

February  
2,  
1969

# The Living Church

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*The lectern at Holy Cross, Pittsburgh. See page 5.*

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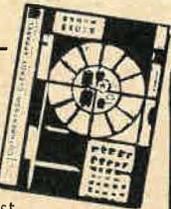
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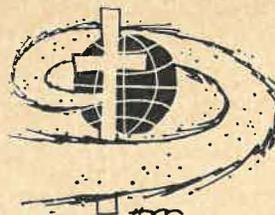
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## THE LIVING CHURCH

# Around



# & About

— With the Editor —

If you read nothing else in this issue, I read what a Roman Catholic church musician has to say about guitar Masses and other such efforts to make worship entertaining. His name is **Carlton Eldridge**, and the story is on page 6 under the heading QUINCY. (It happened in Peoria, which is in the [Episcopal] Diocese of Quincy, and that's how we choose these headings as a rule.) "In our churches," he charges, "more than 2,000 years of beauty is being thrown out the window." He is not saying that in order to be beautiful and suitable for the worship of God music must be old. There is beautiful music composed for use in worship today. He's saying that in parishes where guitar Masses are the thing, the beautiful music, be it old or new, is rejected on the principle that the purpose of "sacred" music is not to carry up to God the love and adoration of His people but rather to entertain the audience. It is probably unnecessary to add that I think he's absolutely right.

It has been both my Christian duty and Christian pleasure to be reading **Hans Kung's** wonderful book, *The Church* (Sheed & Ward). One expects him ardently to favor all impulses and movements toward the reunion of the Churches, but he does not do so indiscriminately. For example, he makes the following comment (p. 289) on the kind of pragmatic and non-dogmatic ecumenism which is especially popular in America and Britain:

"The Churches cannot be united satisfactorily on the basis of indifferentist faith and half-hearted allegiances. Diplomatic settlements and compromises in dogma are not the right way. We must be mistrustful of formulas or forms of unity which conceal our differences rather than overcoming them. If unity is to be genuine, dogmatic differences must be settled theologically. They will not be solved by pretending that they are not there or that they do not matter. Unless they are genuinely overcome, they will remain a constant source of infection, the more dangerous for being hidden. We must reject 'unity at any price'. A Church which abandons the truth abandons itself."

That last sentence calls for the question: "Is 'the truth' in an absolute sense meant here, or rather 'what the Church in question regards as the truth'?" I am sure that Dr. Kung means the latter. A Church must not abandon its peculiar apprehension — and possible misapprehension — of God's truth simply for the

sake of a concordat of men which seems to provide dogmatic justification for the institutional merger of Churches. It must, however, study, examine, ponder, and question with utmost seriousness the validity and finality of its own apprehension of truth, bearing in mind that no attitude is more authentically "apostolic" than that which says, "We know in part."

It's gratifying to see that the Diocese of Dallas recently honored as its Priest of the Year an old friend whom I deeply admire: the Rev. **Donald Henning**, rector of St. Michael and All Angels in Dallas. Reference is made in the official citation to his "joyous strength." If this is the phrase that comes to mind when one is describing his life and ministry, it has to be the same Don Henning I knew years ago when we were clerical neighbors in Minnesota. He once had a ghastly experience as an after-dinner speaker, which undoubtedly he handled with wit and aplomb. Before he rose to speak, somebody else got to the rostrum to make some remarks, covering virtually every inch of the ground that Dr. Henning wanted to cover. Don slipped a note to the m.c. which read, "My subject is dying by inches!" In due course the m.c. dutifully announced: "Dr. Henning will now speak to us on the subject, 'Dying by Inches!'"

Last week we were thinking about Hell with a capital H. Somebody has told me in the meantime about two clergymen who appeared in a church on successive Sundays as "candidates" for the pulpit of that church. Both preached on Hell — and with equal eloquence. But the congregation by a unanimous vote chose one of these candidates in preference to the other, and one person explained the choice of all by saying: "The first one spoke as if he were glad that people were going to Hell, while the second seemed sorry about it."

The Rev. **Edward I. Swanson**, who serves as civilian coordinator in the office of the Church's Bishop for the Armed Forces, has written a little book called *Ministry to the Armed Forces* which is modest in size and price (\$1, purchasable from the General Commission on Chaplains and Armed Forces Personnel, 122 Maryland Ave. N.E., Washington, D.C. 20002), but full of essential information about the ministry of religion in the

*Continued on page 14*

# The Living Church

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## THINGS TO COME

February

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3. Purification of St. Mary the Virgin  
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4. St. Cornelius the Centurian
5. Martyrs of Japan
6. St. Titus
9. Sexagesima

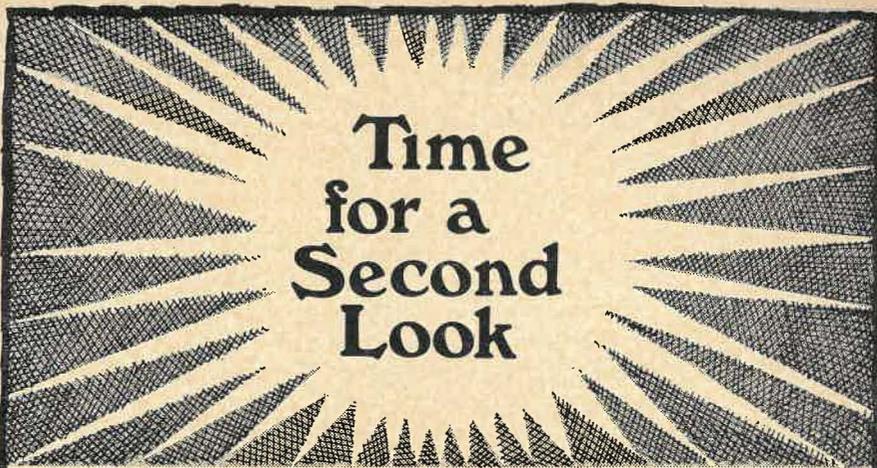
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# BOOKS

**TOTAL COMMITMENT. Blondel's L'Action.**  
By James M. Somerville. Corpus Books.  
Pp. 390. \$9.50.

Maurice Blondel is only a name to most English-speaking philosophers and theologians, yet from 1893 when he published his most important work, *L'Action*, to his death in 1948, he was both famous and controversial in France. His philosophy was construed as Pragmatism by the Thomists, and he became famous because many of the French Modernists were his disciples, yet he lived to see his work eulogized by Pius XII.

Blondel's philosophy is close to that of Pragmatism but is more intellectual. Yet it is more radical, since it is not a philosophy so much of truth as of commitment. That is what makes it so relevant to our day according to James Somerville who defines it in terms of modern phenomenology and existentialism. *Total Commitment* is an excellent introduction to Blondel.

JOHN S. MARSHALL, Ph.D.  
*University of the South*

\* \* \*

**UNKNOWN BUT KNOWN.** By Arthur Ford.  
Harper & Row. Pp. 161. \$4.95.

*Unknown But Known* is a book about spiritualism—but don't go away, even if you "don't believe in that stuff." Arthur Ford, an ordained minister, is the medium through whom James Pike believes he conversed with his son after the latter's suicide. This encounter is one of many described in a matter-of-fact way as Mr. Ford relates his discovery of his own psychic talents in 1918, the role of his "control" Fletcher, and his own contemplation of his 40-year career dealing with psychic phenomena. Much of the material is from taped recorded sittings, documented and attested to by witnesses whose judgment and integrity must be respected.

The book is interesting and timely and it deserves serious open-minded reading.

ANNE HIGH  
*Christ Church*  
*Whitefish Bay, Wis.*

\* \* \*

**UNTIL HE COMES: A Study in the Progress Toward Christian Unity.** Edit. by Nicholas Lash. Pflaum. Pp. 223. \$5.50.

*Until He Comes* is edited by a young English Roman Catholic priest, Nicholas Lash. All of the other writers live in England, except one who is director of studies in the Dutch Jesuit province. All are Roman Catholics except one who is an English parson educated at Oxford.

At the Lambeth Conference, Abp. Ramsey said that Anglicans, when thinking of Church unity, have grown accustomed to looking back at the norms of catholic tradition and of trying to preserve them. This is right, Dr. Ramsey

said, but it is one-sided. The other side is to look forward "to the plenitude of the Church, and where we and other Christians are really set upon that plenitude. . . . We can already be doing things together in anticipation of that plenitude." This is the spirit in which Fr. Lash and his colleagues have written this book. It is a splendid example of what is happening in the post-conciliar Church and of the openness of Roman Catholics to real dialogue with the rest of Christendom. They are not afraid of human discourse. Years ago Cardinal Newman wrote, "whatever be the risk of corruption from intercourse with the world around us, such a risk must be encountered if a great idea is duly to be understood, and much more if it is to be fully exhibited." Fr. Lash, in his introductory essay, calls for intellectual humility as he restates a doctrine of development, which is summed up in St. Augustine's phrase that we should "seek in order to find, and find in order to seek still more."

The second essay, prepared by Peter Harris, outlines the dangers and problems of Roman Catholic theologians in dialogue with others. When Protestants understand these special difficulties, perhaps they will be more patient. But what Fr. Harris insists upon, above all else, is that we shall take our doctrinal discussions seriously. In the third essay the Rev. Vincent Marron does take very seriously the 1963 statements issued at the Fourth World Conference on Faith and Order. He echoes Abp. Ramsey's desire for a Catholicism seeking a new wholeness.

Sr. Louis-Gabriel, who has lived both in Jordan and Israel and now teaches in London, describes the new relationship between Jews and Christians after Vatican II. She emphasizes the new understanding of what we have in common. In Martin Buber's words, what we have in common is a book and an expectation. "The expectation of Christians is directed towards a second coming, that of Jews to a coming that has not been anticipated by a first. But both can wait for the advent of the One together, and there are moments when they may prepare the way before him together."

It is interesting that the essay on authority is written by an Anglican, the Rev. Martin Reardon. He outlines the problem of authority from the point of view of different Christian disciplines, but in every case deplores the danger of impersonal administrative authority, and the need for this to become a personal and pastoral authority. He indicates that the only real authority of the Church in the eyes of the world is the authority of demonstrated love. It is something that has to be won rather than something to be enforced.

