direction of **Larry Herrick**, the program provides help with homework and other studies to children and young people, on a non-denominational basis.

**Catharine Powe Cole**, daughter of the late Bishop Cole of Upper South Carolina and Mrs. Cole, has been selected by A. C. Flora High School in Columbia, S. C., as an "area top teenager."

**Two hundred sixty years of continuous service** was celebrated on Sunday, May 24th, by **Holy Trinity Church, Collington, Md.** It was established in 1704 as a chapel of Queen Anne Parish. The Very Rev. **William H. Nes**, professor of homiletics at Seabury-Western Seminary in Evanston, was scheduled to be guest preacher and celebrant. He was rector of the parish from 1922 to 1925. The occasion was also the 43d anniversary of Dr. Nes' ordination to the priesthood.

The Rev. **Henri A. Stines**, rector of Grace Church, Detroit, has moved to Atlanta, Ga., where he is director of **Southern Field Service**, under the sponsorship of the Episcopal Society for Racial and Cultural Unity and in coöperation with the National Council of Churches' Commission on Religion and Race. Fr. Stines, 40, is a native of Haiti.

was the Rt. Rev. R. K. Maguire, Bishop of Montreal, who devoted his sermon to the need of developing the ideas in the document, "Mutual Responsibility," and to citing the plans which he is using throughout his diocese. He said that "we have put on kid gloves when we should have been arming for battle." He stated that the vigorous language of the Prayer Book, such as one finds in the Confirmation service, must be carried over into everyday life.

A new canon providing that members of the standing committee be rotated was made effective at this convention. The department of missions of the executive council reported that four church structures had been erected during the past year, two of which were for young missions. The convention admitted St. Anselm's mission at the University of Vermont, Burlington, as an organized mission.

The next convention will be held in St. Luke's Church, St. Albans, Vt., May 7th and 8th, 1965.

**ELECTIONS.** Trustees of the diocese: Ralph Norton. Executive council: clergy, F. Richard Beale, Alexander Smith; laity, Dr. William Black, James Willis. Standing committee: clergy, Albert W. Anderson, Robert S. Kerr, George Heald; laity, Christopher Webb, Harold Black, William Williams. Alternates to General Convention: clerical, F. J. Haskins, Steele Martin, Frederick Stimpson, George B. Anderson; lay, Charles Park, Glenn Chapin, Fred Welling, Oscar Rixford.

## NEW MEXICO AND SOUTHWEST TEXAS

### Land for Church Center

The primary action of the convention of the diocese of New Mexico and Southwest Texas, which met in El Paso, Texas, April 21-22, was to accept 1,344 acres of land southeast of Santa Fe, from the Church of the Holy Faith, Santa Fe, N. M. This land is to be used for a Church camp and conference center. By vote of the convention, up to \$100,000 from the advancement fund of the diocese may be used for development of the center, upon completion of a water well and approval of plans by the necessary councils of the diocese.

Special speakers were the Rt. Rev. James A. Pike, Bishop of California, and the Rt. Rev. Leonardo Romero, Suffragan Bishop of Mexico. The latter spoke on the history of the Church in Mexico and the present need for clergy.

The Rt. Rev. Charles James Kinsolving III, Bishop of New Mexico and Southwest Texas, in his address to the convention, said, "We are living at a time when the Church must sponsor an activist program in the world rather than contenting herself with offering the world certain 'godly admonitions and advice.' Perhaps once again the Body of Christ is called upon to suffer crucifixion, that the children of God may be free to realize their fullest capacities."

**ELECTIONS.** Executive council: Rev. Douglas Mould; Ted Cole. Standing committee: Rev. W. H. Wolfrun; Sam Gillett.

parish life. The initial step in the direction of mutual responsibility was taken by sending the offerings from the convocation services to Bishop Gordon of Alaska.

Bishop Hunter asked for action to prepare for the possible application to the General Convention of 1967 for diocesan status for Wyoming. A special meeting of the executive council has been called as an initial step.

Motions to request General Convention to seat women delegates were defeated by the annual meeting of the Churchwomen and by the convocation.

**ELECTIONS.** Executive council: Rev. Ernest Williams; Stanley B. Guille. Council of advice: Rev. William L. Larson; Jack Emory.

## VERMONT

### Pensions and School Prayers

The annual convention of the diocese of Vermont, meeting May 8-9, in Immanuel Church, Bellows Falls, passed a resolution calling upon the Church Pension Fund to bring its service into agreement with Social Security by lowering the retirement age to 65; and also allowing a sum of \$5,000 to the widows of clergymen immediately upon notices of death. The resolution calls for all bishops to be notified of this and a memorial in the same terms be presented to General Convention.

A resolution asking for active membership in the Vermont Council of Churches, and for election of two delegates to its board of directors, was defeated by a vote of 87 to 64.

Reaffirming its confidence in the provisions of the United States Constitution concerning the separation of Church and state, and asserting that God's presence is not determined or manipulated by the use or absence of Scripture reading or prayer, the convention, by resolution, expressed its support of the Supreme Court's interpretations of that article.

In his annual address, the Rt. Rev. Harvey Dean Butterfield, Bishop of Vermont, declared that while the question of what our relation is to our fellow man is as old as mankind, it is confronting us with more urgency than ever before. "It is here and now that the battle will be won—there may be no other chance," he said. He called for a week-long mission, after a winter of careful study, in every parish, in April, 1965.

