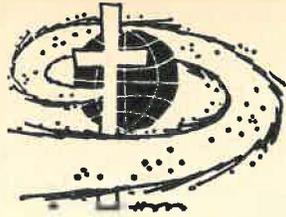


The Living Church



Around



& About

With the Editor

REFLECTION on the eve of Trinity Sunday: Tomorrow morning in many churches the sermon will be devoted to the Holy Trinity, and many a preacher will begin by saying (as I have many times): "Trinity Sunday is the only great Christian festival in which we celebrate not a person or an event but a doctrine—our doctrine of 'God in three Persons, Blessed Trinity'." But is this really true? If it is true, aren't we committing idolatry, substituting a doctrine for God as the subject and object of our celebration? Surely it is the three-personal God himself, not our idea of him, that we celebrate. So that familiar introduction to the Trinity Sunday sermon has two things wrong with it. First, it isn't true; or if it is true we are idolaters. Secondly, if we begin by saying that we are celebrating a doctrine we shall probably proceed to give an expository lecture on the doctrine rather than a sermon that is an adoring proclamation of the Triune God.

Since becoming non-parochial this reporter has been having a great time pew-hopping. The experience is not without its chastening effects, and instructive. I now offer a few observations, complaints, and suggestions.

First, a complaint. Why do so many priests take it upon themselves to lop off stanzas from hymns? I asked one why he did so, after a service in which he sawed asunder a great hymn (Newman's *Praise to the Holiest*). He amputated it even in the middle of a sentence, at the end of stanza three. He explained: "But there are seven stanzas in that hymn!" He is not known to chop his sermon down from seven points to three; so if some time must be saved he obviously deems it better to take it out of something like Newman's poetry than to take it out of his own homily.

If a hymn is worth singing, doesn't it deserve to be sung all the way through? Granted, we have hymns whose words are trivial and banal, but these shouldn't be used at all. I'm talking about hymns like Newman's. The hymnographer had something to say to or about God, and judged that he needed all the words he actually used in order to say it. We have no moral right, to say nothing of an esthetic or liturgical one, to mangle his production.

If services need to be shortened the right place is at announcement time, when many of the brethren feel that they must be chatty and help us all to relax. It is

not written that the Lord Jesus commissioned us to go out into all the world and relax.

Next: If we are to continue the current fad of having people from the congregation read the scripture lessons, much needs to be done in many parishes to improve the performance. I have listened to readings that were inaudible and incomprehensible. It's especially likely to be inaudible if the reading is done from the nave, which in most churches is the worst possible place to speak from and be heard. Let the reader come up front to read. Surely that need not spell the end of "participatory democracy," if that's the game.

In many cases it is obvious that the reader has had no instruction either in the meaning of the matter he is reading or in how to read it. (Most of the female lectors I have heard have done better than the men. I offer no explanatory theory because I haven't any. Maybe, like Bob Ingersoll's world, it just happened.) This is the rector's responsibility.

He's shirking it if ever a lesson is read in his church that is not fully audible and clearly comprehensible. He should appoint as readers only people who are competent in public speaking and he should provide them with sufficient instruction to make certain that they always understand what they are reading.

One devoted lay reader suggests something that could be greatly useful—a book containing brief explanatory notes on the appointed lessons, that could be read to the congregation as prefaces to the readings. I think he's got something. Please write that book, somebody, and please publish it, somebody else.

A book just off the press will be reviewed in TLC in due course: *Soundings in Satanism* (Sheed & Ward). John Updike has written an introduction to it, including this paragraph:

"I call myself a Christian by defining 'a Christian' as 'a person willing to profess the Apostles' Creed.' I am willing, unlike most of my friends—many more moral than myself—to profess it (which does not mean understand it, or fill its every syllable with the breath of sainthood), because I know of no other combination of words that gives such life, that so seeks the *crux*. The Creed asks us to believe not in Satan but only in the 'Hell' into which Christ descends. That Hell, in the sense at least of a profound and desolating absence, exists I do not doubt; the newspapers give us its daily bulletins. And my sense of things, sentimental I fear, is that wherever a church spire is raised, though dismal slums surround it, and a single dazed widow kneels under it, this Hell is opposed by a rumor of good news, by an irrational confirmation of the plenitude we feel is our birthright. The instinct that life is good is where natural theology begins. The realization that life is flawed admits the possibility of a Fall, of a cause behind the Fall, of Satan."