The final essay is by Frans Joseph van Beeck, director of studies of the Dutch Jesuit Province. In this essay the abstract principles outlined in the other essays are

applied in particular areas of the Church's life and work. He does not shy away from the problem of interfaith communion, but he, too, speaks of the incompleteness of the Church and its life of pilgrimage here on earth in which, at best, it experiences a broken unity "in which eschatological salvation can only piecemeal and provisionally—however really—be concretized and sacramentally celebrated." He, too, looks forward to the plenitude which will be possible when all aspects of the truth, now so imperfectly understood in their separateness, can be expressed in a unity which is the gift of God. In the meantime, he urges great charity of each other's ecclesiastical doings and faithful reliance upon the Lord "until He comes."

This is a good book for anyone who is unconditionally concerned about Church unity and who cares enough to study the matter seriously.

(The Rev.) WILLIAM S. LEA, D.D.  
*Christ Church*  
*Winnetka, Ill.*

\* \* \*

**COME, LORD JESUS: A Biblical Retreat.**  
By Wilfrid J. Harrington, O. P. Alba House. Pp. 207. \$4.95.

A singularly unified and rewarding retreat lies back of *Come, Lord Jesus*. In the book, Wilfrid Harrington wisely preserves from this origin an internal structure which enables richly diverse approaches to his central topics—Christ and the Christian life. Happily, he chiefly leads from strength, employing his biblical scholarship to illumine the subjects with perfectly-selected scripture and exegesis that is a joy.

The Christ presented is the full authentic One of the New Testament—He Who came forth from the Father; Who lived, died, rose, ascended; Who reigns, and sends us the Spirit. The Christian life described is also the full authentic New Testament one of participating union with Christ; of His life in us and our life in Him. Roman Catholic religious may derive fullest benefits from the book, but there is food here for Christians of every tradition.

(The Rev.) GALE D. WEBBE  
*Church of the Incarnation*  
*Highlands, N.C.*

## Booknotes

By Karl G. Layer

**Second Fronts in Metropolitan Mission.** By Gabriel Fackre. Eerdmans. Pp. 30 paper. \$.75. The professor of theology and culture at Lancaster Theological Seminary here discusses a currently eclipsed aspect of the Church's work—that of the ministry to suburbia and the smaller city, rather than to the inner-city. He states that the Church's relative strength in these areas, together with a lesser density of population, provide new and challenging aspects of evangelism.

# The Living Church

February 2, 1969  
Septuagesima

For 90 Years,  
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## COVER STORY: PITTSBURGH

### Clergy Conference on Race Held

Clergymen of the Diocese of Pittsburgh were told at their recent conference on race that "the Church, as every institution of white culture, is racially sick." This opinion was given at the conference "Black America Looks at the Church," where several black laymen and one Roman Catholic black sister addressed the priests.

The keynote address was given by the Rev. C. T. Vivian of the National Baptist Convention, Chicago, and a member of the Southern Christian Leadership Conference. He began by referring to the unusual antependium (see cover) at the lectern of the Church of the Holy Cross, Pittsburgh, where the conference was held.

He charged that "integration is dead as a group option for black people. The white people killed it; not the black people. Now we must find a new style, a new method, a new means to relate to each other. It is my opinion," Mr. Vivian said, "that the new style is interdependence. What this says in part is that black people control the programs, the processes, the priorities in black communities. Integration created a situation where the roles for you and me were that you whites were our spokesmen to the power structure to get concessions for black people. We ran into a syndrome of concessions and contract, so black people raised their own leaders and became their own spokesmen. Now interdependence says that we need white people to broker money, skills, good will, and credit. We need somebody to be a servant on white soil. The role of white men today is to be a servant of brokering resources for the black community on the black community's terms. That is the hardest part. That's where the racism shows itself—not letting us have it on black terms. Even the \$3 million you Episcopalians gave and the \$22 million the Methodists gave in very important moves, still was tied in such forms and such constructions that when it came down to very practical use, we are still uncertain. Yet that is the meat of the theory if we're to work out the new stance."

In commenting on what white people can do, Mr. Vivian said, "You must be about the business of humanizing, of

civilizing the white America that we cannot reach. Those things say that the major job for white people today is on white soil. The missionary task force today is not African; it is suburban. Whether the Church can do that or not, the black man is waiting to see. Can you in the interdependent stance take white racist institutionalized power off the back of black efforts to apply themselves?"

Mr. Vivian spoke about the word black: "We have found out who we are. That's why we say 'black. . . .' Now we can say 'Black is beautiful' if for no other reason than knowing it to be contrast. Out of our blackness we're working out a humane style of life: that a man's pureness is more important than any of the other conditions that surround him. And if the environment is not a human one wherein man can just do his own thing because he is a child of God, then there is something wrong, not with that man, but with that culture. And so the word that comes now out of our identity is soul—a contrast of our style of soul against the American style of thingness. We will revive this culture with soul."

## ECUMENICAL RELATIONS

### Queen to Receive Presbyterian Communion

Queen Elizabeth of England intends to receive Holy Communion with the Scottish Presbyterians when she attends the Assembly of the Church of Scotland in Edinburgh next May, according to an announcement made in London. The event will be unprecedented for the British monarch who is also titular head of the Anglican Church which does not officially recognize the non-episcopal traditions.

Her Majesty's participation in the Presbyterian Assembly will mark the first time a ruler has taken part in a Church of Scotland business session in almost 400 years. She did attend a special meeting of the Assembly in 1960, celebrating the 400th anniversary of the Scottish Reformation.

William Wallace, a writer for the religious publication, *British Weekly*, said the Queen's decision "turns the spotlight on a problem lying at the very heart of all ecumenical discussion in which the Anglican Church is engaged." He also said that the episcopal tradition must make up its mind on the question of the

validity of other Churches. He indicated that the Queen's intention of receiving Presbyterian communion requires that Anglicans decide if mutual communion will be permitted. It will not do, the article continued, to declare that the Queen is "guided by her own conscience." Such an attitude, Mr. Wallace said, is like saying, "You may think it's all right. Thousands wouldn't." He urged Anglican bishops officially to welcome the Queen's intended action. "Here is the opportunity for a gesture in the grand manner. An opportunity that may never return."

## PENNSYLVANIA

### Memorial Service Disrupted

A worship service in the Washington Memorial Chapel, Valley Forge State Park, Pa., was disrupted by demonstrators protesting the continued presence of the National Guard in Negro sections of Wilmington, Del. The service marked "Delaware Day" at the Episcopal chapel. Various states whose citizens were part of Washington's Army which camped at Valley Forge during the Revolutionary War have special Sundays of recognition at the memorial. Under protest was a situation which has brought strong condemnation from Wilmington religious leaders. Since last April, the National Guard had been activated in certain areas of the city. Former Gov. Charles Terry, Jr., had refused to end what some feel is a "military occupation."

About 20 of the unidentified demonstrators picketed outside the chapel before the service of Evensong began. There were no disruptions during the service, but when Houston Wilson, a Wilmington attorney who represented the governor, began his address, he was interrupted by the unfurling of a banner, one side of which read: "Delaware, the First Police State," and the other: "Delaware Ruled by Big Brother, 1968," a reference to a totalitarian social structure derived by novelist George Orwell.

A parody of the Declaration of Independence and a manifesto were read by two girls. Police entered after the young ladies had sat down; they left when Mr. Wilson began speaking. When he referred to the contribution of Delaware citizens to the preserving of freedom, a man arose from the congregation of 200 and challenged the contemporary validity of the statement. He was

pulled to the floor by a worshipper. The protestor and some eight other persons left the chapel. No demonstrator was in sight after the service.

The Rev. Sheldon Smith, rector of the chapel, said he had been informed earlier by phone that "paid agitators" from Philadelphia would be on hand. Observers said the group left in a bus bearing a New Jersey license. All demonstrators were white. One girl told a member of the congregation that she was a student at Radcliffe College, Cambridge, Mass. None of the group were thought to be from Delaware where the situation regarding the National Guard was at somewhat of a standstill awaiting the attitude of the new state administration, under Russell W. Peterson who was recently sworn in as governor, succeeding Gov. Terry.

During the Christmas season a pastoral letter was read in Wilmington Roman and non-Roman Churches, asking for the withdrawal of the troops. "If we fail to work constructively for justice for all our citizens," the letter said, "we yield to the temptation to accept force as the only way of dealing with our problems." Signers were the Rt. Rev. William H. Mead, Bishop of Delaware; Roman Catholic Bishop Thomas J. Mardaga; Methodist Bishop John W. Lord; the Rev. Paul L. Buehrle, dean of the local district of the Lutheran Church in America; and the Rev. William R. Phillippe, executive of the Chesapeake synod of the United Presbyterian Church.

There have been reports of heightened tension by groups such as the White Vigilantes of North America which allegedly have urged citizens to arm themselves. A local (Wilmington) White Coalition and the religious leaders have attempted to stem the tide of emotions and to arrange a resolution. Also, the Communications Network, Inc., has furnished a

group to work on the problem. The network is a national agency linking Church-related strategists and organizers with Negro leaders and with concerned persons in industry, government, and mass media. People Against Racism, a Detroit-based organization, has recently joined Communications Network in studying ways for a creative response to the situation in Wilmington.

#### QUINCY

### Musician Charges Church Rejects "2,000 Years of Beauty"

The guitar Mass was described as "liturgical and artistic degeneration" by a musician who charged that the Church is throwing "out of the window more than 2,000 years of beauty." Carlton Eldridge, vocal director at Springfield (Ill.) Junior College, was originally scheduled to discuss Christmas music at a meeting of the group called *Te Deum*, in Peoria, Ill. Instead the blind musician gave an unusually impassioned plea for traditional Church music.

"Today in our systems of religion, education, and recreation," he said, "music has been given a status inferior to air conditioning, parking lots, recess, the bell for dismissing school, and the contents of cocktails. At one time the purpose of music was to edify the faithful; now it entertains them. Once it was to bring culture to our school children; now it is a time for goofing off. At one time it was to stimulate the higher sensibilities of concert goers or of those who enjoyed the physical movements of a stately waltz; now it takes on the lower tendencies in primal, barbaric slapping of the body, the unmerciful beating of inanimate objects, and the emitting of cries

and grunts that at one time might have been used to call pet dinosaurs or mastodons."

