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The Living Church

Volume 156 Established 1878 Number 19

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

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THINGS TO COME

May

12. Easter IV
19. Rogation Sunday
Dunstan
20. Rogation Monday
Alcuin
21. Rogation Tuesday
22. Rogation Wednesday
23. Ascension Day
24. Jackson Kemper
26. Sunday After Ascension
Augustine

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

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

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LETTERS

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

The Vanishing Deacon

At the ordination of a deacon, the Ordinal requires "a Sermon, or Exhortation, declaring . . . how necessary that Order is in the Church of Christ."

General Convention, however, has emptied this requirement of its catholic significance by making it canonically proper for a layman, licensed by the bishop of his diocese, to perform just about every duty and function of the deacon's office. True, the deacon is in holy order; but the layman taking this office and function is not ordained. Yet he may read "Holy Scriptures and Homilies in the Church; instruct the youth . . .; in the absence of the Priest he may baptize infants; and preach, if he be admitted thereto by the Bishop." He may "assist the Priest in Divine Service, and specially when he ministereth the Holy Communion, and help him in the distribution thereof." The stole worn by the deacon marks his office, but he no longer does anything distinctive of his order.

Instead of parishes' acquiring "pseudo-deacons," why not make these men lawful (perpetual) deacons? Thus the diaconate would be restored to its true use and dignity. Thus would we manifest that we do really believe that the order of deacons is "necessary in the Church of Christ."

HERBERT J. MAINWARING

Wollaston, Mass.

Distinguished Congregations

In an editorial entitled "Distinguished Congregations, Anybody?" [L.C., March 17th] you express the wonder why nominations for this honor are not forthcoming. You invite comment; I offer this:

Perhaps others, as myself, are brought up short at the words: "Distinguished Congregations." Distinguished? . . . to whom? God? How do we judge a congregation as distinguished . . . as setting it apart from other congregations? Or more important, how does God look at it? God might smile with special happiness upon a congregation which to outward appearance is not at all "stimulating" or "distinguished." Perhaps such a thought has kept some congregations from stepping forth to claim an honor. If so, blessings on them. Please do not consider this a criticism of THE LIVING CHURCH which I enjoy very much each week.

(The Rev.) JOHN R. COOPER
Rector of Memorial Church

Baltimore

Editor's comment. By a distinguished congregation we mean one which is eminent for its devotion and enterprise in serving God and the world rather than its corporate parochial self. It shines in use—God's use.

Liturgical Changes

I was very interested in the editorial "Liturgical Changes" [L.C., March 3d]. What you did not say is far more important to

THE LOCAL CHURCH LOOKS TO THE FUTURE

by Lyle E. Schaller

This is indeed advice from an expert—Mr. Schaller is a professional church planner and consultant. Here he provides professional guidance for arriving at basic objectives and goals, considering building programs, planning for future worship and education, cooperating with other denominations, and in general carrying out the future mission of the church to its fullest.

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the future of the Episcopal Church than what you did say.

It may be necessary to remind people that the General Convention alone has the right to make changes in the Prayer Book, but the question of the authority of the Convention would probably never have been raised if the recommended changes in the communion service were not so drastic. If the Convention approves such changes, the result could well be disastrous to the Episcopal Church.

With some parishes in revolt over some of the actions taken by the General Convention in Seattle, with quotas being withheld, with a substitute "Blue Box," it seems as though the Liturgical Commission could not have chosen a worse time to recommend a new communion service. The need to defend the authority of the General Convention should be regarded as a warning. To make drastic changes in any portion of the Prayer Book, especially the service of Holy Communion, and expect parishioners to accept them, is asking a great deal.

The solution to the problem, as I see it, is to include the present communion service in the revised Prayer Book. No one can tell a person how he best can worship God. Our present communion service is such that it can be used as it is, or it can be elaborated upon as has been done for many years. It, therefore, is admirably suited to minister to the wishes of varying types of congregations. If there is a substantial group of people who would like to have the proposed service, there is no reason that two services could not be included in the revised Prayer Book. All members of the Episcopal Church do not think or speak alike, and yet have gotten along very harmoniously because the present communion service is possible of adjustment.

(The Rev.) ORRIN F. JUDD
Rector of St. James' Church
Upper Montclair, N. J.

The General Convention does have the power and right to authorize any change in the content of the American Book of Common Prayer. However, do we not all have rights that are better not exercised? You state, "if the American Church in its liturgical reforms were to revise its doctrine so drastically that the Anglican Communion as a whole would exclude it from the family, the result would be sheer disaster."

Can it be that the whole purpose of the liturgical changes is for the purpose of dividing and conquering?

Manhattan, Kan. FRANCES C. BEARDMORE

"Communication"

The statement of February 22d from the Department of Communication of the Executive Council concerning Executive Council reorganization is just received. I've read it. It makes nothing clear to me . . . absolutely nothing. This is communication? If this be an example of "the effective operation of the new staff structure," then the Chicago man who sent his two-year renewal for THE LIVING CHURCH with the statement: "I would renew for three years if I felt convinced that the Episcopal Church will survive that long under its present leadership," may turn out to be a candidate for the optimist-of-the-year award.

(The Rev.) J. L. CONSIDINE, JR.
Rector of St. Nicholas' Church

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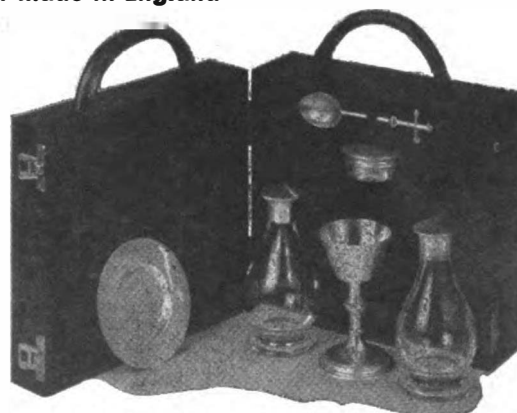
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BOOKS

THE POWER TO BRING FORTH: Daily Meditations for Lent. By Samuel L. Terrien. Fortress. Pp. xi, 182 paper. \$2.50.

The Power To Bring Forth is a book which should be sold from under the counter. Why? Because it is a quarry of sermon illustrations appropriate for Lent which appreciative preachers would not generally have available for their listeners. Not only is this book of lenten meditations based firmly on the scriptures, but each daily meditation is concluded with an appropriate prayer. In brief, Samuel L. Terrien, a professor of Hebrew at Union Theological Seminary, New York City, has provided the Church with a helpful, useful, and inspirational book of daily meditations for Lent.

(The Rev.) JAMES B. CLARK
St. Barnabas Church
Omaha, Neb.

+ + + +

THE LIFE OF TEILHARD DE CHARDIN. By Robert Speaight. Harper & Row. Pp. 360. \$8.50.

As a young stretcher bearer and priest during World War I, Teilhard de Chardin experienced the exultation shared by so many young men who felt caught up for the first time in their lives in the great sweep of history. Chardin did wonder,

however, that so few men were stirred religiously by the cataclysmic events in which they were playing so important a part. Had the fires of religion burned so low that even the experiences of life and death on the battlefield could not rekindle them? In their excitement and pathos, Teilhard de Chardin's letters of the war years bear a most interesting resemblance to the attitudes of Prince André in Tolstoy's *War and Peace*.

Strangely, Teilhard de Chardin's reaction to World War II was about the same, although this time a very small minority felt any exultation or thrill in being a part of this dismal episode in the decline and fall of the West. Although engrossed in his philosophical, theological, and scientific pursuits, Teilhard de Chardin longed for the battlefield where he felt that some great purpose was evolving—some great plan being fulfilled.

Perhaps the key to Teilhard de Chardin's personality is in his profound philosophical idealism. Idealism always seems to find goodness coming out of evil. Perhaps that is why he could take the harsh attitude of his own Church against him with so much serenity. Almost from the beginning, Teilhard de Chardin's serious philosophical and theological work aroused suspicion. He was in exile in his own Church—forbidden to publish, forbidden even to address large public meetings. On one occasion in Paris when he

saw the size of the crowd that had come to hear him, he refused to speak.