At Evensong on May 8th, the preacher

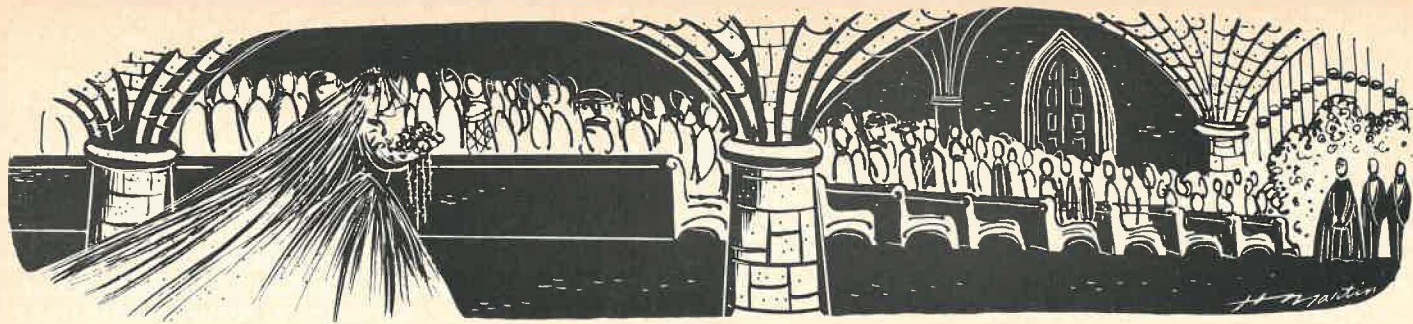
### The Living Church Development Program

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

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

Previously acknowledged . . . . . \$7,805.30  
Receipts Nos. 4943-5481, May 14-20 . . . . . 750.99

\$8,556.29



# The Christian Wedding—

A Church function that needs revision

by the Rev. Peter Wallace Fleming  
Rector, St. David's Church, Lakeland, Fla.

Even though a good many weddings take place in church, there is a void in people's thinking of them as Church services, in the strict sense of the word. In more recent years, through the influence of the Liturgical Movement, there has been a strong desire to return to the understanding that all weddings, funerals, Baptisms, etc., are not private but regular Church services and involve the entire parish family. Because of this understanding, even various parish organizations such as the Altar Guild and the Daughters of the King have been called in to help with wedding preparations.

It does seem that if any church function is to have meaning, it must be seen from a viewpoint of involving the whole parish. There is no such thing as a private service of the Church. And, strictly, we do not invite anyone to church as we would to a party. All services of the Church are public and should involve all the parish. Granted, we do have a lot of growing to do to arrive at this understanding, but because we do not practice

this and understand it does not mean that the truth is still not there.

A great many of our current marriage practices stem from ancient Roman and feudal times. To me, they are out of date and should be revised. But before we can do any revision, it must be necessary for us, as Christians, to discover just what our life is as we participate with one another in the Body of Christ! Surely God is calling the Christian Church to a more militant witness than it is making in our American society. And who would deny that we need a strong Christian witness at weddings?

Too often, we have let the dictates of secular society speak to our customs. We have literally made gods out of etiquette books and have even let them invade the Church as a worshiping community. As Christians, we really should dictate to secular society.

A Church service is a Church service. And why should it be any different—any service of the Church—from any other? Especially in weddings, there is much to

do over how members of the family, how the bride, how the groom, enter. The Church is really not concerned with that. It is assumed that all will enter in their usual manner, as the Church does in any of her services. All regulations that come from etiquette books are really a little presumptuous when they are used in the church. For, in the church, there is no distinction between people who are a part of the worshiping community. All are made one by their attendance and participation in the Body of Christ. In Galatians 3:28, we read that there is neither Jew nor Greek, there is neither male nor female; for you are all one in Christ Jesus. Here is our standard for Church worship and Church life.

It seems to me that the "traditional" bride's side and groom's side contradict this notion. As participating Christians, why can't we just be seated in church as members of one family? And why is it necessary for the families to sit apart? Why not together? And why is it necessary for the mothers of the contracting parties to make a special entrance when there is really no significance, as far as the Church is concerned? I am convinced that some families would welcome a practice which would eliminate being put on parade at such important occasions.

I have participated in weddings and have conducted them where the congregation sang hymns before, during, and after the ceremony, at appropriate places. Recent years have found the General Convention of the Church authorizing a book for suitable music at weddings in the church. The so-called "traditional" wedding marches are really not traditional at all. Richard Wagner's daughter said her father would turn over in his grave if he knew his "Bridal Chorus" from Lohengrin was being used in church weddings! The Church has her music and hymns and other authorized pieces. Seriously considering wedding occasions, why shouldn't people sing great hymns of the Church such as, "Praise my soul, the King of Heaven" (Hymn 282), "Glorious things of thee are spoken" (Hymn 385), "Ye watchers and ye holy ones" (Hymn 599), and any of the familiar hymns in the wedding section of the Church's

*Continued on page 14*



*The author suggests ways to unburden our*

*bishops and improve*

**W**e belong to the Episcopal Church—the Church with bishops. This is a source of pride, and nothing makes us bristle quite as much as an attack on the episcopate. We become indignant when Rome questions the legitimacy of our claim to apostolic succession, and we resent the way Methodists calmly appropriate the title of bishop for their superintendents. In ecumenical discussions which reach the point of considering organic unity, we inevitably get “hung-up” on the subject of the episcopate. We would like to join forces with some of our brethren, but they must first of all agree to have bishops—in apostolic succession, of course!