Mr. Eldridge bemoaned the fact that the Saturday night dance and the Sunday Mass now "must have the same sound or we will lose interest in going to Mass." He asked: "Is the Church to drop her role as *Mater et Magistra* and become *Mater et Oblectra*, that is Mother and Teacher and become Mother and Entertainer? In our churches," the singer-musician maintained, "more than 2,000 years of beauty is being thrown out of the window. Hymns as such are supplanted by what amounts to emotional expression. Beauty must go; beauty is not modern. We must learn to live in a modern world. We must be emotional, not intellectual or spiritual. We must be demonstrative."

This situation has evolved, according to Mr. Eldridge, because of a decline in quality and programming by radio and television. He stressed that the "stimulation of the instinctive and the emotional" has replaced the "element of culture, the element of appreciation. It is time," he warned, "that Churchmen, educators, administrators, and program directors realize the influence that music has on society and on the individual and face their responsibilities in a changing, almost explosive society."

#### WASHINGTON

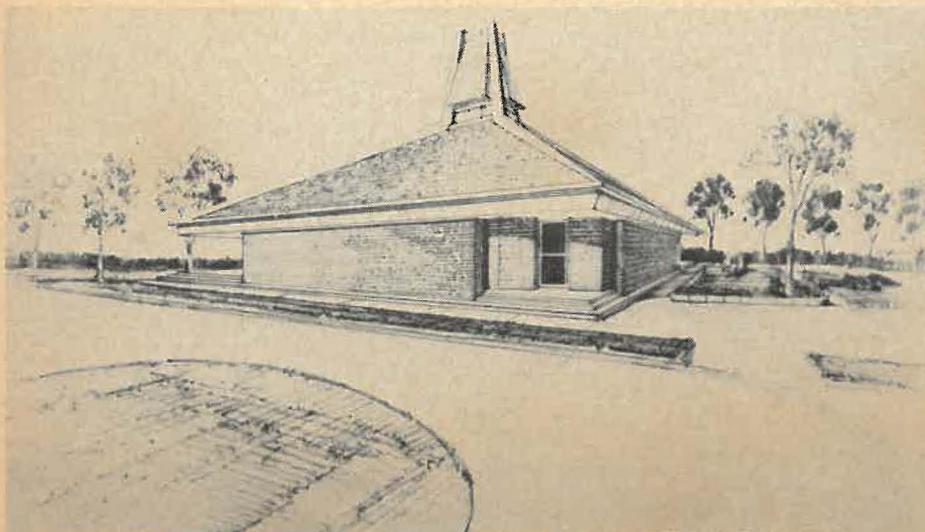
### No U.S. Executions in 1968

The year 1968 is the first on record to pass without any executions in the United States according to statistics compiled by the Federal Bureau of Prisons. This disclosure led one legal expert in the battle against capital punishment to predict that executions will never be resumed in this country.

William C. King, director of information for the federal bureau, reported that 1968 was the first without executions since his agency began collecting data in 1930. This compared with the record year of 1935, when 199 persons were executed. In 1967, there were two executions. For the 38-year period, a total of 3,859 persons were executed in the United States, 32 of them women.

Jack Greenburg, director of the National Association for the Advancement of Colored People Legal Defense and Educational Fund, Inc., said last year's absence of executions constituted a temporary "*de-facto* national abolition of the death penalty. The longer this *de-facto* abolition lasts," he said, "the tougher it is going to be to just open the gas chambers again some day and march a thousand guys in there." The Bureau of Prisons reported that on the first day of 1968, there were 435 inmates waiting in death rows across the country—twice the number of the previous year.

The great number of court challenges



A NEW RELEASED-TIME CHRISTIAN EDUCATION CENTER has been erected adjacent to the junior and senior public high schools in Gainesville, Ga. (Diocese of Atlanta). Completed and in operation in early January, the building and its program are sponsored by four local churches—two United Methodist, one Presbyterian, and one Episcopal. The full-time director is the Rev. William Stonebraker, a Presbyterian clergyman. (Photo from RNS)

to the death penalty has been the delaying factor and Mr. Greenberg said that it could be years before the questions are resolved. "I think it is possible," he stated, "that by then the pressure against resumption of executions might be so great that they might never be resumed."

The NAACP launched its drive against capital punishment in 1965. A similar drive was also undertaken by the American Civil Liberties Union. The ACLU has been backing attempts to have state legislatures abolish the death penalty. Thus far, nine states have eliminated it completely and four others allow it under special circumstances, notably for the punishment of the murder of a policeman or prison guard.

## NATIONAL

### Presbyterian Is Senate Chaplain

Dr. Edward L. R. Elson, pastor of Washington's National Presbyterian Church, will be the U.S. Senate's chaplain for the next two years, succeeding Dr. Frederick Brown Harris, 83, who held the post for 24 years. Dr. Harris, a United Methodist, had confirmed his resignation earlier to Senate Majority Leader Mike Mansfield (D. Mont.). Another United Methodist clergyman, Dr. Edward B. Lewis of Capitol Hill Methodist Church, was suggested for the chaplaincy.

Although Dr. Lewis was named acting chaplain for one day, his nomination as permanent chaplain was blocked by a group of senators headed by Democrat John Stennis of Mississippi. Sen. Stennis, a Presbyterian and leader of the Senate prayer breakfast, placed Dr. Elson's name in nomination, with Sen. Gale McGee (D. Wyo.), a Presbyterian, seconding the nomination. Dr. Lewis was nominated by Sen. Lee Metcalf (D. Wyo.), a United Methodist. When the Democratic caucus voted, Dr. Elson received 28 votes, Dr. Lewis, 20. (Although the minority party goes through the routine of nominating a candidate for the two-year chaplaincy, the actual voting in the chamber follows strict party lines.)

Dr. Elson has been a strong defender of U.S. policy in Vietnam. In 1967, he led a successful fight in the Washington Presbytery to defeat a resolution calling for immediate cessation of bombing negotiations leading toward American withdrawal from the front. Because the U.S. had "held the line" in such places as Greece, Korea, Turkey, and Lebanon, he argued, "history has made a turning point in favor of American civilization." The new chaplain has also warned against an erosion of moral and spiritual development by modern technologies.

There was no change of chaplains in the House of Representatives. Dr. Edward Latch was appointed for another two year term. He is the retired pastor

of Metropolitan Methodist Church which was attended by the Richard Nixon family when President Nixon was Vice President.

## ALBANY

### Award Approved for Girl Scouts

The Rt. Rev. Allen W. Brown, Bishop of Albany, has approved a new award for Girl Scouts in the diocese. Chairman of the diocesan commission on scouting, the Rev. William L. Gray, made the announcement, adding that a course of study is available for the "God and Community" Girl Scout award.

The requirements for the award constitute a program of study, worship, fellowship, and service to others, and a "better understanding of specific standards involving participation in the entire program of the individual's Church." Cadette Scouts or Senior Scouts are eligible to work for the award. Two girls in St.



Andrew's Church, Scotia, N.Y., Charmaine Boldason and Pamela Lehman, were the first candidates for the emblem in the Diocese of Albany.

The Diocese of Dallas has a St. Margaret's Award for the same type of scouting service to the Church, and the Dioceses of Connecticut, North Carolina, and New Jersey are reported to be considering such awards.

## MASSACHUSETTS

### Dr. H. E. Titcomb Dies

H. Everett Titcomb, Mus.D., well-known choir director, organist, and composer died Dec. 31, in Boston, Mass., at the age of 84. One of America's foremost authorities on liturgical music, Dr. Titcomb was named choir director for the Church of St. John the Evangelist, Boston, in 1910, continuing in that post until his retirement in 1960. In spite of other offers of church music positions, Dr. Titcomb chose to remain at the Cowley Fathers church on Bowdoin St., Boston.

Besides his work at the church, he lectured at schools and appeared in concerts throughout the country. He was also music director of the Canterbury Choir of Trinity Church, Copley Square until about 1959. Dr. Titcomb had an international reputation as a composer and one of the major events of his career oc-

curred at the Festival of English Church Music in the Crystal Palace, London, in 1936. He heard a 600-voice choir sing his composition "I Will Not Leave You Comfortless." He was the first U.S. composer to have his works included in a Festival program.

One of Dr. Titcomb's favorite expressions was: "Just one more rehearsal." That was brought back to former students and members of the Schola Cantorum who gathered to rehearse his anthems and Gregorian chants in preparation for the Requiem held Jan. 4. One who returned to sing, writes that the congregation attending the service "was an older gathering. The 'young set' of the parish had never seen Dr. Titcomb. Just the little people he loved and tried to teach music to. . . . No officials. No dignitaries. . . . To a man, they were his old choir people and fellow parishioners, people who had sat in those old pews and listened to aging fingers bring such glorious music from an even more aging organ. He had in some measure touched the lives and hearts of every person there."

Dr. Titcomb's Doctor of Music degree was awarded to him by Nashotah House Seminary, and the hood was his most cherished possession.

The Rev. Granville M. Williams, retired superior, SSJE, celebrated the Requiem Eucharist held in the Church of St. John the Evangelist, and the committal was read by the Rev. Alfred L. Pederson, superior.

## BAPTISTS

### Dr. K. S. Latourette Dies

Dr. Kenneth Scott Latourette, 84, one of the foremost Church historians and mission leaders of the 20th century, was killed in Oregon City, Ore., when struck by a car on Dec. 26. The Yale University professor-emeritus was visiting a sister in the home in which he was raised. He was struck by an automobile at night as he was crossing the street in front of the house. Dr. Latourette was wearing dark clothing. The driver of the car was not held because of the conditions.

In paying honor to the scholar and Churchman, Dr. Eugene L. Smith, executive secretary of the U.S. Conference of the World Council of Churches, said: "Dr. Latourette was not only the leading Church historian of the 20th century, he was a beloved friend to students, a spiritual guide to his intimates, a radiant Christian who loved his Lord and led many others to share that love." The works of Dr. Latourette include seven volumes on *The History of the Expansion of Christianity*, published between 1937 and 45. In 1953, a four-volume *History of Christianity* was issued. These are now standard Church histories.