In these days in which we all still live in the sunshine left by Pope John XXIII it is hard to believe that, up until the most recent times, a man of Teilhard de Chardin's character could be treated as he was by the Roman Catholic Church. When it is proposed that Pius XII and Pope John XXIII both be made saints, we seem to be approaching the canonization of opposites. The loss to the Church until now of the magnificent, critical thinking of Teilhard de Chardin would seem to illustrate not only the injustice but also the impoverishment to which such injustice leads. Robert Speaight's biography, *The Life of Teilhard de Chardin*, the first to be written in English, should be a good introduction for many to the life and work of this original and singularly creative thinker.

(The Rev.) WILLIAM H. BAAR, Ph.D.
Emmanuel Church
LaGrange, Ga.

+ + + +

THE PARADOX OF GUILT: A Christian Study of the Relief of Self-Hatred. By Malcolm France. United Church Press. Pp. 125. \$1.95.

Malcolm France, an Anglican priest with a psychoanalytic background, has the words of Frank Lake, "singled out these non-constructive and self-perpetuating forms of guilt. His indignation at the readiness of religious organizations to cash in on chronic guilt feelings to keep unhappy people at work on good cases is well merited. A Christian minister should lead them from guilt, 'real' or 'neurotic,' through repentance or interpretation, as speedily as may be, to the abiding mode of the life in Christ which is characterized by joy in reconciliation. This, along with the author's own work in his foreword, "I believe that a new theology of guilt might free the Church to become the place of healing which ought to be," fairly sums up the content of this study on guilt.

France leans heavily, and fortunately on biblical quotations and illustrations, even prefacing each chapter with a text from holy writ.

I found this a very candid study offering some real help for the bewildered pastoral counselor who wishes to minister successfully to modern people seeking answers to spiritual dilemmas. Within the whole field of moral theology generally, some much needed attention, *The Paradox of Guilt* makes its contribution to evidence for the need.

(The Rev.) FREDERICK B. MULLER
St. James' Church
Fremont, Cal.

+ + + +

UNDERSTANDING AND COUNSELING THE ALCOHOLIC. By Howard J. Clinebell, Jr. Abingdon. Pp. 336. \$5.95.

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tion to the body of alcoholism literature which he produced in 1956. The author is a Methodist minister and professor of pastoral counseling at the School of Theology, Claremont, Calif. The excellence of this book has won Dr. Clinebell wide recognition as an authority in the field of alcoholism.

Understanding and Counseling the Alcoholic is in three parts. The first spells out the nature of alcoholism, identifies the alcoholic, and explores the causes of the disease. The second part considers the various approaches to the problem: religion, psychotherapy, Alcoholics Anonymous, etc. For clergy and others whose work brings them face to face with alcoholics and their families the third part will be of great practical help. Dr. Clinebell draws heavily from his clinical training and pastoral experience for this section. The original single chapter on the principles of counseling with alcoholics has been revised and enlarged to two chapters; these, with the chapter on how to help the family of the alcoholic, are "down to earth" and highlights of the book. The final chapter, "An Alcoholism Strategy for the Congregation," is new in this edition and very thought provoking.

On the technical side, this reviewer felt that a more distinctive italic type would have improved the ease of reading the text. There is also a misplaced line on page 225. But this is unquestionably one of the finest works of its kind in the field of alcoholism. It is a must for anyone who works with alcoholics and their families.

(The Rev.) JAMES T. GOLDER, D.D.
Church of the Advent
San Francisco

* * * *

THE PREMATURE DEATH OF PROTESTANTISM: An Invitation to a Future. By Fred J. Denbeaux. Lippincott. Pp. 155. \$2.25.

I read both *The Premature Death of Protestantism* and *Philosophical Resources for Christian Thought* by Perry LeFevre [L.C., April 28th] the same week. And I am glad I did. Though both books follow a different tack, they meet at a number of points. Both volumes emphasize that the modern theologian has to try to come to terms with a very wide range of other fields—contemporary history, sociology, psychology, and natural sciences to name a few. Fred J. Denbeaux feels, however, that the theologian of today who has sought to communicate through popular media has done so at the price of vulgarization. Insofar as contemporary theology identifies itself with secularism, it also declares the past and its claims to be off bounds to honest dialogue. Altizer reflects the new theological emancipation when he writes, "Every American can in some sense join James Baldwin in saying that the Chartres Cathedral is not a part of his past" (p. 54). This is a radical surrender of biblically-rooted theology to the simplistic

thinking of the empirical world-view. "By discarding all that secular man cannot accept, the Church has given the impression of being all things to all men. By identifying itself with all that is worldly and easy, it has failed to stimulate life to the point where it is demanding" (p. 13). Somewhere else the author reminds the death-of-God theologians that if faith, refusing to identify Church and culture, can yet speak a healing word, then the distinction between the logic of faith and the logic of the world is justified. Then perhaps they will discover that a public-relations psychology diverted them from their task of living out their faith according to its iron logic and not according to the wisdom of worldly men which can be too cheaply grasped by the casual observer.

Denbeaux speaks of two madonnas, the Blessed Virgin who corrected irresponsible sensualism, and Lady Chatterley who corrected victorian prudishness (p. 90). Each symbol taken literally is grotesque. The situation and contextual ethic of many protestant theologians tend to isolate man from the possibility of believing that his creativity is important or that his obedience is redemptive.

(The Rev.) ENRICO S. MOLNAR, Th.D.
Canon Theologian of Los Angeles

* * * *

A CREED FOR A CHRISTIAN SKEPTIC. By Mary McDermott Shideler. Eerdmans. Pp. 167. \$3.95.

Mary Shideler has written a handy book to be given to a particular kind of Churchman. With influence of Charles Williams and C. S. Lewis shining through, this reviewer believes a degree of learning is required to learn from *A Creed for a Christian Skeptic* which does hit the majority of our membership. The man with a good high-school background or at most, a few years of college, can dig a great deal out of this book. The author does an excellent and simple job of reminding us of the need for a continually skeptical approach to what we believe. As Christians we are continually caught between belief and unbelief and neither remains healthy long without the other.

By far the best thing I received from reading the book was the reminder that creeds are bases of operation, not fences meant to keep you in. They are foundations upon which we build an ever-enlarging edifice of faith.

The Episcopal Book Club deserves our thanks for its usual sense of quality and taste.

(The Rev.) HARRIS C. MOONEY
Christ Church
La Crosse, Wis.

Booknotes

By Karl G. Layer

Conflict and Consensus. By Richard Regan, S.J. Macmillan. Pp. 212. \$5.95. Another detailed study of Vatican II's Declaration on Religious Freedom.

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EXECUTIVE COUNCIL

More Grants to Social Action Groups

In addition to grants to community organizations through the Screening and Review Committee of the Executive Council as reported in THE LIVING CHURCH [May 5th], the following grants have been approved by the Presiding Bishop:

1. Diocese of Massachusetts—*Episcopal City Mission, Boston, for advocacy in relation to urban renewal — March 1968*\$ 4,000
2. Diocese of Maryland—*emergency relief during civil disorders— April 1968* 5,000
3. Diocese of Washington — *St. Patrick's Church, expenses of reopening community service program after civil disorders— April 1968* 1,000
4. Diocese of West Missouri—*for response to civil disorders— April 1968* 7,500
5. *Communications network, National Council of Churches — March 1968* 1,000
6. *Urban Training Center, Chicago — March 1968* 5,000
7. *The Real Great Society, New York City, for community self-determination—March 1968* ... 5,000
8. *Radical Action Project, Indianapolis, approved by the Presiding Bishop on an emergency basis before the February meeting of the Executive Council* 5,000
9. *A part of the \$700,000 approved in February by the Executive Council to be paid to Inter-religious Foundation Community Organization (IFCO) on a 3 to 1 basis [L.C., March 17th]* 200,000

Other grants approved at meetings of the Screening and Review Committee, but not of an emergency nature, will be reported after the Executive Council meeting this month.

Program to Aid Ghetto Investments

A half-million dollar program to encourage wider investments in ghetto areas has been announced by the Presiding Bishop, the Rt. Rev. John E. Hines. The new program would place short-term individual deposits of up to \$15,000 in Negro owned and/or managed banks and savings and loan associations. These deposits are designed to increase the banks' lending power to worthwhile businesses

in core areas, and to encourage local churches or dioceses to follow suit.