Let's face it—bishops are important, always have been, and probably always will be, and there is good reason for thinking our Lord wants it this way. But are they as all-fire important as we have made them? In the language of the day, it seems we have “a thing” about bishops.

To be honest about it, we really don't have a national Church. We have a group of dioceses strung loosely together, with every bishop doing just about as he pleases in his own jurisdiction. The fact that this can and sometimes does work successfully does not compensate for the way in which the Church as a whole has

been crippled. Strategic and systematic planning on the scale which is demanded by a mobile and rapidly growing population is virtually impossible. National Council makes noises which sound like something is happening at this level, but in the final analysis they are stuck with the system. More specifically, consider the nonsensical geographical boundaries of many dioceses. A primary child would plan the partition more perspicaciously.

Furthermore, in business and in politics no man enjoys life tenure as a matter of policy. Presidents must report to a board of trustees and politicians must face their constituencies, but in the Church bishops are accountable only to God. In certain areas of the Church's life, this is the way it ought to be, but there are many areas where it ought not to be. We disclaim any belief in magic, yet we suppose that a man who has been consecrated to the office of a bishop is thereby qualified to

by the Rev. Kenneth

E. Clarke

Rector, St. Thomas Church,

Terrace Park, Ohio

administer large sums of money; supervise the progress of a hundred or more parishes; provide personal guidance to seminarians, clergy, and laity who demand it; serve on numerous institutional boards; speak authoritatively on public issues; drive countless miles to preach and confirm; maintain an effective staff operation at headquarters; and probably be a husband and a father. Be the salary ever so large or bishopstead ever so imposing, the assignment in most cases is absurd. No man can begin to fulfill what is expected of him, and the Church cannot expect less. Indeed, it must increasingly expect more.

Is there any way out of our present organizational morass? Yes, not one but several avenues are open to us.

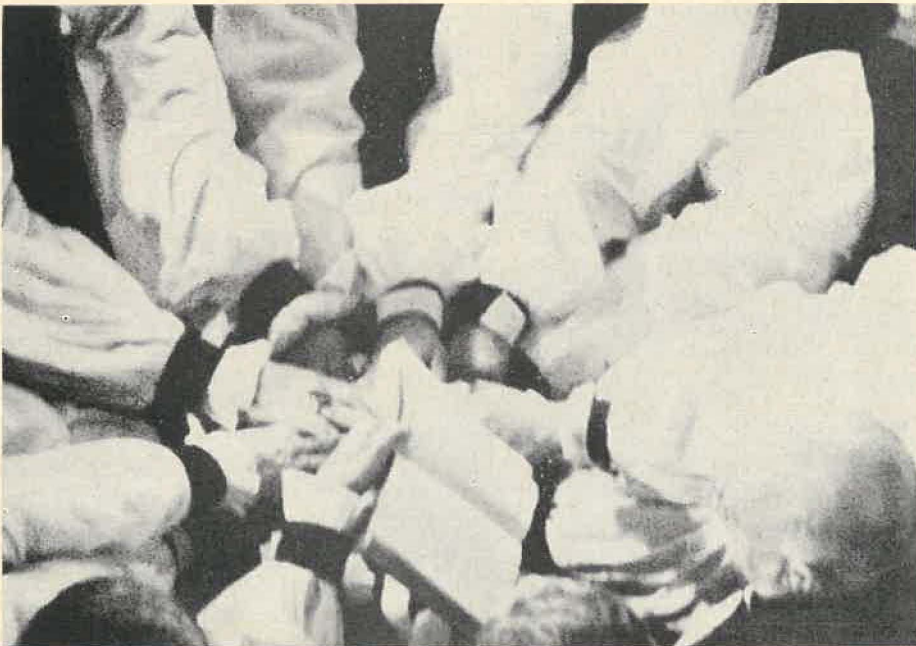
The Rt. Rev. Frederick J. Warnecke, Bishop of Bethlehem, has tried to get at the problem by a proposal which would permit bishops to be transferred from diocese to diocese, or go back into parish work. There is real merit to the suggestion, but it still assumes that bishops are both the source of all our difficulties and the potential cure for them. What is needed, as I see it, is a definite division between ecclesiastical and administrative responsibilities.

A few years back the cliché, “Let the Church be the Church,” was on everyone's lips. Let us coin a new one: “Let

*Continued on page 13*

## THE SYSTEM

Consecration of a bishop:  
“Let bishops be bishops,” says the author.



## The Sickness of Non-involvement

Twice within recent weeks the press has reported cases of would-be suicides standing in high places and being exhorted by bystanders, "Jump! Jump!" Not long ago a woman was stabbed to death. Police established the fact that at least 37 neighbors had been roused by her screams, but during the 35-minute period when the murder was actually being committed, nobody called the police. A man who finally did persuade a neighbor to do so—after it was all over—explained, "I didn't want to get involved." The most recent incident of the kind took place in the Bronx. In mid-afternoon, an 18-year-old girl rushed out into a street, naked, wounded, and screaming. A crowd of about 40 looked on as her assailant tried to drag her upstairs. No one intervened in any way, no one called the police. No one, it seems, wanted to get involved.

These particular incidents all took place in big cities. Most critical analysis of such things fastens upon this fact, that life in the inner city evidently excludes all desire for neighborliness and destroys all sense of mutual responsibility. We have no quarrel with this diagnosis. But the problem is by no means a purely urban one, nor is it purely sociological and psychological. It is a manifestation of the most widely pervasive spiritual fact of our age: modern man's alienation from his God, and hence from his neighbor—and from his own self.