Throughout his life he was deeply involved with the work of the Young Men's

Christian Association, the American Society of Church History, and the ecumenical movement. He was a clergyman of the American Baptist Convention and, beginning in 1944, was honorary pastor of Calvary Baptist Church, New Haven, Conn. During his long career, Dr. Latourette wrote some 80 books. Although he was well versed in all aspects of Christianity's history, he was especially well known for his interest in the missions movement. A particular concern was China. He once described his missionary experience in the Far East as a "kind of Peace Corps 50 years early." One of his most recent books was entitled *Christianity in a Revolutionary Age*. In 1963, he warned that the biblical command to witness must be met as never before during the next 20 years.

Dr. Latourette was president of the Japan Christian University Foundation, one-time president of the Association of Asian Studies, and a member of the China Medical Board.

#### RELIGIOUS ORDERS

### **New Order Established in Arizona**

In the first few months since the establishment of the Community of St. Matthew, Tucson, Ariz., members have been called upon to speak before magistrates' court, special sessions of court, groups at the Tucson City Jail Farm, Pima County Jail, and the Arizona State Prison in Florence. The order considers these assignments part of their witness of "being concerned."

The members also have had to prepare for the concept of their community—primarily one of worship. This meant the planning and writing of a simple rule as a beginning, compiling of a breviary suitable for the variety of practice expected, and setting a provisional pattern for daily life. Members have completed a course of instruction in suicide prevention and have visited suicide prevention centers in Los Angeles and San Francisco.

In December the order held its first retreat, using the Roman Catholic Center, Picture Rocks, near Tucson. The retreat was announced as an experience in creative silence, an experience of the whole person, intended to help people come closer to the presence of God.

The community has received recognition in several ways. Br. Ben, CSM, has been licensed as a lay reader by the Bishop of Arizona; the work was blessed by the Presiding Bishop during his visit to the diocesan convention; donations made possible the purchase of a 1964 station wagon, with the dealer rebuilding the motor *after* the sale, gratis; and other donations have helped with rent, groceries, and travel.

Already, there are almost daily calls on the order for help in the line of food,

clothes, and cash. In most instances those seeking help can be referred to charitable agencies but not all. Br. Ben estimates that there remains a need for gifts for food and clothes of \$22.50 a month, and of cash to dispense, \$20 a month. In addition the services of mercy to prisons create expenses of under \$50 a month. Prayers and intercessions for the work of the order are being offered "with most encouraging generosity" by friends and acquaintances in the United States, Africa, and Australia, Br. Ben reports.

#### RHODE ISLAND

### **Service for Christian Unity Held**

The second annual Roman Catholic, Anglican, and Orthodox Service of Prayer for Christian Unity was held in the Church of St. Mary of the Immaculate Conception, Pawtucket, R.I., with the Most Rev. Bernard J. Flanagan, Roman Catholic Bishop of the Diocese of Worcester (Mass.), preaching. Other prelates who took part in the service were the Most Rev. Russell J. McVinney, R.C. Bishop of Providence, the Rt. Rev. John S. Higgins, Bishop of Rhode Island, and the Rt. Rev. Markis Demetrios, Bishop of the New England Diocese of the Greek Orthodox Church.

The first service sponsored by these three Communion was held in the Cathedral of St. John [Episcopal], Providence, in January 1968. The host for this year's service was the Greek Orthodox Church of the Assumption, Pawtucket, but due to the anticipated large attendance, the service was held in the Roman Catholic church. Music for the service was presented by the choirs of Holy Cross Orthodox Seminary, Brookline, Mass., and Our Lady of Providence Roman Catholic Seminary, Warwick, R.I. A reception was held following the service.

#### NCC

### **Negro President for NCC Urged**

Dr. Frank Tuller, general secretary of the American Baptist Convention, has expressed surprise at a prediction he will be the next president of the National Council of Churches, and said he would like to see the NCC elect a Negro Churchman to the top post. Willmar L. Thorkleson, religion editor of the *Minneapolis Star*, made the prediction in an article written for the interchurch publication *Christian Herald*.

Dr. Tuller, who said that the prediction came as a surprise and without his knowledge, is currently serving a three-year term as an NCC vice president. "While anyone would appreciate the opportunity to be of Christian service, I feel the time

has come in the life of the National Council for it to elect a black Churchman from one of the predominantly black Communion as its next president."

#### CANADA

### **Indian May Be Elected to the Episcopate**

Anglican Church officials in the northern Diocese of Keewatin in Ontario, believe an Indian will be elected to succeed the Rt. Rev. H. E. Hives, 67, who is retiring. Bp. Hives has ministered to the tribes in the area for the past 43 years.

Because Keewatin is a missionary diocese, Churchmen will have little voice in the election. It will be handled by an electoral college of the provincial synod of the Province of Rupert's Land, which will meet in Regina, Sask., Feb. 26-27. Each of the 10 dioceses in the province sends one bishop, one priest, and one layman to the election. Keewatin is allowed four additional electors, two priests and two laymen.

The Diocese of Keewatin covers 225,000 square miles on Northwestern Ontario and Northern Manitoba.

#### MIDDLE EAST

### **Christian Scholars Plead for Balanced View of Crisis**

Two Christian scholars from Israel pleaded for a balanced view of the issues and the actions taken by Israel in its latest crisis with the Arabs. In a press conference in the national headquarters of the American Jewish Committee in New York City, Dr. G. Douglas Young, president of the Institute of Holy Land Studies, said that he found it "disturbing" to see "the uneven-handed policies" underlying American editorials and statements on the attacks and reprisals in the Middle East.

The Rev. Fr. Bruno Hussar, O.P., director of Isaiah House, a Dominican house of studies in Jerusalem, said that he has talked to many Americans who are the victims of "one-sided information" on the conflicts of the Middle East. Israeli actions are widely publicized, he said, but the Arab terrorist killings to which Israel is responding receive very little attention. Both speakers are in the United States on lecture tours. Dr. Young is an American citizen. Fr. Hussar, born in Egypt of Jewish parents, is a citizen of Israel. Both have lived in Israel for more than 10 years.

Fr. Hussar noted that Arab leaders and even ordinary Arab citizens are afraid to talk of peace because of possible reprisals by extremists. In Israel, he said, the crisis has now led to a climate of fear. "Jews and Arabs are estranged, cut apart; there is fear between Jews and Arabs and also between Arabs and Arabs."

If you can talk with one Arab alone, you will often be told that he wants peace. But if there are two Arabs together, neither will speak of this because he is not sure that the other Arab will not give his name to the terrorists."

Dr. Young said that statements which criticize Israeli reprisals but do not criticize Arab terrorist raids in effect "give *carte blanche* to Arab terrorists." In contrast to the bloodless Israeli raid on planes in the Beirut airport, he said, Arabs have been planting bombs in schools, mosques, and theaters."

On the question of why Israel does not withdraw its forces from occupied territory or announce publicly all the points for which it would negotiate, Fr. Hussar explained that this "is a question of bargaining. If you have ever bought a rug in an Oriental market," he said, "you know what I mean. A merchant will ask for ten times more than it is worth and you must reply by offering ten times less than it is worth. If you begin by telling how much you are willing to pay, he will take that as a point of departure and begin raising the price from there. The Jews and the Arabs both know that they are playing a game and can come to terms. Foreigners in the Middle East, identified with either side, are apt to be much more extreme. They don't realize how things are done in the Middle East."

Dr. Young said that in the present situation efforts to internationalize Jerusalem are "insulting" to Israel. He stressed that under Jordanian rule, Jews were not allowed access to their holy places in the Jordanian sector and their places were desecrated. Israel has passed strict laws against desecration of any holy place or hurting "the sensibility of a worshipper," and has guaranteed Moslems free access to their shrines, he said. He and Fr. Hussar both insisted that the problem of the Arab refugees must be solved in cooperation between Israel and the Arab countries.

#### ROMAN CATHOLICS

### Vatican Paper Foresees Change in Annulment Law

*L'Osservatore Romano*, the Vatican City daily, said recently that the Church might broaden the grounds for annulment of marriages in its current revision of canon law. However, *Osservatore* excluded any revision of "canonical legislation which would tend towards more or less broad forms of divorce."

There is no reason, it continues, why priests and canonists should not discuss the possibility of extending the present norms for nullity in marriage since the present code of canon law is currently being revised. *Osservatore* also said it had condemned articles by theologians which have been interpreted by the lay press as advocating divorce in cases of

adultery—because they go against the teaching of the New Testament and the Church. Suggestions that divorce be permitted for adultery, it said, are also wrong because "it would mean introducing the principle that marriage could be annulled for actions or reasons which take place after it has been contracted."

#### ORTHODOX

### Relic Safe but Container Smashed

The centuries-old golden container in which a skull believed to be that of St. Andrew is kept, was broken in Patras, Greece, by unidentified vandals who entered the Orthodox Cathedral of St. Andrew. Along with the skull, the container was returned to the Orthodox Church in Greece by Pope Paul VI in 1963, after it had been preserved at the Vatican for five centuries.

The relic was not harmed by the vandals, but the gilded silver cover which depicted in relief, a mask of the saint beheaded in Patras, in 60 A.D., according to tradition, was smashed. The skull was replaced in the reliquary by the vandals and a golden crown adorned with precious jewels was reset on top. Near the reliquary a note was found with the phrase, "Orthodoxy is alive."

Considered one of the rarest treasures of Christian art, the container was given by the Byzantine Emperor Thomas Paleologos to the Vatican in 1462, for safe keeping during a Turkish invasion. The transfer of the relic from the Vatican to Greece has been a matter of controversy. When it was made by the late Augustine Cardinal Bea, the late Archbishop Chrysostomos of Athens and All Greece assailed the gesture as a "propaganda" measure of the Vatican. The skull and the golden container were taken out of a Roman Catholic type of reliquary and placed in the one in which it originally was kept. Some individuals and groups, considered fanatics, have recently asked in letters to the press that the skull be removed from the container which they considered Roman Catholic. A request was made that the skull be placed in a closed silver box of the kind in which most relics of Orthodoxy are preserved.

St. Andrew is the patron of Patras and the relic is much venerated in Greece.