Mr. Lindley M. Franklin, Jr., treasurer of the Episcopal Church, said the approximately \$500,000 which would be channeled to the banks is "mostly available cash."

In a letter sent to about 60 banking institutions, Mr. Franklin asked the bank executives to indicate whether they would be interested in the program and to inform the Church of: the kinds of problems they are facing in the ghettos; any "new and creative programs" to help ghetto investors; the percentage of depositors from Negro and other minority groups; the percentage of loans held in minority owned enterprises and the percentage of non-white employees, officers, and directors in the banks.

The program is an outgrowth of the 1967 General Convention's decision to help the poor achieve political and economic self-determination.

CALIFORNIA

Community Organization via Alinsky

By its own action, the council of the Diocese of California believes that training of community organizers of the poor of the inner city is the "logical first step" to prevent a series of long hot summers, and that Carmel's noted Saul Alinsky, executive director of the Industrial Areas Foundation of Chicago, is the most qualified person to lead such an undertaking in San Francisco.

In a council resolution on the matter, it was stated that the establishment of a training institute is endorsed and "we urge the bishop to encourage the people of the diocese to use their best efforts to raise a minimum of \$50,000 to implement it."

To locate a national community organizers' training facility in San Francisco will cost an estimated \$500,000, according to advice Mr. Alinsky has communicated to local Church leaders. The Rt.

Rev. C. Kilmer Myers, Bishop of California, and the council envisage full ultimate participation in the undertaking by other Church bodies.

NEW JERSEY

Comment on Selection of Bishops

A controversial Anglican Churchman told a theological consultation in Princeton, N. J., that bishops and other Church leaders in a "religionless age" might best be recruited by advertising among "pastorally and prophetically minded men already used to executive responsibility in the secular world."

The Rt. Rev. John A. T. Robinson, Bishop of Woolwich, England, and author of *Honest to God*, discussed the topic. "The Next Frontiers for Theology and Church," at the Gallahue Theology Today conference held at Princeton Seminary. Many of the specific recommendations he made concerned the clergy in a day in which, he claimed, the "religious face" of the Church will not be very prominent. Clergymen, Bishop Robinson stated, should not be ordained without secular qualifications.

The next question for Christology, the bishop said, will not be that of the two natures of Jesus Christ, divine and human, but about "two sets of language about one nature," that is, "man-talk and God-talk." Just as the mold for God has been shattered, he continued, so has the casing of the Church been broken. He expressed great hope that the "death of the Church" can be a sign of its resurrection. He said that the job of the Christian is "not to worry about the body of the Church—whether the present one or the future one. . . . Our only trust is that there will always be a form, a body, through which the response to God, the Spirit, the kingdom, can be made." The Church and its forms are dispensable in the hands of God, he stated, and therefore commitment to the Church should be marked by a "divine carelessness."

MASSACHUSETTS

Underground Communication Center Set

An interreligious committee of Underground Churchmen have made known plans for the opening of a New York communications center for the Freedom

On the Cover

AN EASTER SUNDAY "BE-IN" held in New York City's Central Park featured this crucifix by East Village sculptor Joseph Skagg (standing) who said that his work "represents man's inhumanity to man." Thousands of "yippies," as the city's hippies now call themselves, came to the park for the celebration.

Movement Within the Churches. The announcement was made in Newton, Mass., at a press conference during the Boston College institute on Church Renewal and Intra-Church Conflict. A spokesman for the center said there was no relationship between the New York unit and Boston College or its institute.

The founders of the new center include the Rev. Malcolm Boyd (Episcopalian), the Rev. George Hafner (RC), the Rev. Letty Russell (Presbyterian), and the Rev. David Kirk (RC), coordinator of Emmaus House where the center is to be located.

Fr. Hafner said that the communication center is being based at Emmaus House because "the clandestine nature" of many underground groups "makes it difficult to share our experiences and discoveries with others and also to learn from the experience of theirs."

GENERAL CONVENTION II

Time & Location Announced

The Episcopal Church will hold the second special General Convention in its history at the University of Notre Dame, South Bend, Ind., August 31-September 5, 1969. Unfinished business from the Seattle 1967 Convention will be considered during the South Bend meetings. Reports from the Lambeth Conference this summer, and ecumenical matters will be heard.

Regular Conventions are identified numerically—the 62d General Convention was held in 1967. However, the extra meeting will be identified by the Roman II.

The University of Notre Dame was chosen because many members of the committee to investigate sites agreed that an academic setting would provide "fewer distractions" and more opportunities for coordinating meetings in one place.

WCC

Christians and Marxists Meet

The Christian-Marxist dialogue was given a stronger international impetus and deeper mutual understanding at a meeting called by the World Council of Churches' department of Church and society, that met in Geneva.

Participants attended in their own personal capacities and not as official representatives of their respective organizations or religious affiliations. Chairman of the meeting on "Trends in Christian and Marxist Thinking About the Humanization of Technical and Economic Developments," was the Rev. George Casalis, theology professor in Paris.

From a practical viewpoint, the majority of participants agreed that economic, cultural, political, and military oppression by imperialistic powers allied with national oligarchies in different parts of the world constitutes the most widespread

form of dehumanization. They said it was not possible to speak of humanization without expressing active solidarity with the struggle for national liberalization of oppressed people. A unanimous view of the conferees was that the dialogue should be enlarged particularly through the participation of youths and through individual contacts on the local level.

Among those attending from the United States were: the Rev. Paul Abrecht from the World Council of Churches, and Dr. Paul B. Anderson of New York, Episcopalian and editor of *Religion in Communist Dominated Areas* and an associate editor of *THE LIVING CHURCH*.

SOUTH FLORIDA

Mrs. Louttit Dies

After an illness of several years' duration, Amy Moss Clecker Louttit, 52, wife of the Rt. Rev. Henry I. Louttit, died April 25th, in Orlando, Fla.

At the time of their marriage in 1936, Bishop Louttit was rector of Holy Trinity Church, West Palm Beach, Fla. He was elected Bishop Suffragan of South Florida in 1945, Bishop Coadjutor in 1948, and became Bishop of the Diocese in 1951.

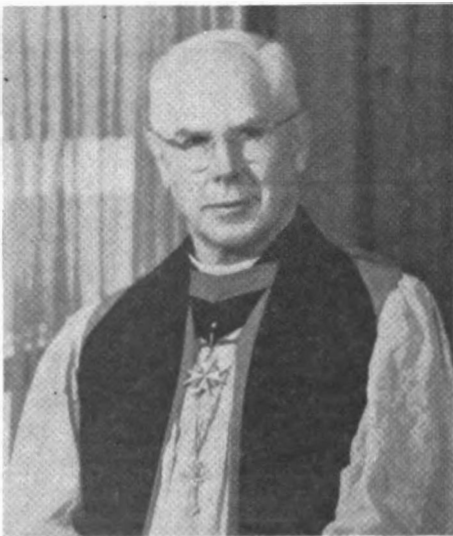
In addition to the bishop, Mrs. Louttit is survived by two sons one of whom is the Rev. Henry I. Louttit, rector of Christ Church, Valdosta, Ga., and a granddaughter.

The Burial Office was read in All Saints' Church, Winter Park, where the Louttits lived, and a Requiem Eucharist was celebrated in St. Luke's Cathedral, Orlando.

JERUSALEM

Bishop to Retire

Dr. Angus Campbell MacInnes, Archbishop in Jerusalem and one of the Holy Land's most colorful and prominent ecumenical leaders, announced his retirement effective in October when he will be 66. News of his retirement brought expressions of regret from Jerusalem's Christian communities as well as from representa-



Archbishop MacInnes

tives of the Jewish and Moslem bodies.

As Archbishop in Jerusalem, Dr. MacInnes has jurisdiction over Anglican congregations not only in Jerusalem but also Cyprus, Jordan, Syria, Lebanon, Libya, Egypt, the Sudan, Iran, and Iraq. His residence is in the Old City, now held by the Israelis.

ECUMENICAL RELATIONS

Methodists & EUB Unite

In the presence of God and of some 10,000 human witnesses, official representatives of the Methodist Church and the Evangelical United Brethren Church joined in solemn unification ceremonies which made the two bodies one, on the stage of the Dallas Memorial Auditorium. Joining in the ceremonies were delegates of both Churches from the United States and from 53 other countries. Each national delegation carried its nation's flag in the procession, and the flags of Cuba and five other communist countries were seen.