Modern man may be no worse in this respect than medieval man, Victorian man, or any other previous-time man. We have heard of "ages of faith" in the past, but we have never heard of an age of universal sanctity, in which the average man in the street loved his neighbor as he loved himself. Alas, we must still wait for the kingdom of God. So we accomplish nothing but confusion by saying, "Let's get back to God and to the righteousness of our ancestors."

It seems to us as we read history that men of past ages were generally more cruel than modern man. This could be comforting and re-assuring, were it not for the evidence of these news stories that modern man may be worse than cruel. The man who can shout, "Jump! Don't be chicken!" to a person contemplating suicide is worse than cruel. He doesn't care. The people who listened to the screams of the woman being stabbed to death were not cruel. Their real affliction—their non-involvement in the bleeding and dying of another—is worse than cruelty.

It wasn't *their* blood, it wasn't *their* life, so far as they could see and feel. Their blindness to the truth that we are members one of another, so that if one member suffers, the whole body suffers—this is their sickness. Yes, and it is our sickness as well.

The people who teach in Church schools, who lead young people's discussion groups and adult study classes,

who preach sermons, can make helpful use of these ugly and haunting news items. What are their primary meanings and messages to us? We think of several:

(1.) "There, but for the grace of God, go we." Very possibly the circumstances of our own lives would need to be only slightly different to make us capable of shouting "Jump!" to the man on the high ledge. Consider some of the horrors we find entertaining in fiction and movies. Might they not easily become even more entertaining if we could see them in real life—and if our own life were only a little different?

(2.) If it is true, as it seems to be, that many people living in the hideously overcrowded inner city are so dehumanized by their environment that they behave subhumanly, then as Christians and citizens we should give our whole support to any and all efforts that are made, by the Church and by government, to make a dignified human life humanly possible for those millions of faceless folk.

(3.) Christ came to give to all men more abundant life, and these empty souls who appear as the villains in these news stories have none of Christ's abundant life in them. They may or may not belong to some religious body—no matter. They are not alive in Christ's sense of the word, "life." Non-involvement is death; involvement is life. To be alive is to be "involved" in God and in—in, not merely *with*—one's neighbor. To be alive is to share the misery of the man on the ledge, and inwardly to die with him if he jumps. To put it this way, to ourselves and to others, seems to make this more abundant life forbidding, for who wants to be hurt more than he is hurt now? But this, of course, is the paradox of the Christian life. To weep with those who weep, strangely turns out to be as rewarding as to rejoice with those who rejoice.

(4.) Finally, no government, no education, no philanthropy, no social engineering, can do for the hollow man, the empty man, what only Christ can do, through His Church; and that is to give to this man such true life as will make him incapable of non-involvement and will enable him to say, with John Donne, "Every man's death diminishes me, because I am involved in mankind."

## Return from the Cloister

In a recent book review in a magazine of another Church we read a reference to "those who failed in their novitiate as monks or nuns." This reminded us of Churchpeople we have known, who have tried their vocation to the religious life, and found it was not the right life for them. In every case, they came away from the convent or monastery to a society which thought of their return in terms of "failure," no matter how disapproving that society might have been of their original desire to become religious.

In the secular milieu, this is quite understandable—people who do not really know what Christianity is

can hardly be expected to know what the religious life is, and if they think of such a vocation in the same terms in which they think of secular vocations, then the return of the novice monk or nun must seem very like the college drop-out or flunk-out, or like the apprentice who is told he simply doesn't have what it takes.

But that the community of the Church should offer such people no understanding, but only condemnation and a patronizing pity is a sign of serious defect. The phrase, "try one's vocation," means exactly what it says—to undergo the experience of the religious life in order to find out if this is truly what God is calling one to do. If God intends one to be a wife or husband, a physician or politician or artist, then to take vows of poverty, chastity, and obedience in a religious order is to perform an act of disobedience, not one of pious submission. But very often the only way to find this out is to make the first steps in the direction of the religious life. The purpose of those steps being the finding of the reality of a vocation, if you find that your vocation is not this, there can hardly be failure ascribed to the experiment. If you ask whether something is true or not, you can hardly be called a failure if you receive the answer that it is not.

To the returning Christian who has sought to know if he was called to the religious life, there must be emotional wrench, disappointment perhaps, and bewilderment as he seeks to find what his vocation is, then, if it is not this. But the sense of failure comes not from his return, but from the attitude of those to

whom he returns—and this is failure on the part of the parish family. It is not his failure.

Vocations to the religious life are needed. There should be more people asking seriously if this is the life to which God calls them. The question can hardly be answered in depth outside the knowledge of what the life is like. But it may well be that there are those who suspect that the vocation is theirs, but who will not risk the "failure" of finding out that it is not—thinking that such "failure" is a kind of blasphemy, a kind of "letting God down."

Parishes need to know more about the religious life. Pastors need to teach more about it, to make it a normal and real part of the Church to those to whom all too often the Church has been no more than a Sunday observance and a building in their neighborhood. And if a young person (or an older one) asks what God may want him to do, the way should be made clear for him to visit a religious house, and, if he finds that he is drawn to it, to try his vocation. But both the postulant and the parish should understand that the trial is just that, and that God may in His wisdom answer this question as He answers some others, with a "No."