#### ENGLAND

### "7 of 8 Churches not Needed"

Only one of eight Anglican churches standing in the center of the West England port city of Bristol, population 500,000, should continue as a parish church, according to the report of a

commission established by the Rt. Rev. Oliver Tomkins, Bishop of Bristol. In the case of the other seven churches, the commission suggests consideration be given to their use by other Christian bodies, or for some compatible secular purpose, or for various church purposes other than parish worship.

Bp. Tomkins set up the commission under Sir Philip Morris to consider the role of historic churches in central Bristol, which is one of the most ecumenically minded cities in the country, with a long record of interchurch projects. In coming to its basic conclusions that seven of the eight churches were dispensable as parish churches, the commission said it was not only conscious of its responsibility to their historical and architectural merit, but it was also conscious of the problems of manpower and of the pastoral needs of the area. It also concluded that the Church must give and must be seen to give, higher priority to economical organization for the benefit of the people concerned, rather than to the preservation of material possessions.

Dr. Tomkins said the commission's proposals would need careful consideration and any changes could take decades to implement.

#### AROUND THE CHURCH

**Speaker for the eleven-week Episcopal Series of the Protestant Hour** that began Jan. 5, is the Rev. Charles P. Price, preacher to the university, Harvard. His theme is "A Gospel for Our Time." Music for the series is by the Fletcher Wolfe Chorale, Atlanta.

Some 300 persons attended the **Acolyte Festival of the Diocese of Albany** held in the Cathedral of all Saints, Albany, with the Rev. Richard Janke, rector of Trinity Church, Plattsburg, preaching. For the first time, incorporated with the service, was the reunion of the Beaver Cross summer conference alumni. The acolytes processed, carrying not only the traditional crosses but colorful banners of their parishes. Clergy were vested and seated in the choir.

A noted Orthodox theologian, the Rev. John Meyendorff, has received the 1968 **Chrysostom Award from the St. Paul Center Byzantine Information Bureau**, Washington, D.C. He was honored for "his contributions to Oriental scholarship and his tireless efforts toward the reunion of the Orthodox and Roman Catholic Churches." The Russian Orthodox professor at St. Vladimir's Eastern Orthodox Seminary in Yonkers, N.Y., is the third recipient of the award. Previous winners were Lawrence Cardinal Shehan of Baltimore, and the late Patriarch Maximos IV Saigh of Antioch.

1. Responding to your invitation [L.C., Dec. 8] to comment on the question of marriage and divorce, I have this to contribute based upon my experience as a diocesan chancellor and as chairman of the committee on canons of the House of Deputies.

First, I would suggest that the lady whose experience you describe could have obtained a favorable judgment as to her marital status under the present canons.

The present canons are, however, in my opinion, legalistic upon a subject which should be treated as a pastoral matter. I was a member of the Joint Commission on Holy Matrimony whose report will be found at page 442 of the 1946 Journal of General Convention, and at the request of its chairman, Bp. Davis, prepared the proposed canon contained in its report. When this report was submitted to General Convention it was referred to a committee of three bishops who amended the proposed canons to their present form by inserting a confusing list of impediments. This committee also presented the present Canon 18 which contains the following language in Sec. 1(b):

"but when any of the facts set forth in Canon 17, Sec. 2, clause (b), are shown to exist or to have existed which manifestly establish that no marriage bond as the same is recognized by this Church exists, the same may be declared by proper authority."

The effect of the words "exist or to have existed" has led to diverse construction in the several dioceses leading in some to the doctrine of death of a marriage after its celebration while in other dioceses the strict rule of the ancient canon law, that in order to secure an annulment a marriage must be void *ab initio*, prevails.

The result of this has been dissatisfaction in dioceses in which the bishop has applied the ancient canon law when an application is made to him while the bishop of an adjoining diocese, following a more liberal construction, grants judgments more readily with the result that devoted members of the Church have left it expressing to their rector their inability to understand why they or their child could not be married in their own diocese when in another diocese there would be no difficulty in obtaining episcopal consent.

It is therefore my opinion that these canons should be amended so that the question of remarriage is treated as a pastoral matter and not upon legalistic canons. Perhaps this might be accomplished by treating the subject as a matter of discipline rather than of doctrine.

JACKSON A. DYKMAN, J.C.D.  
Garden City, N.Y.

2. "Those whom God has joined together, let no man put asunder." From the time that Adam and Eve took those first bites of the forbidden apple, man has been doing as he pleased—pleasing himself primarily.

Sociologists and psychologists have recognized many reasons why people marry, some of which have nothing at all to do with anything other than a desire to please and protect self. I find it very difficult to believe that God condones, much less blesses, any selfish act. A marriage consummated under such circumstances has a very poor chance of succeeding. If such a marriage does fail,

if a partner in that marriage has grown and learned to live and love and meets a person with whom he can live and love and serve God, what right has been given any man or group of men to judge that a selfish act has precedence over one of love? My guess is that God's judgment would be just the opposite of those views expressed in the present laws of the Church.

History has proven men wrong in many things done in the name of God in the past. Is a strict impersonal law the law of a personal, loving God or of men acting in the name of God?

NAME WITHHELD

Diocese of Ohio

3. There is a simple solution to our agonizing problems with the Marriage Canon. "Let us," as I suggested in a report of a special committee in our 1967 diocesan

who talk loudly about the indissolubility of marriage. I have a high regard for that concept along with a similar stability in communicant status, and all the solemn vows we take. But they do get broken up into little pieces. Sometimes you can put them back together, other times not. And when you can't, to repeat, let's deal redemptively with the sinners as our blessed Lord taught us to do.

(The Rev.) E. PAUL HAYNES  
Rector of St. Luke's Church

Ft. Myers, Fla.

4. The tragedy of our canons on marriage and divorce is that they seem to mean different things in different places. Some bishops take as you call it, a "strict" view on marriage and divorce while others will "rubber stamp" a clergyman's request for a dispensation. Some clergy occasionally

# A Colloquium:



We opened this colloquium in our issue of Dec. 8, moved by a sense of need for a re-appraisal of the Church's canons on marriage and divorce. The response from readers in the form of thoughtful contributions of views and suggestions has been most gratifying, and we herewith present some letters which are both representative and constructive. They speak for their writers; our comments on them are, of course, only our own reaction.

Letter #1 comes from an eminent authority on the subject. Dr. Dykman suggests that the lady whose experience we described in our test case could have obtained a favorable judgment as to her marital status under the present canons, and he is undoubtedly right.

convention, "forget about impediments affecting the validity of a marriage that has failed and deal only with the fact of the failure. Here is a marriage that is no more. Civil dissolution of the marriage contract does not add anything to the inherent failure and the sin of it.

"What about the sin? What about any sin? When sin is confessed God forgives—and upon evidence of contrition and purpose of amendment the Church through her priests absolves the sinner. And that includes the sin of marital failure and divorce. Therefore, with appropriate penance and clear evidence that a true Christian marriage is desired and intended, the priest proceeds with the sacrament of matrimony in a manner consistent with his other dealings with sin and his ministrations thereto. The chairman of this committee is of the growing feeling that such an approach and solution is honest and reasonable, and he commends it to your thoughts and prayers."

My only objections have come from those

take the matter into their own hands, possibly working on the thesis that what the bishop doesn't know won't hurt him, and solemnize second marriages without the necessary approvals. Still others have friends who are clergy in Churches where the system is not as slow and complex as ours and who are willing to function as "marrying parsons," and still others advise civil marriages with the blessing of the Church added at a later date—with or without episcopal permission.

What we need, first of all, is not a revision of our canons, but a rethinking of the theology of matrimony. Is matrimony a sacrament of character or not? Because we tend to hold that view, our canons turn us into ecclesiastical policemen, diligently seeking for impediments to render a marriage null and void—and this is strongly implied in any application for a marital judgment and/or dispensation that I have ever seen. We often encourage laity to lie about the causative factors of the divorce, or at least

cover up important facts, all so we can present our canonical applications in apple order and within the latitudes of canonical definition to our respective Fathers in God.

I would submit the following points regarding an updated theology of matrimony:

1) That matrimony is sacramental in character but not a sacrament of character. It is revocable by mutual consent and agreement;

2) The opinions and decisions of the parties contracting marriage must be respected. To wit, after consultation with whatever sources they see fit to call upon, if the decision to dissolve the marriage is reached, the Church must accept that decision with no automatic or future penalties attached or implied;

3) The decision to solemnize a marriage for a divorced person or persons

think in a positive, loving, and creative sense, our whole theology of matrimony.

(The Rev.) JOHN H. GOODROW  
Rector of St. John's Church

Mt. Pleasant, Mich.

5. I judge the principle of Canon 18 to be based on our Lord's stricture that marriage is for life, but at the same time the strictness of this has to be tempered by his forgiveness of the Samaritan woman who had had several husbands.

Next, as to the seeming exclusiveness of the canon as relating to a member of the Church only: a great number of people come to our clergy because they like the Episcopal service. And while a priest should marry anyone who comes to him and has no previous marriage, we still require three days' notice. This helps keep the Church from becoming a marriage mill and/or abetting

previously married is allowed a full wedding (in the sense of allowing pomp and circumstance), people can be given the idea that the Church allows remarriage without setting aside the first one—especially if the girl remarries, frankly, as though she were still virgin. It is, further, in bad taste.

If a person divorces (or, rarely, has a previous alliance legally annulled), it is good practice for him or her to apply for annulment immediately, if there were factors permitting such action: medical and psychiatric attestation is easier to obtain, for one thing. Then, with annulment obtained, the person can be married in the Church whenever it so happens that he or she meets a suitable mate.

So much, then, for ecclesiastical annulment, except to comment that the popular statement is, "The Church forbids divorce." The Church does *not* forbid divorce, it merely puts the brakes on remarriage, and it still does not absolutely forbid remarriage. Annulment by a bishop does not, strictly speaking, permit "remarriage," because annulment states that there was no marriage, in the spiritual sense, in the first place. But the second application of "understanding" and mercy (forgiveness) on the part of the Church is shown by the practice of admitting and/or restoring to communion those whose prior marriage could not be annulled. This dispensation also demonstrates that the Church does not absolutely forbid remarriage; it involves several kinds of cases: (a) a member of the Church who divorces and remarries "outside the Church," and (b) a person not yet a communicant member of the Church who desires confirmation and admission to communion. When case (a) ends a marriage, often by approval of the priest-counsellor (St. Paul has a word to say about this) and he or she cannot be granted annulment for marriage in the Church, then the couple must be married by a justice of the peace or by a protestant minister, following which one or both can apply for admission to Holy Communion after a period of discipline, or if confirmation is necessary, applying for that as the requisite for admission to communion. In case (b), the second marriage was usually contracted some years before, in which case (again, if annulment cannot be given) one or both of the couple must wait for the year or so while attending church and receiving the usual instruction.