During the service, the Plan of Union document was placed on a table on the platform, along with hymnals, books of worship, and Church laws of both bodies. The formal declaration of union was made by Bishop Reuben H. Mueller of Indianapolis, chairman of the EUB Commission on Church Union, and Bishop Lloyd C. Wicke, chairman of the Methodist Committee on EUB Union. The bishops joined hands over the official documents and intoned: "Lord of the Church, we are united in thee, in thy Church, and now in the United Methodist Church. Amen." These words were repeated five times as two children, two youths, two adults, six ordained ministers, and two Church officers came forward successively and joined hands. Finally, the 400 EUB delegates and the 800 Methodist delegates joined hands and repeated the same words.

The United Methodist Church, with a membership of more than 11 million, becomes the second largest protestant body in the United States. The Southern Baptists report a membership of about 100 thousand more.

Dr. Albert C. Outler, a professor at the school of theology of Southern Methodist University, preached at the union service. He said that although the merger had opened doors, "joy in this union ought to be tempered by our remembrance . . . of those others of our Christian brethren . . . from whom we are still separated." He declared that the new Church must be "truly catholic, truly evangelical, truly reformed," adding that "catholic" means "open, and reminds us that true unity not only allows for diversity, it requires it. . . ."

The formation of the United Methodist Church brings together two Communions which share common history and doctrines. Both obtained their theo-

logical heritage from John Wesley, the 18th-century Englishman and Anglican. They developed separately in American colonial days because of a difference of language, the EUB constituency then being predominantly German. Conversations on union extend back as far as 1803.

Anglican-RC Meeting On Marriages

After the second meeting of the Anglican-Roman Catholic Joint Preparatory Commission at Huntercombe Manor, Taplow, England, a group of clergy, most of whom are bishops, was asked to discuss the theology of marriage and its application to mixed marriages. Two from the United States were on the sub-commission: the Rt. Rev. Donald H. V. Hallock, Bishop of Milwaukee, and the Most Rev. Ernest L. Unterkoefler, Bishop of Charleston, S. C. They and the other appointees have completed their recent sessions held in St. George's House, Windsor Castle.

Chairmen elected were the Archbishop of Dublin, the Most Rev. George O. Simms, and the Bishop of Charleston. The basis of discussion was the document "Mixed Marriages" prepared by a group of Roman Catholic theologians and canonists at the request of the Vatican Secretariat for Promoting Christian Unity. This document originally was used in discussions with members of non-Roman Churches brought together by the Faith and Order department of the World Council of Churches in late winter 1967 at Nemi.

At the Windsor Castle meeting Roman Catholics welcomed the assurance that an Anglican priest would always require of the people entering marriage that they should do so with a full and unconditional intention of lifelong and exclusive fidelity. The men also began a comparison of Anglican treatment of nullity with the Roman Catholic, reserving fuller consideration for later meetings. The two groups agreed in recognizing marriage to be a sign covenanted by Christ as an instrument of His grace, and as illustrated by St. Paul's use of the nuptial symbolism in Ephesians.

Considerable attention was given to the problems rising from the Roman Catholic upbringing of children of mixed marriages, especially where this is unacceptable to the non-Roman party on grounds of conscience. Towards this and further studies the commission felt encouraged by its agreement in forming three fundamental theological principles as the basis on which future progress might be made: unity conferred by baptism, unity conferred by marriage, and the pastoral and disciplinary consequences of these.

LOS ANGELES

Dr. G. E. Shipler Dies

The Rev. Dr. Guy Emery Shipler, 86,

a priest of the Episcopal Church for 57 years, and editor of *The Churchman* for 45, died of a stroke April 18th in his home in Arcadia, Calif. He was canonically resident in the Diocese of Newark.

Rector of St. Paul's Church, Chatham, N. J., for nearly 30 years, he resigned in 1945 because of pressure of non-parochial activities. His association with *The Churchman*, a monthly magazine, dates back to 1917. His other interests included Save-the-Children Federation, of which he had been chairman, economically deprived mountaineers in Kentucky and Tennessee, and minority groups here and abroad. Prior to WW II he belonged to the Volunteer Christian Committee to Boycott Nazi Germany, and during the war served on the national board of the American Committee for Christian Refugees.

Under Dr. Shipler's guidance, *The Churchman* had established a tradition of presenting an annual award to an individual who had been outstanding in the promotion of good will and understanding among people. Among recipients are Mrs. Franklin Roosevelt, the Hon. Bernard Baruch, Gen. Dwight Eisenhower, and Mme. Chiang Kai Shek. In 1948, Secretary of State George C. Marshall declined the award explaining that the magazine was engaged in world political discussions of a very marked character and that it did not seem proper to him to accept the award. A year later, the Rev. Leon Birkhead, a Unitarian minister and national director of Friends of Democracy, Inc., charged that *The Churchman* "has become so involved with the Communist Party line that it is quite impossible for me any longer to participate in its activities."



A DUPLICATE OF THIS "STAVE KIRKE" in Borg-lund, Norway, will be built near Rapid City, S. D., to house Lutheran Vespers, the radio evangelism program of the American Lutheran Church. The church in Norway was built in 1150, shortly after the Vikings were converted to Christianity.

VIETNAM

Appeal Answered

Episcopal Navy chaplain, LCDR Christopher B. Young thanks readers of *THE LIVING CHURCH* who have responded to his appeal for clothes, soap, toys, and other articles for Vietnamese children and adults. Parishes as well as individuals responded.

Each week Chap. Young and a team of volunteers visit a Vietnamese residential area, An Hai Village, to hold "sick call" and distribute the goods received during the week from Americans. Working with the Rev. Le Van Tu, pastor of a village church, the chaplain, a Navy doctor, and volunteers treat minor complaints. They have done this for over a year. Hundreds of pounds of materials have been distributed and about \$200 have been given to Pastor Tu since the published appeal.

COCU

Lutheran Body Seeks Participation

The Consultation on Church Union has received an inquiry from the leader of a Lutheran Church group in Indonesia about possible participation in the merger. Dr. Andar Lumbantobing, president of Geredja Kristen Protestan Indonesia, stated in a letter to COCU officials that his Church was interested in the conditions for Consultation membership.

Founded in 1964, in a separation from the million-member Huria Kristen Batak Protestan (HKBP), the 90,000 member GKPI will hold its second synod meeting in August. Dr. Lumbantobing said that the GKPI, if eligible to participate, could discuss negotiations with COCU for membership at that time.

COCU officials thanked him for the inquiry but said that the Consultation's unity efforts have been confined to the United States.

Dr. Lumbantobing is also a member of the commission on Faith and Order of the World Council of Churches.

HONG KONG

Bishops Rap Neglect of Welfare

The Anglican and Roman Catholic bishops in Hong Kong have accused the government of neglecting the social welfare of youth and labor. In a joint statement published as a letter to a local newspaper, the prelates criticized the government for allocating less than one percent of its total expenditures to the department of social welfare, one of the smallest agencies in the administration.

Signed by Anglican Bishop Gilbert Baker of Hong Kong and Macao and Roman Catholic Bishop Lawrence Bianchi of Hong Kong, the letter called for

a long-term over-all plan for programs for more coordinated effort among government departments, churches, and volunteer agencies. Bishop Baker also said that Hong Kong has failed its young people who tend to see no future in their crowded city, either in education or in a career. "So far nothing has been done to make them feel they do have a future," he declared.

LAMBETH

LWF to Observe

Hopes for increased Lutheran-Anglican understanding and "a deepening of dialogue" between the two Communions were expressed in Geneva by Dr. Andre Appel, Lutheran World Federation general secretary, as he announced that the federation will send observers to the Lambeth Conference for the first time.

He said that he had been instructed by LWF officers to accept "with deep gratitude" an invitation from the Archbishop of Canterbury to name five observers to the July 25-August 25 conference. Ten Churchmen have been selected for the five positions—five for the first portion and five for the remaining portion. Two Americans are among the ten: Dr. Keith R. Bridston of Berkeley, Calif., and Dr. Martin L. Kretzmann of St. Louis.