## What Is a Wedding?

We hope that every parish priest of the Church will not only read the article on page 8 of this issue, but will agree with it and actually do something about it. We refer to the Rev. Peter W. Fleming's article, "The Christian Wedding." The thesis of his article is that a wedding in church is an act of worship by the whole family of God—not merely a happy social occasion.

We need not review here Fr. Fleming's specific indictments of our conventional way of doing things at weddings, nor his specific recommendations. They are all sound, and his proposals are all workable. To them we would add one recommendation of our own, and that is that parish clergy frequently instruct their congregations on Sunday mornings as to what should be done—and what not done—at weddings, with the Christian reasons why. Most Christian people want to do the Christian thing at weddings, or funerals, or any such occasional services of the Church. But they need to be instructed well in advance of the particular event.

And perhaps a warning should be added. More and more department stores and florists are providing "wedding counselors" as part of their service. These "experts" are happy to come to the wedding rehearsal and to tell everybody—the priest included—exactly what to do.

The nose of this camel should be given some kind of premonitory punch before it gets all the way into the tent. The marriage service is the Church's service—not the merchant's, or the florist's, or the bride's mother's, or anyone's else; and the priest has the same authority here as he has concerning Holy Communion. It is an authority he cannot share without surrendering, and this the priest has no right to do.

### Being Found

I gazed at the sky and He was not there;  
I said, "God's lost, not anywhere."  
Soul-throttled, I became annoyed  
For the big room was without form and void.

But I chose a waiting way, and I stayed,  
Humming defiance and maybe afraid,  
And a voice said, "Son, my son, this is half,  
And tonight is the night of the fatted calf."

HENRY HUTTO

## ANGELS AND ANGLES

*Continued from page 2*

of the day.

"What do you make of it?" asked Bogle.

Beadle shrugged. "Rather alarming, isn't it?"

"Absolutely."

"The music was rather pretty."

"If you like that kind of squalling." Bogle brooded. Finally he faced Beadle and confessed. "They were speaking in a foreign language."

Beadle nodded. "It's old English."

"Very old," agreed Bogle. "What do you make of it?"

"Search me," shrugged Beadle. "What do they make of it?"

"Not much, I judge," said Bogle-Bray morosely. "Didn't seem to pay much attention; kept looking at each other's garments."

"Where I was," Beadle said, "the sermon seemed to be in American."

"It might have been," said Bogle, with little of his former confidence. "But where I went they talked into what they called a PA system. All wires and boxes. It mixes things up so they don't hear the meaning; only a louder sound."

Beadle sighed, and looked around the Top of the Luke. "I must say, it's easier to understand the conversation here."

"I fear so," agreed the un-nerved Bogle. "I may have been premature; this survey may take us quite a while."

"Indeed it will," smiled the irrepressible Beadle. "There must be some reason why all those people go to St. Cuthbert's."

"What I can't understand," said Tubal Bogle-Bray, still brooding, "is that the conversation here in the 'Luke' seems to have no connection with the conversation at the Church of the Earthly Light; and vice-versa."

"That's what we must find out," said Beadle. "There must be some kind of connection." He sniffed at a passing tray of canapes and cocktails. "To be perfectly honest, Bogle," he confessed, "I think I prefer this place. St. Cuthbert's is so dark and solemn."

*Next installment, June 14th*

## THE ANGLICAN CYCLE OF PRAYER

The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A Province or diocese of the Anglican Communion is suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other Communions, missionary societies, or emergencies.

### May

31. Killaloe, Kilfenora, Clonfert and Kilmaedugh, Ireland

### June

1. The Church of South India
2. Kilmore and Elphin and Ardagh, Ireland
3. Kimberley and Kuruman, South Africa
4. Kobe, Japan
5. Kootenay, Canada
6. Korea

## LETTERS

*Most letters are abridged by the editors.*

### Difficulties in the System

Fr. Sherman's article, "Theological Education" [L.C., May 10th], is helpful and thoughtful. Directly and by inference it points to some of the reasons for the obvious problems in our present system and fortifies my own belief that we need both our seminaries and the examining chaplains.

The answers of the deans reveal the possibility of great gaps appearing in the education of a man for the ministry. One dean indeed states, "A man can 'whack up' subjects like canon law and polity by himself"—but generally he does not do so and thus begins his ministry under a canon law that he does not know and in the Church whose polity he cannot defend or adequately explain. More importantly, it is strangely possible for a seminarian to graduate with a theological degree and not know the contents of Holy Scripture. I do not refer to minutiae or trivia but, as an example, recall one candidate who had no comprehension of the contents of the Acts of the Apostles. I believe that the Church needs the examining chaplains because of the very picture of the seminaries given us by the deans.

The difficulties in the system however are real. They are basically of two kinds. The examining chaplains are resented by seminary faculties generally. They are ridiculed to the seminarians, who thus come to the examinations psychologically insecure and definitely uncoöperative. On their part, the examining chaplains are frequently inept in the art of examination; often not fully current on the present popular jargon of the seminaries, i.e., Bonhoeffer, Barth, and Bultman; and are tempted to misjudge the exuberant enthusiasms of the theologically young as a lack of Anglican orthodoxy.

The answer, I believe, is not in the elimination of the examining chaplains nor in stringently placing the curricula of the seminaries in strait jackets canonically. Both groups need the sympathetic understanding and help of the Church. There should be more communication made possible between seminary faculties and examining chaplains.

We in Bethlehem have made a small beginning by having some of our chaplains visit the seminaries during the academic term to speak with faculty members as well as with our students. There have been some fine seminary conferences for the examining chaplains.