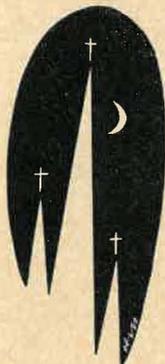
I have purposely mixed up practice and actual canon law interpreting not just the legalities, but stressing their application to demonstrate that the Church is actually both wise and understanding in its adjudication of persons previously married. The Church remains the only institution which puts the brakes on hasty marriages and remarriage, and it has every right to regulate that ordinance when persons desire to contract it with the Church's blessing and/or to be admitted to communion.

(The Rev.) ROBERTS E. EHRGOTT  
Rector of Church of the Nativity  
Indianapolis

6. As I read the New Testament, I find that Jesus was so opposed to both divorce and remarriage that His disciples remarked that in that event, it was better for a man not to marry at all. I think that Jesus would have repeated His statements

Continued on page 13

## on Marriage and Divorce



But we are far from happy about the "canonese" which speaks of a petitioner's getting a "judgment as to his or her marital status in the eyes of the Church." The Episcopal Church teaches that Christ enjoins, in the name of God, the indissolubility of any union of those whom God has joined together. But then, in this canon (18, Sec. 2 a), the same Church seems to be saying: "Whatever God may think about it, if the bishop or ecclesiastical authority says that your 'marital status' is such that you are all clear to marry again, then you are all clear." Our point: The Church says to its members, "Christ teaches the indissolubility of marriage," and then, in this canon, it says: "If you want an exception to be made in your case, the procedure is as fol-

should rightfully rest with the local clergyman, just like the decision to solemnize any other marriage;

4) We should junk completely the complex trial procedure presently called for by canon—which incidentally is similar to certain types of criminal proceedings—in favor of a far less structured, pastoral approach, carried on by the local clergyman;

5) The bishop should function in an advisory capacity only, when called upon by the local clergyman who in the end is the man on the scene and who should make the decision as to whether or not he will solemnize any marriage.

It seems to me that it is high time the Church recognized movements in culture—of which marriage, the family, and divorce are but a few. We should recognize, and respect, the new sense of freedom that is permeating Western culture. We should unbind ourselves from archaic canons, to be sure, but more importantly we should re-

too hasty an alliance. Thus, a couple with a history of a past marriage on the part of one or both is required to wait even longer if one is a member of the Church.

Applying for annulment of a previous marriage is a lengthy process, so that quick remarriage in the Church is impossible. I suppose that quick annulment could be granted if a legal annulment had been given, usually for non-consummation, but more often the previous alliance has to be proven null and void by submitting attestations, etc. Too quick action can cause scandal. It has been my experience that girls who had a hasty and brief first marriage, often outside the blessing of the Church, desire annulment for the purpose of having a (second) wedding in church, complete with veil and the rest of the social panoply. When I advise as to annulment, I add the clause, "providing that a large public wedding is not held." The impediments, etc., leading to the granting of an annulment cannot be made public, so that when a girl known to have been

laws." Dr. Dykman points out the notorious ambiguity of the provision in Canon 18, Sec. 1(b) which results in the present chaotic situation in which whether or not the petitioner is able to get a decree of nullity for his previous marriage depends upon how his bishop reads and interprets the canon. He concludes with a strong vote for treatment of the question of remarriage as a pastoral matter of discipline rather than of doctrine.

Letter #2 comes from a divorcee with five children and no thoughts or intentions of remarrying. For personal reasons she asks that her name be withheld. Her argument is heavily charged with personal feeling but it is not merely emotional. She makes much of a fact astonishingly neglected in most discussions of the question: that many a marriage that eventually founders is entered into with purely selfish intent by one or both parties. A person who has gone through this may later repent, and grow into the kind of lovingness which must characterize any godly union of lives. Who, then, is to say that a selfish act (the first marriage) has precedence over one of love (the possible second marriage which would fulfil God's requirement as the first did not)? In our view, this is a profoundly cogent argument.

Letter #3, from a parish priest with a dominantly pastoral view of the matter, proposes that the earlier marriage that failed should be dealt with as a sin to be repented, and a failure to be replaced by a success (our words, not his). This is a soundly Christian position. But in practice, it must confront the fact that many people who ask for remarriage feel no sense of their own sin and failure with regard to their earlier marriage. We trust Fr. Haynes would agree that any petitioner with any such self-righteous attitude must be brought to a better mind. (In saying this we mean to say that the breakup of a marriage is never the fault or failure of only one party—the other one.)

In letter #4, Fr. Goodrow makes two points which we wholeheartedly approve: (1) The articulation of a theology of marriage which sees matrimony as sacramental *in* character but not *of* (indelible) character; and (2) the recognition that the local clergyman, rather than the bishop, is best qualified to make the decision as to whether or not the petitioners should be married with the Church's blessing. His view that the Church must simply accept the "opinions and decisions" of people who marry, unmarry, and remarry, "with no automatic or future penalties attached or implied" is one which we cannot accept; and we see, or think we see, grave dangers in a policy on the part of the Church of recognizing "movements of culture" such as "the new sense of freedom." To recognize them is one thing, but Fr. Goodrow apparently means that the Church must accept them. This would be an abdication of the Church's calling to proclaim to the world in every generation the will of God for His people. "Movements of culture" can be movements against God and against life, and "the new sense of freedom" can be the same old sense of freedom that got man into trouble in Eden.

The Rev. Roberts E. Ehr Gott, in letter #5, gives helpful counsel on the administration of the canons and practical pastoral dealing with marital problems in the flesh. He evidently feels that under the existing canons the two Christian requirements of maintaining the life-long character of marriage and applying forgiveness and opportunity for amendment of life to those who have failed can both be fulfilled, if the bishops and

clergy apply the canons intelligently and conscientiously. He and the writer of letter #4 disagree (if we read the latter correctly) as to the Church's "right to regulate that ordinance when persons desire to contract it with the Church's blessing and/or to be admitted to communion." On this we must stand with Fr. Ehr Gott.

The rigorist position plainly set forth in letter #6 cannot be shrugged off by any Christian who takes seriously the recorded teachings of Jesus, and we heartily respect it. But, as stated by Mrs. Bronson, we find it unacceptable, and on what we hope are validly Christian grounds. To begin with, our "heart-rending little story" of the woman who had been the victim of marital folly is the story of a person, or persons, in deep need. Surely, had they been able to approach Jesus in the days of His flesh He would not have closed His heart to them—and to a new life for them. We decline to comment on what she tells us in her third paragraph about her relationship to her husband. That's the way it is in their home and their union. The question of whether or not her husband should be her lord and boss is not directly germane to the subject now under discussion. It seems pertinent to remark that by the mercy of God their marriage is a happy one. Not all people enjoy this blessing, and happily married people should remind themselves of this when they discuss—especially if they discuss censoriously—what should be done about unhappy marriages that finally fail. It is also pertinent that Christ seems to have shown, in His incarnate life, a most constant care for what Mrs. Bronson calls the "particular case." Is it not responsible to say that, to Christ, every single human being, every single human family, is a particular case? And if that is so, does it not follow that any canon law of Christ's Church which fails to cover every single particular case that comes up is itself a less than Christian law?

Christ teaches that those whom God has joined together no man may put asunder. That doctrine of the divine intent of indissolubility must remain the heart and core of all Christian teaching, practice, and Church law and discipline. But to take this doctrine with the seriousness it deserves is to face some questions which cannot be answered by appeal to chapter and verse. There are at least two major questions about the hard cases: Did God indeed join together this man and this woman, in what is so horribly unholy a deadlock? And although no man may lawfully put asunder those whom God has joined together, what if some man (or woman, or both) has unlawfully done so? No man may lawfully steal his neighbor's automobile; but when it has happened are we to say, "But it couldn't have happened—it is forbidden"?

We have decided to keep our colloquium open for a while longer. If you feel that neither we nor our correspondents have dealt with some vital fact or aspect of the problem, let us hear from you; but, please, let's not go back over ground already covered in our discussion—unless, of course, you think we are on the wrong track. Eventually, we should consider the proposal recently put forth by Bp. Mortimer of the Church of England [L.C., Dec. 22] that there be a special marriage service for divorced persons which, following the practice of the Orthodox Churches, would be preceded by a penitential rite in which past sin and failure are acknowledged. Our present thinking strongly favors this idea. What do others think?

## LETTERS

Continued from page 11

in response to your heart-rending little story and all the other heart-rending little stories that come up when this subject is mentioned.

Although I realize that incest was involved in John Baptist's denunciation of Herod and Herodias, I think he would have been as publicly indignant if Herodias had been the wife of Herod's friend instead of his brother. And if John Baptist was willing to be imprisoned for his views, why should not the rest of us accept God's rules as at least valid?

I have learned by reading the New Testament (nobody ever told me) that I have become a part of my husband. And I have learned by blessed experience that it is right and good that he should be my lord (boss). I am grateful that my husband was so patient through my long years of learning and I only wish that I had known these things are true in time to demonstrate them to my children. Let's read the words of the Lord and His apostles instead of wishy-washy commentaries by people who know of a particular case or who feel that circumstances are different today and that Jesus didn't really mean it for us.

AUDREY BRONSON

Phoenix

### Stewardship

It seems that Bp. Louttit raised quite a ripple in this column in his recent letter regarding stewardship. As one who is well acquainted with the Bishop of South Florida, I know that he needs no one to come to his defense. However, I feel that many of his critics have missed the real point of his letter. He made no cry for a prelatical Church wherein we members are simply to "pray, pay, and obey." Rather I heard in his letter the message:

"If you don't like what the Church is doing, holler about it in your parish. Tell your rector. Tell your vestry. Elect men who share your feelings. Make your views known to those who represent you at the diocesan council. Make speeches on the floor of council. Choose General Convention delegates who will represent your feelings. It is your right, even your duty to express your convictions of what the Church should be about. Use your voice and every ounce of energy that the Church's program will be in as close as possible accord with God's will and purpose, as you prayerfully believe it to be. This is the democratic privilege we enjoy in the structure of our Church.