ALBANY

Church Burns on Palm Sunday

Flames that destroyed Zion Church, Hudson Falls, N. Y. on Palm Sunday are reported to be of suspicious origin, but not in any way connected with civil rights disorders.

According to the rector, the Rev. Walter C. Lardner, the church was opened at the usual time by the sexton, but just a few minutes later, black smoke was seen billowing from the area where the parish hall and altar were located. The regular fire department and several volunteer companies battled the flames until noon. The church is a total loss, as well as the old parish house. A smaller hall completed just two years ago, was damaged by smoke.

The parish vestments were salvaged, but only the altar cross and one candlestick were saved. At one point in the fire the rectory family next door to the church was moved out for safety's sake.

ARIZONA

Dean Sues Newspaper

The Very Rev. Elmer B. Usher, Dean of Trinity Cathedral in Phoenix, has filed a civil suit asking \$600,000 damages against *The Arizona Republic*, the state's largest newspaper, and Logan McKechnie, one of its reporters. In his suit, Dean Usher names the *Republic's* parent corporation, Phoenix Newspapers, Inc.,

publisher Eugene C. Pulliam, and Mr. McKechnie. He charges that a news story appearing in the April 3d issue of the newspaper was false and defamatory and caused damage to his good name and reputation.

The *Republic* reported in its story that Dean Usher pushed a newspaper camera into the face of one of the paper's photographers, Ludwig Keaton, when Mr. Keaton was trying to take a photograph of two youths who were in custody charged with kicking a schoolmate to death. Mr. McKechnie, the reporter named in the suit, had written the news story.

Mr. Keaton filed a criminal complaint against Dean Usher, charging battery. The dean pleaded not guilty to a misdemeanor charge of battery in Justice of the Peace court on April 15th. Trial was set for May 6th.

The dean is asking \$100,000 general damages and \$500,000 punitive damages, charging that Mr. McKechnie and the newspaper, through publication of the article, have brought him into "general disgrace, disrepute, and scandal among his friends, neighbors, parishioners, and other citizens of this state." He denied that he had committed any assault and battery against Mr. Keaton and stated that Mr. McKechnie and the newspaper "knew at the time of such publications, or in the exercise of reasonable diligence and the exercise of ordinary care should have known, that such statements were untrue as they related to this plaintiff."

The alleged scuffle between the dean and the photographer is reported to have taken place after a secret court hearing for the two teenage defendants in the murder case, one of whom is a member of the Trinity Cathedral congregation. The encounter reportedly took place in

the courthouse's parking lot as Mr. Keaton was trying to photograph the two defendants and Dean Usher was trying to shield them.

Judge Thomas Tang, who presided at the hearing, had issued an order forbidding photographers from taking pictures of the two teenagers while they were in custody of the juvenile court. Mr. McKechnie in his news story explained: "The *Republic* chose to ignore the order on the grounds that what happens in public places is public." The newspaper published two photos of the boys, taken in the parking lot as they were escorted from juvenile court. [RNS]

NEW YORK

Reform of Church Law Considered

Does Episcopal Church law provide adequate due process safeguards for priests threatened with removal by bishops or vestries? In the case of depositions—yes, with a few exceptions, in the view of the Rt. Rev. James A. Pike, former Bishop of California. But for clergy whose pastoral relation may be dissolved under Canon 45 and, more especially, for non-tenured vicars and curates, Episcopal law has serious defects needing legal reform.

Speaking April 9th to the Guild of St. Ives in the Manhattan law office of Bradley M. Walls, Bishop Pike, an ex-attorney— one of several legal experts being heard by the Episcopal legal study group in preparation for a major paper on due process procedures in the laws of various Churches— gave a kind of classroom rating to the canonical recourse accorded

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THE VERY REV. CHARLES GRAY-STACK (center), LC correspondent for Ireland, wears the new copper "jewel" made for the Deanery of Ardferd by the Rev. Christopher Warren (right). The boat-shaped pendant honors St. Brendan the Navigator, founder of Ardferd. At left is the Very Rev. Maurice Talbot, Dean of St. Mary's Cathedral, Limerick. His pendant, also made by Fr. Warren, is of copper and silver, and depicts the Blessed Virgin.

Letter from London

The final marriage plans for Anglicans and Methodists in England have now been published (*Anglican Methodist Unity*, SPCK and Epworth Press, 10/6d). A great deal of hard work has been done since the interim report and not a few changes have been made, some of them of real significance.

It was in 1946, 151 years after the break between the Church of England and Methodism, that Archbishop Fisher preached the famous Cambridge sermon in which he suggested that if the Free Churches could take episcopacy into their system the way might lie open to intercommunion with the Church of England. Talks with several Churches began but it was the Methodists who showed the most definite reaction. In 1956 serious conversations began and these led to negotiations. The negotiators acted on the conviction that intercommunion could not be an end in itself, and nothing short of a Church fully integrated in faith, ministry, and structure must be the objective.

The report was made both to the Anglican Convocations and to the Methodist Conference in 1963 and a two-stage process was recommended. The first stage would begin with a service of reconciliation which would unify the two ministries by each conveying to the other the distinctive gifts they believe they have received. That would result in Methodists having bishops in the historic succession and all Methodist ministers would henceforth be ordained by those bishops. At that point the two Churches would be in full intercommunion which would in due course lead to stage two which would be full organic union. From this report, four Methodist ministers who had been on the commission dissented. But both the convocations and the conference gave general approval to the main proposals.

To clarify many points, a new joint Anglican-Methodist Unity Commission was set up and every attempt was made to recognize every shade of opinion. It is this commission which has now reported. During its three years of life this commission has consulted not only Methodists and Anglicans but also members of other Free Churches, Old Catholics, and Roman Catholics. Roman Catholic experts have said that the proposed forms of Anglican-Methodist reunion will aid rather than hinder talks between Anglicans and Roman Catholics.

Last year the commission published an interim report called *Towards Reconciliation* [L.C., October 15, 1967] in order that people in both Churches should have some idea of the way in which things were going and then would be able to express opinions. Say the two joint chairmen of the commission (The Bishop of

London and Dr. Harold Roberts) after the publication of *Towards Reconciliation*: "There was no lack of criticism and there was a period when the commission was tempted to think that it had not a friend in the world. But the criticisms were helpful and the final report incorporates a number of changes which were made after considering the views of the critics."

In February the first part of the final report was published. It contained the revised ordinal proposed for use in both Churches from the beginning of stage one (when the services of reconciliation will have taken place). Part two, now published, completes the report.

For the reconciling of the two Churches at the beginning of stage one it is now proposed that there should be two services. The first would be a central act in which the two Churches lay before God their intention to become one. In this, the total membership of each Church would be received into the fellowship of the other so that they could be joined in one mission to the world. The President of the Methodist Conference and other ministers would receive the archbishops and bishops of the Church of England into the fellowship of the ministry of the Methodist Church, and the Archbishop of Canterbury and four priests of the Church of England would receive the president and other ministers into the fellowship of the ministry of the Church of England.

The second service, in which the two ministries would be brought together, would be held in various centers throughout England as soon as possible afterwards. Then, as soon as convenient, the first Methodist bishops would be consecrated in the historic succession.

The publication of the report now moves the debate from the commission to the two Churches. The report will be presented to the convocations during May and the recommendation will be that it be sent to the dioceses and the House of Laity asking for a decisive vote in convocations in May 1969. If this is in favor, it will go to the Methodist Conference in 1969. (The report is published too late for this year's conference.) If this conference approves it, its successor in 1970 will be asked to ratify it, after which the British government will be asked to promote the necessary bill. This would make it possible for stage one to be effective in 1971. Full organic union might then become possible by 1980. One of the points of interest will be what name will be given to the new Church. No suggestions have as yet been published.

One of the great bones of contention about the *previous* report was the wording of the service of reconciliation. Last

year the commission suggested that the words used by the archbishop to the reconciled Methodist ministers should be: "We receive you into the fellowship of the Church of England. Take authority for the office and work of a priest, to preach the Word of God and to minister the holy sacraments among us as need shall arise and you be licensed to do. We welcome you as fellow presbyters with us in Christ's Church." This has now been revised to: "We welcome you into the fellowship of the Ministry of the Church of England, to preach the Word of God and minister the holy sacraments among us as need shall arise and you shall be requested so to do. We repeat our pledge that we will serve with you as fellow-workers in Christ and that we will never rest until we have found that fuller unity in him which we believe to be God's will."