There might well be seminary aid in the way in which examinations are to be conducted and questions to be asked. There is a good deal of overlapping in the canonical subjects and the whole idea of comprehensive examinations needs consideration.

There should also be ties established by the examining chaplains with the men from the time of their entrance to the seminaries. Bethlehem's board meets with the seminarians throughout their three years and so are not wholly unknown to the candidate at the time of their senior examinations. We further give some of the examinations throughout the seminary course.

Whether it is "states' rights" or not, the responsibility for ordination does lie with the bishop and the diocese and not with the

seminary. As long as this is true, I believe that a bishop will want the assurance of certain personal and diocesan examinations even if they were not canonically required. A passing grade in a seminary course cannot replace direct confrontation. No man should fear giving testimony of his own knowledge of the faith and of his faith itself when he is asking the commissioning of the Church to be a teacher of that faith to others, a pastor of the sheep of Christ, and a proclaimer of the Gospel.

(Rt. Rev.) FREDERICK J. WARNECKE  
Bishop of Bethlehem

Bethlehem, Pa.

I would like to support the comments you made in your May 10th issue regarding "Education for Priesthood." Your point in the field of homiletics is very well taken.

We have had several young and able seminarians working in our parish over the last three years and it is a sad experience to watch them struggle with the delivery of a sermon. It indeed reduces the effectiveness of what they have to say and the usually excellent thoughts they are trying to communicate.

One other point which might be re-examined in our clergy training is a complete and up-to-date point of view on the concept of parish calls.

With the tremendous changes taking place in our society today, it would be most helpful if lay people were indoctrinated in the attitude of our clergy towards this important part of the ministry.

JOSEPH MACFARLANE  
White Plains, N. Y.

### Clergy Placement

The letter written by Harold W. Gleason, Jr. [L.C., May 10th], criticizing the clergy placement practices in the Episcopal Church, deserves a wide reading if not editorial comment. The problem of fitting the right priest to the position from which he might exercise the best possible witness for Christ and the Gospel seems to be plaguing the Church more and more. The lack of clearly-defined placement policies within individual dioceses and the Episcopal Church as a whole militates against the most effective and efficient use of Christian leadership and manpower. Far too much of the administrative placement of the clergy of the Church is dependent upon popularity and/or political maneuvering.

There are many priests with much to give in the service of the Lord, languishing in places where they should no longer be, because the Church has no machinery to help them effect moves easily. I have talked recently to several men who have served their present cures for upwards of 15 years, who are sincerely convinced that it would be in the best interests of their individual parishes and the Church as a whole for them to undertake new work perhaps in new areas within the Church.

Until the Episcopal Church develops a real missionary strategy in the area of clergy placement I am convinced that we can only continue to waste our man-power potential and in so doing perhaps even impede the advancement of the Kingdom of God.

(Rev.) A. ROYSTON COCHRAN  
Rector, St. Paul's Church  
Natick, Mass.

## THE SYSTEM

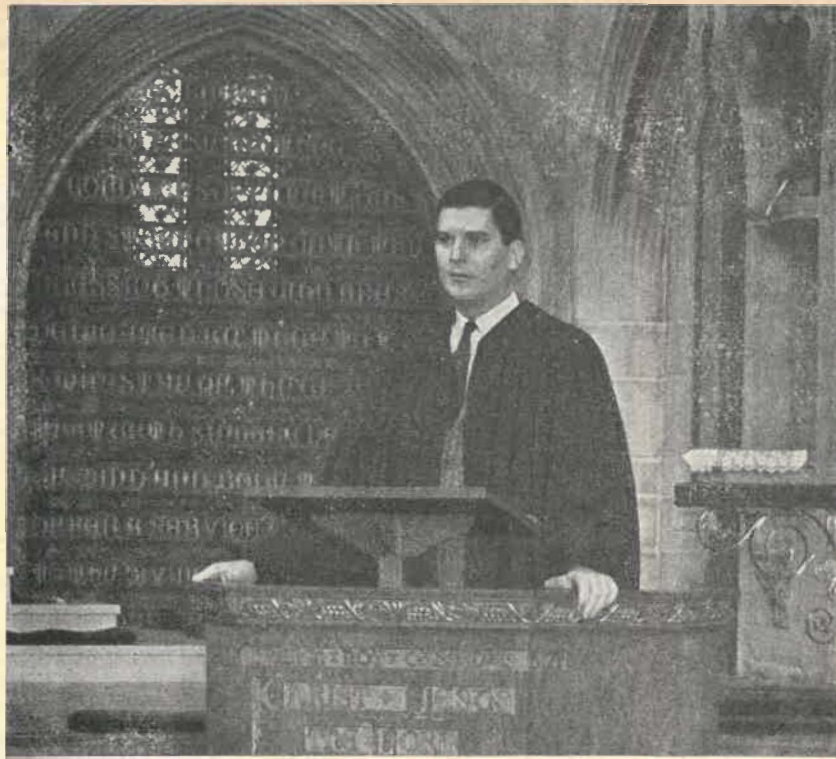
Continued from page 9

the bishops be bishops." In private conversation many of these men complain of their administrative chores. They express a desire to exercise their priestly, pastoral, and prophetic ministry unburdened by organizational details. For their good and for ours, it is time we allowed them to do just that. Who knows, given the opportunity many of them might really become a father in God to priests and parishioners.