"However, do not withhold your pledge and tithe if you do not get your way. If the Church adopts a program that is contrary to your best judgment, try to change it, but support it while doing so. Otherwise we can have no Church. Every fellow member of your parish and every priest of the Church can find one reason or another to withhold support from the Church, if you feel it is proper to do so. One could withhold his pledge because of the long-winded rector, participation in COCU, the new trial liturgy, the design of the new church building, etc. If you are free to withhold your pledge, everyone else is equally justified for reasons of his own choosing. Obviously the Church could not exist.

"The prime motive for Christian giving is our own need to support sacrificially the

work of God's Kingdom on earth. The form that this work takes as expressed in the program of the Church must be determined by the majority vote of our elected representatives. Work, pray, fight, vote, sing out your ideas from the housetops; but for heaven's sake, give—; don't strangle the Church out of existence; don't pick up your marbles and go home when the game doesn't suit you. This is what it means to be a loyal member of God's Church!"

(The Rev.) MAURICE M. BENITEZ  
Rector of Christ Church

San Antonio

### Cardless but Greetingful Christians

Commendations to the people of St. George's Church, Fredericksburg, Va., for keeping a card-less Christmas [L.C., Dec. 22]. I hope they and the editor are not proposing a *greeting-less Christmas!*

Then how? At a distance: We send a mimeographed greeting, much cheaper than a card. It includes highlights of the year's news of our immediate family, and is sent to family and friends across the country and overseas. How much more personal (in an impersonal sort of way) than a card saying "we are alive; we greet you." We enjoy most of the increasing number of these greetings received. We have found our greeting helpful in renewing acquaintances and friendships at Christmas.

Locally: I suggest holding cordial "at homes," visiting shut-ins, making short neighborly calls, using the telephone, arranging parties for the many local persons far from families or friends. With our nearest relatives 400 miles away, we have "made" and "received" Christmas by having for supper at our home the girls of the local "half-way house" not invited "home" on Christmas Day.

Let 1969 be a card-less Christmas, with the cost of cards given instead towards Christ's Work!

(The Rev.) PRESCOTT J. LAUNDRIE  
Chaplain of Newark State School  
Newark, N. Y.

### re. Grape Pickers

For a good while now I have been wondering why I ought to continue to have anything to do with the Church, and the article by the Rt. Rev. William R. Moody [L.C., Dec. 22] gives me a chance to think out some of the things that constantly haunt me.

I know nothing about the problems of migrant workers and the growing of grapes; but I do strongly suspect that it is the same problem we have in our section of the nation with just a different setting. I could not help notice that all the things Bp. Moody said he had spent his 42 years doing were concerned and involved with those people within the Church or the people on the borders of Church involvement. They all seemed to be the kind of things that good white people would want their clergyman to be doing. What Bp. Moody fails to recognize is the same thing the rest of the Church fails to see. The concern is not over grapes, but is a concern for people. The Episcopal Church in a few years will be 100% white, and upper-middle class at that, because this is the only kind of people the Church has any time for.

For what end do we do all the things the bishop mentions he has been doing for

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the last 42 years? If the answer is to build up a spiritual organism for the worship of God, then I am sorry that we cannot see that this organism is divorced and removed from the world of real human beings; that is, of course, unless you happen to be white and of the upper-middle class.

(The Rev.) GENE MOORE  
Priest-in-Charge of St. Mary's Church  
Vicksburg, Miss.

### What Clergy Are For

The column "Around and About" in your Dec. 15 issue is an excellent discussion in depth on what the ordained ministry is, is for, and is all about. Many people, including most ministers, should give it careful thought. Something is wrong with the way Christianity is being presented "en masse" today.

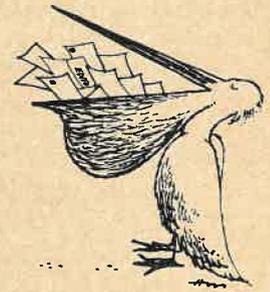
Spiritual vitality cannot be measured alone by the amount of money contributed to the Christian Churches, any more than the reading of a clinical thermometer alone can determine the health of a patient. However, variations in either case are warning signals of illness. Pledges obtained by every-member canvass committees (by whatever name they

may be called) by Christian congregations generally have been disappointing this year. They are a warning of the dissatisfaction of many common people whose only way of expressing themselves is to withhold support for actions of various Church hierarchies.

These dispensers of funds they collect, but do not earn, presume to know more about God's will than Jesus Christ his Son. In the sermon on the mount He said, "take not heed of what ye shall eat or what ye shall drink or how ye shall be clothed . . . but seek ye first the kingdom of God and His righteousness and all these things will be added unto you." These money spenders think Christ erred. They operate on the idea that if first the people are fed and clothed and housed then the kingdom of God will be added unto them! Those who disagree with this philosophy (which never in the world's history has been demonstrated) need not accept damnation by shrill screams that they are immune to and unmoved by lack of the basic necessities of human existence for others. Actually, they are more concerned with results than those unsophisticated souls

who believe that passing our money "with no strings attached" (to quote our own Executive Council) will be more effective than billions of government funds have been, when distributed in a similar manner.

People are getting tired of being considered smart enough to make money, but too dumb to know how to spend it. That is why many of us have stopped contributing to proliferating organizations in some city (New



York or Washington or you name it) that are completely out of touch with the local conditions they want to mastermind. If our religious leaders will put things in their proper order they will make their congregations really feel the injunction that "inasmuch as ye have done it unto the less of these ye have done it unto me." The context in which this is written emphasizes other things than are comprised in writing a check or sending money for someone else to administer. Individual members of individual congregations should get personally involved, not in marching in streets or carrying banners, but by directly helping others to find Christ, to help them individually, materially as well as spiritually, to find a better life in God's kingdom.

These are some of the things that "the ordained minister is for."

CLARENCE C. SMITH

Waynesboro, Pa.

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## AROUND & ABOUT

Continued from page 2

Armed Forces—all presented with thoroughly Christian candor. A former Navy ensign himself, Fr. Swanson writes that "war is brutish, hellish, insane." But this doesn't mean, as he sees it, that the fine and fastidious young Christian gentleman must face the problem of war by avoiding it in the way that such a noble lad avoids brothels and saloons. All of us who are trying to think soundly about selective service, conscientious objectors, particular wars, war as such, the problems of the young men in uniform, how civilians can help them, etc., need the solid information and sturdy good sense they will find in this book. There is plenty of misinformation and nonsense readily available from other sources.

Our word for this week is from good Meister Eckhart whose *floruit* was the 14th century: "The Father is begetting His Son unceasingly, and furthermore I say He begets me His Son, His very own Son."

# PEOPLE and places

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## Appointments Accepted

The Rev. Alvin S. Bullin, former rector of St. Andrew's, Ft. Pierce, Fla., is rector of St. Francis of Assisi, Gulf Breeze, Fla. Address: Box 547 (32561).

The Rev. Samuel H. Caldwell, former curate, Trinity Church, and priest in charge of Grace Church, both in Toledo, Ohio, is vicar of St. Luke's, 11519 Wilson Mills Rd., Box 244, Chardon, Ohio 44024.

The Rev. Carl G. Carozzi, former assistant to the rector of St. James', Upper Montclair, N.J., is rector of St. Christopher's, Chatham, Mass. 02633.

The Rev. M. Fletcher Davis, former rector of St. John's, Porterville, Calif., is rector of St. Columba's, 5073 N. Palm Ave., Fresno, Calif. 93704.

The Rev. Samuel N. Elliott, formerly non-parochial, is vicar of St. Paul's, Warsaw, and St. Cyprian's, Carthage, Ill. Address: St. Paul's, 129 S. 4th, Warsaw, Ill. 62379.

The Rev. Julien Gunn, OHC, formerly addressed at the Holy Cross Monastery, West Park, N.Y., is rector of St. James', 1440 Central Ave., Memphis, Tenn. 38104.

The Rev. Robert A. Hargreaves, former rector of Trinity Church, Louisa County, Va., is vicar of St. Matthias', Peckham Lane, Coventry, R.I. 02817.

The Rev. Donald K. Hartsuff, former assistant, St. Columba's, Detroit, Mich., is rector of St. Andrew's, 1507 St. Clair Dr., Algonac, Mich. 48001.

The Rev. Robert J. Lewis, former assistant, St. Mary's, Haddon Heights, N.J., is rector of the parish. Address: 21 E. Atlantic Ave. (08035).

The Rev. Richard J. Moore, former staff member of St. Michael's, Cedar Rapids, Ia., is vicar of St. Peter's, 1105 S. B St., Fairfield, Ia., and Episcopal chaplain at Parsons College.

The Rev. Benjamin W. Nevitt, curate, St. Andrew's, Albany, N.Y., is also hospital chaplain in Albany for the Diocese of Albany. No change of address.

The Rev. Guy R. Peek, former rector of St. Mark's, Havre, Mont., is rector of Christ Church, Deposit, N.Y. 13754.

The Rev. Richard E. Trask, former vicar of St. Mary's, Clementon, and the Church of the Atonement, Laurel Springs, N.J., is rector of All Saints', Atlantic City, N.J. Address: 612 N. Cambridge Ave., Ventnor, N.J. 08406.

The Rev. Walter W. Witte, former rector of St. Stephen's, St. Louis, Mo., is a graduate student at Union Seminary, New York, N.Y. Address: 527 Riverside Dr. (10027).

## Armed Forces

Chap (LTC) R. H. Hawn, Hq., 11th ACR, Off. of the Chap., APO San Francisco 96257.

## Editors

The Rev. Laurence E. Davidson, curate, St. Stephen's Cathedral, Portland, Ore., is editor of *The Oregon Churchman*. He holds a degree in journalism and prior to seminary study was public relations manager for Jantzen Inc.

## Retirement

The Rev. William T. Armitage, vicar of St. Matthias', Coventry, R.I., since 1967, retired last year. He was rector of the Church of the Transfiguration, Edgewood, R.I., from 1951-67.