Since the service of reconciliation lies at the heart of the matter, the commission has attempted both to be specific in its wording and also, deliberately, to allow room for varied interpretations by its recipients. "In view of the wide extent of doctrinal agreement already established, no theological obligation to clarify this issue before, or in the services remains," says the report.

At one of the services of reconciliation, the president of the Methodist Conference will specifically say "The Methodist Church has undertaken that . . . it will accept for itself the historic episcopate." The president and other ministers of the Methodist Church will lay hands on the archbishops and bishops kneeling before them and welcome them into the fellowship of the Methodist Church.

Anglican bishops owe their appointment ultimately to the Crown. Methodist bishops will be chosen by the conference although they will be consecrated by Anglican bishops. This will raise issues of Church/state relations in England and the report has taken account of this though, obviously, without reaching any conclusions. Except today, "We believe that the majority of both Free Churchmen and Anglicans see more clearly how desirable it is to retain a positive partnership between Church and state."

Steps towards reunion, quite apart from their theological implications, also are going to involve many practical problems. Judging by the popular press reaction, not least of these is going to be the question of fermented or unfermented wine at the Holy Communion. It is part of the heritage of their great social conscience that the Methodists, aware of the problems of alcoholism in this country especially in the nineteenth century, have insisted on unfermented wine—though they have never made total ab-

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By The Rev. Charles G. Hamilton, Ph.D.

Priest of
The Diocese of Mississippi

Mississippi is always glad to have visitors to sample our magnolia hospitality and even missionaries to convert us, though we would delicately hint that they ought to know he customs they intend to break. Also, we are not selfish, and since freedom riders are such an advantage to a state, we would like to share them with others. We suspect that everything is not 100 percent perfect in some other climes and we want everyone to get the advantages we have. At least we are unable to sweep everything under the rug as some other states are. And not only may Mississippi learn something about ESCRU while they are here, but some slight glimpses of Mississippi and its paradoxes may infiltrate that group.

For we are much like all the rest of sinful men, and the world is much like Mississippi, except for two trifling considerations: we are the poorest of all states, and we have the largest percentage of non-whites; less than 30 years ago whites were a minority in the state. These two glaring facts cannot but make us different. Race relations have much to do with mathematics; if we had a few hundred Negroes like Vermont and South Dakota, we would be unable to locate them and discriminate against them. And since we do not have the varied ethnic groups which Northern and Western states have to discriminate against, our choices for this activity are rather limited. And both white and black in our state are primarily of Scottish-English, Baptist-Methodist, traditional American background.

It comes as a shock to researchers to discover that Mississippi was the first state to give married women the right to own property, the first to set up a full primary, the first to establish a state department of history, one of the first to have consolidated schools and junior colleges. In 1912 only Oregon was ahead of Mississippi in some labor laws, and we were more progressive than Wisconsin with the initiative, referendum, recall, minimum wage, anti-black-listing, and presidential primary laws. Nor was this merely white progressivism. The first progressive leader, James K. Vardaman, abolished convict leasing, which benefited few whites. The benefits of many, though not all, laws went to both groups. The free textbook laws of Gov. Paul B. Johnson, Sr., have meant more to Negroes. He set up a state teachers college for Negroes. We do not remotely claim that we have treated everyone fairly, but there are certainly counties in Mississippi where the bottom rung of the ladder is occupied by poor whites. And it is not the poor whites, in spite of the malicious propoganda of some of the rich white trash, who are responsible for whatever is wrong. For underprivileged whites do not make the laws or enforce them.

The Episcopal Church picked up the

less prospering planters who came from the east coast but who remained socially subordinate to the Methodists. The Church had many slave members who naturally left it during the Reconstruction period for their own Churches. The Rt. Rev. Theodore DuBose Bratton, son of a Confederate general, began the only integrated state church councils, increased the Negro clergy to 4 out of 30, and took over Okolona School, making it, in its 20th year, a junior college. Much of his thought and work was given to Okolona. After his retirement he made Negro work his major interest, and still gave much of his salary to it while working with an Episcopalian in the legislature for Negro improvement. The last act of Bishop Bratton in this world was that of signing a petition asking Congress to pass a fair employment practices law. Somehow or

several times as delegate and alternate to conventions and synods. One Negro priest was elected to the Executive Committee in the 1940s, though the bishop refused to give him an assignment on it. Some Negro priests of the diocese were nominated for bishop at the last election and received votes. Has this happened in any other Southern diocese? Milan Davis once told Gov. Wright publicly after the latter had complained of outside interference that "inside neglect is worse than outside interference." The Rev. A. B. Keeling of Jackson personally integrated the diocesan processions; clergy conferences have never been segregated since they began. A northern rector at Greenville excluded Negroes from a diocesan dinner a dozen years ago and the dinners were then abolished; but the laymen's dinner which succeeded it was integrated

The Church and Mississippi

other, the good of Mississippi never gets into circulation.

The Negroes have sometimes had the balance of power in the diocese, and neither the present nor past bishops could command a majority without their votes. With the support of Bishop Bratton, the 1933 Episcopal Church in Mississippi could afford to say it was against lynching. Similar social resolutions passed annual councils for several years. A priest of the diocese introduced a resolution against lynching in a synod at New Orleans in 1937 when it was tabled by a Tennessee bishop.

President Milan Davis of Okolona College was a special speaker at the missionary meeting of the Honolulu General Convention, and represented the national Church on TV and radio. He was a favorite speaker of the diocesan convention and his humor carried across his deep messages. He received more national publicity in the Church than any other layman of the diocese. He was elected

after a few years. The district women's meeting is no longer mono-racial; a number of white rectors and laymen have been conspicuous for law and order.

The Episcopal Church has had a larger percentage of its clergy leave the state because of their racial views than has any other ecclesiastical body. This ought to be clear evidence of what at least part of the Church has been doing. Many churches in Mississippi have had Negro attendants at different times throughout the year. It was an Episcopal priest who wrote the free textbook laws which allowed 100,000 more Negro children to go to school the next year than had been possible in previous years. He also wrote the law creating a state teachers college for Negroes, a state reformatory for Negroes, and a serviceman's voting law which did not require a poll tax. He passed through one house repeal of the poll tax in 1942, and increased welfare and educational appropriations which

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The Pigs that Don't Go to Market

So far as we know, none of the presidential candidates now beating the bounds has had a word to say about the recent destruction of several thousand porkers by decree of the leaders of a farm organization whose object was to improve food prices by creating a shortage. Nobody can justly blame farmers for holding their produce off the market until they get the price they want. This is their way of collective bargaining. It may have been economically necessary to keep those pigs from going to market. But was it morally tolerable to keep them from going to hungry people at home and abroad?

That most Americans would answer that it was not we are quite sure, and if any aspirant to the White House were to ask us for a free political tip we should speak to him thus: If you, sir, will loudly denounce this waste, and put yourself on record that if elected you will assign some prime brains to work on this problem, you might pick up a pretty passel of votes. A system is needed which will enable the farmer to withhold produce from the market, not by destroying it but by routing it to people who can pay little or nothing for it but who must eat. If the government must, in the name of the people, buy this food, then give it away, so be it. We offer no specifics out of the abyss of our ignorance of agricultural economics. We only share the feeling of a large number of Americans, perhaps a voting majority, that such destruction of food stuffs in a world in which hunger is rife is wrong and sinful; and if it is that, it cannot be economically sound. So, Mr. Candidate: make some friends and win some votes and be a good chap by publicly committing yourself to the quest for the answer to this conundrum. None of your opponents has found it yet. And we are certain that it is somewhere waiting to be found, since God has put together the kind of world that He has.

Beyond Your Knowing

Many have loved you in your time and place,
And some have heard your words and
found them good;

But one has loved your every vagrant mood
And loved the changing vision of your face.

And some have come to you with shallow sighs
And never questioned what was false or true;
But one has loved the pilgrim soul of you
And loved the lonely seeking in your eyes.

And you will go your way and in your going
Mark not who held you dearer than the rest. . . .
Yet, out of all, she knew and loved you best
And offered treasures far beyond your knowing.