Instead of just one bishop spending half of his time on the road, we could have bishops in all of our major population centers. They would not have to live in large houses or drive big cars. Instead, their prestige could be built on our Lord's principle: "Whoever would be great among you, must be your servant" (Mark 10:43). Not all servants have the same rank, so there would also have to be bishops to supervise and guide other bishops. Call them archbishops, if you like.

Turning now to the administrative affairs of the Church—finance, missionary strategy, institutional management, deployment of personnel, etc.—this could be placed in the hands of those who have proven managerial ability. Such talent might be most readily found among the laity, but there are also many priests who could serve in such a supervisory capacity. Indeed, there are also bishops who might choose to work in this area, too, but no one in this field should have life tenure. Inefficiency and lack of vision are not spiritual qualities deserving of a subsidy. Over a period of time the Church, like business, would develop a reservoir of talent capable of handling its affairs. Some might say such a division rests on a false dichotomy between spiritual and temporal matters. It does not. It is simply a sound division of labor. We expect our laymen who are experts in management to exercise their ministry in their work. Are we, then, afraid to let them exercise the same ministry in the Church? If we are, we must acknowledge that we do not really believe they can heed our exhortations.

Another key point in Bishop Warnecke's article ["More Power for Bishops," L.C., September 15, 1963] concerning the reorganization of the Church was the suggestion that bishops be given greater authority to control the placement of clergy. Certainly this is a sore spot, but I am convinced that reorganization should begin at the national and diocesan level. Until it does, I can see little reason for parish clergy to sacrifice their right of tenure to a sick system. What is the guarantee that more power for bishops will result in better planning for priests and people, so that the privileges and priorities of both are respected? As the people in Athens said to St. Paul: "We will hear you again about this."



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**WEDDINGS**

Continued from page 8

Hymnal 1940 (Nos. 214-216), or other great hymns? It seems to me that the use of soloists is out of place. I say this because at every wedding that I have ever attended, this kind of singing seemed to be more entertainment than anything else. And nothing could be further from the purpose of the use of music in church.

Speaking of songs, the Church does not allow so-called love songs to be sung. This is because the occasion of a wedding is not a romantic affair.

I in no way wish to challenge any feeling which one may have regarding weddings, or the value and support one may have received through the participation and observance of some current wedding customs. But I do feel that in the challenging times wherein we live and the call of God to the Christian Church today, we must revise some of our worn out institutional concepts and, by the leading of the Spirit of Wisdom, discover, if possible, adequate means for the conveyance and experience of Christian truth in life!

Essentially, a Christian marriage in church is an agreement between two people, to live together by the power of God, which is given to them in the blessing of the Church. And to bring this to a greater realization, I am suggesting that on the occasion of church weddings, the people in the congregation enter in their usual manner without making any distinction as to who sits where. I am suggesting that the bride's side and groom's side be abolished in favor of emphasizing a unity among all peoples, especially Christians. Let the families sit together. A regular procession, as is a normal occurrence, would be formed consisting of the wedding party and clergy. Instead of some



unfamiliar music on the occasion of the procession and recession, I would suggest that the congregation join vigorously in the singing of familiar hymns, appropriate to the occasion. At the conclusion of the ceremony, let the bridal procession depart in the usual accustomed manner and members of the congregation depart likewise, without any special emphasis upon any particular persons.

Think about these things, if you will, in the light of the call of Christ and our participation with Him in His Body, as one with Him. Instead of being concerned about doing the "correct thing," let us be concerned about being true to our profession as Christian folk, first. And let our ceremonies be indicative of this highest commitment and responsibility to God in Christ.

# BOOKS

## A Kiss in the Offering?

**A Handbook for Church Weddings.** By Edward Thomas Dell, Jr. Morehouse-Barlow. Pp. 64. Paper, \$1.50.

Love is a many-splendored thing and so are weddings, according to the Rev. Edward Thomas Dell, Jr., in his book, *A Handbook for Church Weddings*. Written in a light and pleasant style, this book probes the theology of marriage, suggesting that everything that is done in the wedding ceremony should express the fundamental meaning of marriage as the Church sees it. Fr. Dell underlines the fact, which all of us know from personal experience, that the modern wedding and its ever enlarging "tradition" has grown into a bewildering and at times foolishly expensive operation.

Many people undeniably think of the congregation as an audience to be impressed and entertained. Actually, Fr. Dell says, the congregation and the members of the bridal party are actors in a drama offered to God. There is a sense in which God is the Audience, and everything that is said and done is offered to Him. It is not romantic love that marries people, but the exchange of solemn vows before God and in the company of Christian people that makes a marriage.

Fr. Dell takes up almost all subjects relating to marriage, including brides-

maids, music, the rehearsal, and even "a collection of other matters." Little is left out, and we could hope that every couple contemplating marriage would read this handbook carefully. The author mentions that in some places the mother of the bride has gotten the impression that she should direct the rehearsal. Fortunately, neither canon law nor the practical experience of the Church substantiates such a usurpation. This and many other types of situations which might arise are frankly and intelligently discussed in this wedding manual.

Fr. Dell warmly approves "the kiss which traditionally follows the blessing." He speaks of this as "universal" in America. There are many who feel that



this custom militates against Fr. Dell's basic principle, that is, that the wedding is not a show but an offering to God.

However, aside from such details, *A Handbook for Church Weddings* should tremendously improve weddings in the Episcopal Church as well as attitudes of participants.

WILLIAM H. BAAR, PH.D.