The Rev. John I. Byron, rector of St. James', Columbus, Ohio, since 1945, retired Jan. 1.

## Degrees

The Rev. Richard J. Anderson, rector of St. John's, Dubuque, Ia., received the STM degree *magna cum laude* from the Dubuque Theological Seminary. Courses leading to the degree were taken at Roman Catholic, Presbyterian, and Lutheran seminaries of the Association of Theological Faculties of Iowa.

## New Addresses

The Rev. Field Tooley, 67 S. Munn Ave., East Orange, N.J. 07018.

## Ordinations

### Priests

Chicago—The Rev. Jerry Ray Anderson; and the Rev. James Eston Evans, curate, St. Thomas', Menasha, Wis.

Pittsburgh—(All locations in Pennsylvania) The Rev. Messrs. Alexander Harrison MacDonell, rector of Christ Church, 305 Church St., Brownsville, (15417); Robert W. Woodroffe III, assistant, Calvary Church, 315 Shady Ave., Pittsburgh (15206); Ewart Gladstone Rowland, rector of St. Philip's, Moon Township, address, 1522 Coraopolis Heights Rd., Coraopolis (15108); James Mack Shields, rector of Good Shepherd, 5200 Gertrude St., Pittsburgh (15207); David Warren Simons, in charge of St. Thomas, Barnesboro, address, 1901 Lovell Ave. (15714); and David Walter Stricker, in charge of Good Samaritan, Liberty Boro, address, 502 Kaler Ave. (15133).

West Virginia—(All locations in West Virginia) The Rev. Messrs. Paul Roger Bowen, assistant rector of St. Matthew's, Wheeling, address, 80 Fourteenth St., (26003); Melford Elias Holland, Jr., in charge of St. Barnabas', Bridgeport, address, Box 427 (26330); Thomas Lee Hudson, rector of St. Paul's, Pritchard at 5th, Williamson (25661); Joseph Henry Jeffcott, curate, St. Matthew's, 1314 Bridge Rd., Charleston (25314); David Colin Jones, in charge of St. James', 218 Church St., Lewisburg (24901); Kenneth Lester Price, Jr., rector of Trinity Church, 430 Juliana St., Parkersburg (26101); Manning Lee Smith, in charge of Emmanuel, Moorefield, and St. George's, Smoke Hole, address, Box 635, Moorefield (26836); David George Thabet, in charge of Holy Trinity, Logan, address, 608 Stratton St. (25601); and David Carlton Wayland, curate, Zion Church, Charles Town, and in charge of St. Andrew's on the Mount, Mannings, and St. John's, Rippon, address, 301 E. Washington St., Charles Town (25414).

Western Kansas—The Rev. Robert J. Spangler, in charge of St. John's, Ulysses, Kan., address, Box 1157 (67880).

## Civil Air Patrol

Chap. (Lt. Col.) Charles L. Wood, CAP, has received the diploma of the Air War College for completion of a two-year course of reading, writing, and research. Chap. Wood, who serves as Wing Staff Chaplain for the New Jersey Wing, Civil Air Patrol, is also rector of Holy Trinity Church, Ocean City, N.J.

## Laité

Kenneth A. Lagerquist, senior warden and lay reader of the Church of the Good Shepherd, Pawtucket, R.I., is chairman of the 1969 Episcopal Charities Appeal for the Diocese of Rhode Island. Goal of the Appeal is \$175,000 for aid to eleven agencies and institutions being operated within the diocese.

## DEATHS

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

The Rev. Gladstone Hudson Stevens, Jr., 41, vicar of St. Matthias' Church, Nashville, Tenn., was killed in an auto accident Nov. 22, in Nashville. His small car went out of control when a tractor-trailer jackknifed in front of it.

Prior to going to Nashville in 1966, he had served the Church in the Dioceses of Rochester and Connecticut. Survivors include his widow, Anne Harrison Stevens, and five children. The Bishop of Tennessee, assisted by the Coadjutor and Suffragan Bishops, celebrated a Requiem Mass at St. Matthias'. Interment was at Sewanee, Tenn.

Florence Isabella Caffrey Zabriskie, mother of the Rev. Cornelius A. Zabriskie and the Rev. Stewart C. Zabriskie, and junior warden of St. Bartholomew's Church, White Plains, N.Y., died Dec. 8, in White Plains.

She is also survived by a daughter and several grandchildren.

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PRIEST wanting curacy. Also willing to serve as organist. Experience in calling, counseling, and preaching. Resumé upon request. Reply Box W-596.\*

## RELIGIOUS COMMUNITY

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

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

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## THE LIVING CHURCH

# CHURCH DIRECTORY

## LOS ANGELES, CALIF.

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

## LOS ANGELES, CALIF. (Hollywood)

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

## SAN FRANCISCO, CALIF.

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

## WASHINGTON, D.C.

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

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

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Sun MP 7:15, HC 7:30, 9, 11; Daily 7:15, 5:30; al-  
so Weds HD 6; Fri & HD 10; HD 6; C Sat 4:30-5:30

## CORAL GABLES, FLA.

**ST. PHILIP'S** Coral Way at Columbus  
The Rev. Rev. John G. Shirley, r  
Sun 7, 8, 9:15, 11, 5:15; Daily 7

## FORT LAUDERDALE, FLA.

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

## MIAMI, FLA.

**HOLY COMFORTER** 1300 SW 1st St.  
The Rev. R. B. Hall, r; the Rev. J. Valdes, ass't  
Sun 8, 10, 12, LOH Wed 10:30; Thurs 9

## ORLANDO, FLA.

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

## WEST PALM BEACH, FLA.

**HOLY TRINITY** S. Flagler Dr. & Trinity Pl.  
Sun 7:30, 9 (Family Service), 11; Thurs 10, HD 8:30

## ATLANTA, GA.

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

## CHICAGO, ILL.

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

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

## EVANSTON, ILL.

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

## FLOSSMOOR, ILL.

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

**KEY**—Light face type denotes AM, black face  
PM; add, address; anno, announced; AC, Ante-  
Communion; appt, appointment; B, Benediction;  
C, Confessions; Cho, Choral; Ch S, Church  
School, c, curate; d, deacon; d.r.e., director  
of religious education; EP, Evening Prayer; Eu,  
Eucharist; Ev, Evensong; EYC, Episcopal Young  
Churchmen; ex, except; IS, first Sunday; hol,  
holiday; HC, Holy Communion; HD, Holy Days;  
HH, Holy Hour; HS, Healing Service; HU, Holy  
Unction; Instr, Instructions; Int, Intercessions;  
LOH, Laying On of Hands; Lit, Litany; Mat,  
Matins; MP, Morning Prayer; P, Penance; r,  
rector; r-em, rector emeritus; Ser, Sermon; Sol,  
Solemn; Sta, Stations; V, Vespers; v, vicar;  
YPF, Young People's Fellowship.

## BALTIMORE, MD.

**MOUNT CALVARY** N. Eutaw St. & Madison Ave.  
The Rev. R. L. Ranieri, r  
Sun Low Mass 8, 10 Solemn Mass; Daily Masses:  
Mon thru Fri 7; Tues, Thurs & Sat 9:30; C Sat  
4:30-5:30

## BOSTON, MASS.

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

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
The Rev. E. John Langlitz, r  
The Rev. W. W. S. Hohenschild, S.T.D., r-em  
Sun HC 8, 9, 11, 1S MP; HC Tues 7, Wed 10:30

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
The Rev. T. H. Jarrett; the Rev. D. E. Watts, ass't  
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP,  
H Eu & EP

## BROOKLYN, N.Y.

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

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;  
Wkdays MP & HC 7:15 (& HC 10 Wed); EP 3:00

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
The Rev. Terence J. Finlay, D.D., r  
Sun 8, 9:30 HC; 11 Morning Service & Ser; Ev 4;  
Weekdays HC Mon, Tues, Thurs, Fri 12:10; Wed 8  
& 5:15; EP Daily (ex Wed) 5:15. Church open  
daily for prayer.

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

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

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

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

**RESURRECTION** 115 East 74th St.  
The Rev. Leopold 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

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

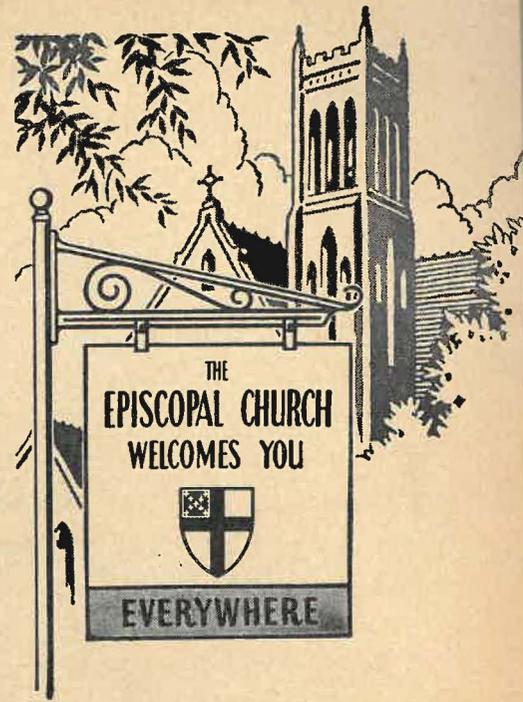
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**TRINITY** Broadway & Wall St.  
The Rev. John V. Butler, S.T.D., r  
The Rev. Donald R. Woodward, v  
Sun MP 8:40, 10:30, HC 8, 9, 10, 11; Weekdays  
MP 7:45, HC 8, HC & Ser 12. EP 5:15; Sat MP  
7:45, HC 8; Organ Recital Tues & Thurs 12:45;  
C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

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

**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



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

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

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

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

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

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

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

**NICE, FRANCE**  
**THE AMERICAN CHURCH OF THE RIVIERA**  
21 Boulevard Victor Hugo tel. 88.94.96  
The Rev. J. L. B. Williams, M.A., r  
Sun 11; Wed 12:15

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

**ACAPULCO, GRO., MEXICO**  
**HOLY CROSS** (behind Hotel  
The Rev. J. P. Black, tel. 4-05-39  
Sun HE 10, MP 11, EP 6

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

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