Louisa Boyd Gile

The "Findings" in the Holy Shroud

One of the blessings of the new spirit among Christians is the freedom to speak critically of one another's ways and traditions without being, or seeming, guilty of unbrotherliness. It is in this spirit of concern for the common cause of all Christians against the unbelieving world that we here record our feeling about an article in a recent issue of the Vatican weekly *L'Osservatore Della Domenica* by Msgr. Giulio Ricci, an eminent Vatican archivist. The article is published as a scientific report of such details about Jesus as His height, His weight, the number of strokes He received at the scourging before His crucifixion, and the weight of the horizontal bar of the cross which He carried to Golgotha. Msgr. Ricci's "findings" have been reported to all the world as "findings" by the press and other news media, with the inevitable twofold result that simple minds unacquainted with scientific historical method accept them as genuine "findings" of truths not known before, while those sophisticated minds who regard Christian scholarship as generally fraudulent or foolish are confirmed in their prejudice.

Msgr. Ricci arrives at his impressively precise conclusions by a method which is in itself scientific enough—except for the initial acceptance, as indubitably sound, of the proposition that the Holy Shroud of Turin is the linen cloth in which the corpse of Jesus was wrapped for burial. His method consists of a minute analysis of the chemical elements and traces of earlier chemical reactions in this piece of material, which supposedly bears the general imprint of a body that was once wrapped in it. And well indeed it may. We have no basis whatever, or desire, for denying this possibility. What troubles us is the staggering assumption that this shroud—which was discovered in the 14th century—is the one in which the body of Jesus was wrapped. The mathematical chance of its being the right one is one in very many thousands: no more than that. Anybody wishing to review the history of this relic since the 14th century will find the essential facts in the article by Gerbert Thurston, S.J., in *The Catholic Encyclopedia* under the title: "*Shroud, The Holy.*" The facts there presented should satisfy any inquirer that there is precious little in the known history of this relic (which begins 13 centuries after the burial of Jesus) for genuine historical science to work with, but precious much for the mongering of pious sensation.

Much of the best recent work in Christian history has been done by Roman Catholic scholars concerned with establishing the truth for its own sake rather than in forcing history to serve the purposes of apologetic. Therefore we deplore the current world-wide sensation about Msgr. Ricci's alleged "findings." This kind of sensationalism is unworthy of serious intellectual notice and gravely harms the good name of Roman Catholic scholarship in particular, and, by extension, of Christian scholarship in general.

MISSISSIPPI

Continued from page 11

help all. He also defeated several divisive measures, was a leader in keeping good-moral-character hypocrisy out of the constitution for years and in leading the counties which voted heavily 10 years ago to keep public schools open regardless of circumstances. He and Martin Luther King were featured speakers at the Southern Political Science Association last fall, but his divergent views were unpublished. An Episcopal priest has helped write the civil rights planks at national conventions for years. He succeeded in getting a loyalty pledge enacted and re-enforced against extremists and racial radicals, and has had much to do with the nomination and election of liberal candidates to many offices. An Episcopal clergyman from Mississippi has for the past three years, represented the national Church on racial problems over the British, Canadian, and Mutual Networks. For 22 years the most liberal voice in Mississippi heard by the people has been a radio program every Sunday from Tupelo which has realistically dealt with problems and done so without making cooperation impossible.

A long list could be made of laymen and priests in Mississippi, present and past, who have, through faith, wrought wonders, stopped the mouths of lions, and who, out of weakness, were made strong. Almost anything can be done in Mississippi if it is not publicized, and what is possible in one Mississippi county may be impossible in the next. A realistic understanding of the situation, certainly possessed by a number of planters, mitigated much that has become worse with their passing. When a Ku Klux Klan leader 20 years ago threatened to "get" Milan Davis, planters rode across the state to protect Mr. Davis. Lynchings were prevented by sheriffs who were segregationists, and some police gave a

fair deal to all. Most Episcopalians, clerical and lay both, along with most of the social-status class, voted against the present governor as they did against his father who did more for Negroes than any Mississippi governor. But Paul B. Johnson, Jr., promised justice to all in his inaugural, asked for states' rights not as part of a dead past but as a share of an advancing future, and has restrained himself in speech more than any recent governor.

It is no secret to any of us who have spent most of our lives in this state that there is much wrong with this area. We welcome any constructive aid; we need people on our side who will try to help us with our problems. It was a Mississippi Episcopalian who asked at the last World Council of Churches meeting: "Are you going to help the poorest state have more industry, more agricultural income, more economic opportunities? Are you going to give its farm workers 40 acres and a mule, or are you going to leave him after this 'second reconstruction' to go back to 'ole massa'?" Civil rights are almost meaningless unless there is an economic basis for freedom.

In a small town in a Mississippi black county the whites had a fine brick high school building and the Negroes had a frame shack. The whites became disturbed about this and they voted to build a new brick high school for the Negroes. The day after it was built the white high school burned. The white leaders went to the Negro leadership and said: "We know you have a legal right to the new building but you do at least have a frame shack for your children to go to; we don't even have that for our children. What about letting us use the new building for a white school and we will build you another like it in a couple of years?" "We agree," was the reply. "If there's anything us colored folks in Mississippi need, it's educated white folks!"

LETTER from LONDON

Continued from page 10

stinence from alcohol a condition of Church membership. The Anglican canon insists that the wine must be "a pure fermented juice of the grape." Since the Methodist definition of "non-alcoholic" permits the use of true wine from fermented grape juice but which has subsequently had its alcohol removed, the commission is hoping that the chalice will not prove too much of a problem.

Again, there is at present a major difference in marriage discipline. The Convocation of Canterbury says very clearly that no divorced person who has a former partner still living may be married in an Anglican church. The Methodist Church leaves the decision in each case to the Methodist minister, in consultation if necessary with the chairman

of his district and other ministers. The commission suggests that persons who owe allegiance to the Church of England should not be permitted to marry after divorce in a Methodist Church unless they are marrying a Methodist. "But where the proposed marriage is between an Anglican and a person who owes allegiance to the Methodist Church it would not, in our opinion, be a breach of the pledge if, after carrying out the requirements laid down . . . the Methodist minister agreed to solemnize the marriage."

The question of the admission of women to the ministry of the proposed United Church is to be examined by a joint committee of the two Churches. The Methodist system of "local preachers" would merge with the Anglican system of "lay readers." And as the two Churches grow together no local church is to have any unwanted form of worship

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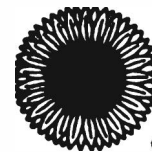
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forced upon it. Liturgical and "free" worship would co-exist. A new Book of Common Prayer would emerge from the new Church while "at the same time preserving the vital contribution to Christian worship made by disciplined 'free prayer'."

There is one Anglican member of the commission who dissents from the report. He is the Rev. Dr. J. L. Packer, Warden of Latimer House, Oxford. He said there is no reason to solemnize the unity of the Churches by the services of reconciliation once they are pledged to unite. He also said that the laying on of hands is "strictly superfluous" to celebrate the Holy Communion, and the historic episcopate has no foundation in the New Testament. "I cannot commend or accept the procedure which involves this mistaken principle," he said.

To quote the *Church Times* leader on the report, "The Anglican-Methodist

Commission is to be congratulated on the way in which it has presented its revised scheme and answered the objections to the earlier version published in 1963. Certainly no scheme is ever likely to be put forward which is more concerned to allay Anglican fears. It must be said bluntly that, if the Church of England rejects this reunion scheme, it is likely to reject all reunion schemes. Real though some of the admitted anomalies in the scheme are, it would show a sad lack of faith not to believe *solviatur ambulando*. Even if the various solutions come only after a prolonged period of ambulation, it is better to go ahead now than to defer walking out until every difference has been settled. Like all acts of faith, this may be seen as a gamble; but it is an eminently reasonable one."

DEWI MORGAN

clergy faced with removal and transfer for various reasons: "As to depositions. I would say A-minus, although we need to cork it up with the principle of discovery. . . . In general, there is due process. 'Discovery' says you've got to show your cards before the game. . . . In our canon law, there is no provision for it.

"Now as to the status of rectors under Canon 45 — the square peg in the round hole situation — where no one wants to unfrock the fellow but they just want him to go away—I would give a grade C. There are three important things missing: The national canon has no procedural provisions which would allow for a hearing, although some dioceses have local canon law on this subject; there are no grounds or norms in Canon 45 saying why a man should be moved; and the lack of appeal is serious."