*Fr. Baar, author and editor, is rector of St. Elisabeth's, Glencoe, Ill.*

## Booklets Received

**SCRIPTURE SERVICES.** Fifteen Bible Themes Edited for Group Use. By John Gallen, S.J. Liturgical Press. Pp. 108. 45¢.

**THE PARISH BIBLE CLASS.** By Dr. Pius Parseh. Translated by Rev. H. E. Winstone, M.A. Liturgical Press. Pp. 63. 40¢.

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**ETHICS AND STANDARDS IN AMERICAN BUSINESS.** By Joseph W. Towle and Others. Houghton Mifflin. Pp. 315. \$5.75.

**THE MAKING OF MINISTERS.** Essays on Clergy Training Today. Edited by Keith R. Briston and Dwight W. Culver. Augsburg. Pp. 275. \$5.75.

**THE EASTER MESSAGE TODAY.** By Helmut Thielicke, Leonhard Goppelt, and Hans-Rudolph Muller-Schwefe. Introduction by Markus Barth. Nelson. Pp. 156. \$2.95.

**THE OMISSION OF THE HOLY SPIRIT FROM REINHOLD NIEBUHR'S THEOLOGY.** By Rachel Hadley King. Philosophical Library. Pp. 209. \$5.75.

**DICTIONARY OF ORTHODOX THEOLOGY: A Summary of Beliefs, Practices, and History of the Eastern Orthodox Church.** By George H. Demetrapoulos. Philosophical Library. Pp. 187. \$5.

**THE CHRISTIAN AS A BUSINESSMAN.** By Harold L. Johnson. Association. Pp. 188. \$3.75.

**GROUP COUNSELING.** By Joseph W. Knowles. Prentice Hall. Successful Pastoral Counseling series. Pp. 144. \$2.95.

**GOD IS NO MORE.** "Reflections on the living words of Jesus." By Werner and Lotte Pelz. Pp. 160. \$2.95.

**TABLE GRACES FOR THE FAMILY.** Selected by Marjorie Ingzel. Nelson. Pp. 64. \$1.

**PATHWAYS TO HAPPINESS.** A Devotional Study of the Beatitudes. By Leonard Griffith. Abingdon. Pp. 127. \$2.50.

**GOING TO TOWN AND OTHER STORIES.** By Yuri Kazakov. Houghton Mifflin. Pp. 325. \$4.95.

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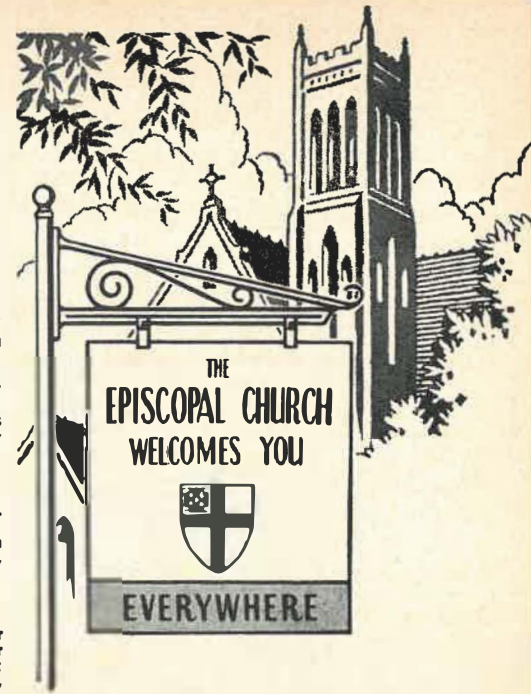
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EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 by appt

### ST. PAUL'S CHAPEL

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

### CHAPEL OF THE INTERCESSION

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

### ST. LUKE'S CHAPEL

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

### ST. AUGUSTINE'S CHAPEL

292 Henry St.  
Rev. Wm. W. Reed, v; Rev. Thomas P. Lagan, p-in-c  
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Sol  
Bilingual Mass, 5 EP; Weekdays Mon, Tues, Thurs,  
Fri, Sat 9:15 MP & Low Mass; Wed 7:15 MP &  
Mass; EP daily 5

### ST. CHRISTOPHER'S CHAPEL

48 Henry Street  
Rev. Wm. W. Reed, v; Rev. James L. Miller, p-in-c  
Sun MP 7:15, Masses 7:30, 9, 11 (Spanish), EP  
5:30; Daily; Int 12; Mon-Fri MP 7:45, Mass 8,  
EP 5:45; Sat MP 8:45, Mass 9, EP 6; C 4-6 by appt

## COLUMBUS, OHIO

**ST. JOHN'S** "Across the River"  
Rev. L. M. Phillips, r  
Sun 8 H Eu, 10 MP; HD, regular

## PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th and 17th Sts.  
Sun HC 8, 9, 11; EP 5:30; Weekdays 7:45, 5:30;  
Wed, Thurs, Fri 12:10; Sat 9:30; C Fri 4:30-5:30,  
Sat 12-1

## FORT WORTH, TEXAS

**ALL SAINTS'** 5001 Crestline Rd.  
Sun MP & HC 7:45, HC 9:30, 11, EP 6; Daily MP  
& HC 6:45 (ex Thurs 6:15), EP 6

## RICHMOND, VA.

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

## SEATTLE, WASH.

**ST. PAUL'S** 15 Roy St. at Queen Anne Ave.  
Rev. John B. Lockerby, r  
Sun 7:30, 9 H Eu, 11 Mat & H Eu

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