The bishop gave an "F" to the situation confronting non-tenured clergy who, he said, can frequently and arbitrarily be moved or fired without being allowed to state their cases. "The vicar of a mission is nothing but a nothing," he observed. "A bishop can say, 'Well, you've had it, you blew it, you preached on civil rights and that won't go up in Upper Cupcake, so I'm moving you'."

The non-tenured category, he told the attorneys, is wide open for study and proposals to the General Convention. It covers curates, assistant ministers, college chaplains, deans, archdeacons, and "all those gaitered people equipped to ride horses but not to have tenure."

The civil courts generally "don't like to deal in theology," but "if they have to, they will" where property is involved or where the legal procedures of a body do not approximate civil due process. If "adequate" denominational due process procedures are not followed, "the court will act," he said.

MEXICO

Unusual Ecumenical Service Held

Episcopalians and Roman Catholics in Acapulco, Mexico, participated in a joint Easter Vigil Service, with a part of the service in each of the sponsoring parishes — Holy Cross and Cristo Rey. Since the Episcopal Easter Vigil is quite similar to the Roman Rite for Easter Even, a Mexican clergyman suggested the joint service to the Rev. John P. Black, Jr., vicar of Holy Cross.

Part of the service was in Spanish, but with lessons in English read by lay readers from Holy Cross. A street procession of the congregation moved from Cristo Rey to Holy Cross where the final part of the service was according to the Book of Common Prayer. The Suffragan Bishop of Mexico, the Rt. Rev. Leonardo Rom-

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ero, administered confirmation, and a Roman priest preached.

Fr. Black reported that the evening service marked "a death of old ways, old feelings, old prejudices, old hatreds, and a rising to life of newness of our beings, new hopes, new relationships, love, and acceptance, cooperation and brotherhood."

MINNESOTA

Cooperative Ministry Set

Twenty clergymen from 14 congregations of seven bodies in the Highland Park area of St. Paul have organized a cooperative ministry, Christian Clergy of Southwest St. Paul. Churches represented are: Baptist, Episcopal, Lutheran (ALC, LCA, and Missouri Synod), Methodist, Roman Catholic, United Church of Christ, and United Presbyterian.

Among areas of cooperation proposed are: adult Christian education, Kinsmen-Big Brother program, a group home for delinquents, training classes for parents on sex education, sharing of theological insights, and encouragement of open housing.

NORTHERN CALIFORNIA

Church as Urban Center

St. Paul's Church, Sacramento, has been dedicated for a new function as a center for urban work and studies. The Rt. Rev. Clarence R. Haden, Jr., Bishop of Northern California, officiated at the service.

Until this service, St. Paul's had been consecrated only as a place of worship. Now the church will serve the secular

social concerns of the public in addition to being a house of worship, the bishop said. The areas of concern for further development through the church are: counseling and referral service; programs for the aging; a project for men who are on bail; and a group aiding youths seeking alternatives to using narcotics.

Priests present at the dedication were the vicar, the Rev. R. Lee Page, the Rev. Robert W. Renouf, diocesan program director, and the Rev. Reinhart B. Gutmann of the Executive Council's division of community services. All priests and the bishop participated in a concelebration of the Eucharist, the first for the general public held in the diocese.

CANADA

Memorial Lectureship Established

One of the most generous benefactors and one of the best known priests of the Anglican Church of Canada will be permanently remembered by the parish and the college they both loved.

Gerald Larkin, a self-effacing bachelor who left millions of dollars to many parts of the Anglican Church when he died in 1961, and the Rev. Canon Cecil Stuart, his parish priest for more than 30 years in St. Thomas' Church, Toronto, who died in 1966, will be remembered in the Larkin-Stuart annual series of lectures to be established at Trinity College, in the fall of 1969.

Income from a \$50,000 endowment will bring to Toronto each year a distinguished person of international reputation to give the lectures on a topic of general and contemporary interest.

PEOPLE and places

No Change

A change for the Rev. James Fenwick was already in print for the April 28th issue when notice came that he had decided to stay in Anoka, Minn., where he is in charge of Trinity Church.

Churches New and Old

The Church of the Apostles, Fairfax County, Va., meeting in Fairhill Elementary School, serves the area west of Falls Church and east of Fairfax. The Rev. Kenneth Sowers, retired chaplain US Army, is in charge of the congregation.

Ground was broken in February for the new St. Christopher's Church, Springfield, Va. Total cost is expected to be \$385,000. The Rev. Stuart S. Tuller is rector and the Rev. Michael Thompson, assistant.

St. James' Church, Louisa, Va., completed in 1881, has a new belfry that houses the original bronze bell, and a new tubular steel cross. The latter was made by the junior warden, Raymond Sauer. Rector is the Rev. Bob Hargreaves.

New Addresses

Clifford P. Morehouse, LL.D., S.T.D., retired president of Morehouse-Barlow Co., and retired Churchwarden of Trinity Church, both in New York City, 4836 Primrose Path, Sarasota, Fla. 33581, after May 1st. He continues as chairman of the board of directors and editorial consultant of the publishing company.

Missionary Furloughs

The Rev. William J. Skilton, vicar of a mission in La Romana, Dominican Republic, and director of a school with 330 students, is on furlough until August, and may be reached c/o Padgett's 1079, Walterboro, S. C. 29488.

The Rev. Seth Edwards has returned to Liberia after a furlough in the United States. A former president of Cuttington College, 1947-61, he is dean of Trinity Cathedral, Monrovia, and has established a Boys' Town for homeless and neglected boys, and a tutoring program for men interested in the ordained ministry. He and Mrs. Edwards, who is a teacher, have been in Liberia more than 20 years.

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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; Week-
days HC Mon, Tues, Thurs, Fri 12:10; Wed 8 &
5:15; EP Mon, Tues, Thurs, Fri 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 thru 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. JOHN'S IN THE VILLAGE

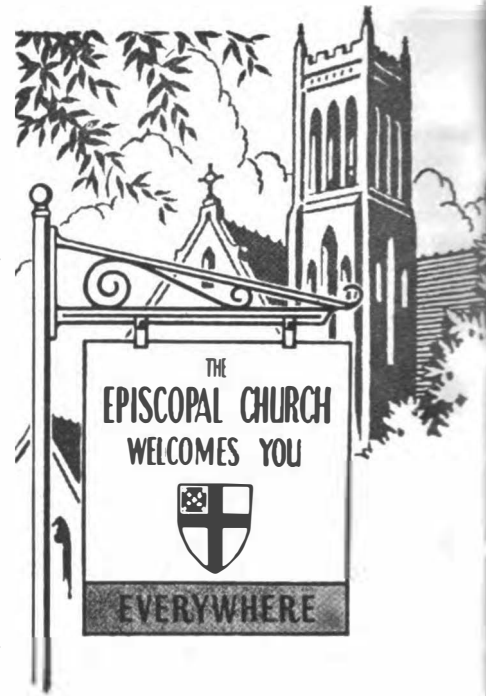
218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r; Rev. C. N. Arlin, c
Sun HC 8, Ch S 10, Cho Eu 11; Daily HC 7:30
ex Sat; Sat 10; Thurs & HD 7:30 & 10

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; EP 6;
C daily 12:40-1, also Fri 5-6, Sat 2-3, 5-6

RESURRECTION

115 East 74th St.
The Rev. Leopold Damrosch, r; the Rev. Alan B.
MacKillop; the Rev. B. G. Crouch
Sun Masses 8, 9 (sung); 11 (Sol); 7:30 Daily ex
Sat; Wed & Sat 10; C Sat 5-6



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

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; Noonday 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 Wed & Fri 12:45; C Fri
4:30 & by appt

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

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
The Rev. Leslie J. A. Long, 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. William W. Reed, 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. Cegulat, v
Sun MP 7:15; Masses 7:30, 8:45, 11:15 (Spanish).
Eu Mon thru Wed 8; Thurs thru Sat 9

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

SAN ANTONIO, TEXAS

ST. PAUL'S 1018 E. Grayson St.
Sun Mat & HC 7:30, 9 & 11; Wed & HD 7 & 10,
C Sat 11:30-12:30

RICHMOND, VA.

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

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.