It is by no means unprecedented to find a person like John Updike, primarily a literary artist, taking the church's creed more seriously than do some of the church's theologians. The church sorely needs such a literary champion whose right hand teacheth his pen terrible things, who can take up the mantle once worn by G. K. Chesterton, C. S. Lewis, Dorothy Sayers, and some others. Maybe John Updike is the man. If any of you know him personally, get after him about it.

Re-reading Dickens's *Our Mutual Friend* I find that some words Miss Jenny Wren speaks about her friend Lizzie Hexam suggest the matter for a prayer that I can certainly use. If you can too, pray away with it:

Dear Lord, give me a heart that never hardens, and a temper that never tires, and a touch that never hurts.

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Letters to the Editor

GC Reform

I am always disturbed when churchmen like the Rev. Henry Rightor [TLC, June 17] urge the adoption of proportional representation in the General Convention. I am not convinced that the *ecclesia* should be much modelled upon secular political systems.

Why shouldn't the Diocese of Eau Claire (2,799 communicants) have the same number of deputies as the Diocese of Los Angeles (94,493 communicants)? Is the latter any more entitled to be the church just because it has more members? And are we also to apply some proportional scheme to the House of Bishops?

The General Convention may be re-structured and reduced in size without playing the numbers game in a way that seems to be reflective of rather bad theology.

DON R. GERLACH
Professor of History
The University of Akron

Akron, Ohio

A Retired Bishop Reflects

Bp. Barton's article [TLC, June 10] left me infinitely saddened, and at the same time caused me to ask once again—as a priest of the Church of England resident in this country—whether I really do belong to the same confessional allegiance as that is represented by the Episcopal Church. The tattered devotion to Morning Prayer exhibited in that article, and which I find to be typical of so many parish churches in the east, has long ago outlived the historical accidents which (in this country) gave it birth. I would question whether it is now an effective teaching or evangelistic instrument, let alone when it is cosmeticized by triumphalist collections and ambitious music. Certainly it may easily convince a good many well-intentioned folk that there is no substantial difference between us and “the rest”—save that the Lutherans here put us to shame by theological concern.

Perhaps the most disturbing feature of our continued love-affair with a semi-monastic office intended for meditative reflection is that it can effectively hide from view the eschatological dimension and demand of the Gospel, which the Eucharist (like the Passover) insistently proclaims.

(The Rev.) C. S. MANN
St. Mary's Seminary

Baltimore

Thank you for *A Retired Bishop Reflects*. The article identifies clearly much of my own disappointment in the trial liturgies. The illustrations are apt and point out the turning

The Cover

This week we feature on the cover, a photo of St. Paul's Church, 2430 K St., N.W., in Washington, D.C. The schedule of services for this historic and extremely active parish is to be found on page 15.

away from the *mysterium tremendum*. Relevance is related not only “to what” but also “for whom.” Bp. Barton's entire ministry has been dedicated to the church and to its members. He continues to serve as he “reflects.”

(The Rev.) ROLLIN J. FAIRBANKS
Professor of Pastoral Theology
The Episcopal Theological School
Cambridge, Mass.

I would dare say “more power” to the retired Bishop of Eastern Oregon. He has really expressed forthrightly what I, a far less able clergyman, have said many times with reference to the trial liturgies. In my thinking, the Liturgical Commission has done a disservice to the church in the sense of the reduction of God (addressed “You” and “Yours”) to the level of common humanity. Also as the bishop notes, the softening of the penitential passages. Do I understand that the reason for all this is to attract youth? I think that we are inclined to play youth too cheaply. Youth are looking for “things with teeth in them”—not fads. Or is the reason to pave the way for union with COCU?

The fearsome aspect is, that while mankind is becoming more vile, more evil, the church is lessening its emphasis on personal discipline and (I hope not) in the area of morality. Is the church wilfully and knowingly failing its Lord when most he needs it to say “Thus saith the Lord!”?

(The Rev.) F. RICKSFORD MEYERS
Canon of St. Paul's Cathedral

Detroit

Editorial Sexism?

John E. Wagner's review of the Dorothy Sayers anthology, *A Matter of Eternity*, [TLC, June 19] states: “Rosamond Kent Sprague, a professor of philosophy and Greek at the University of South Carolina, has collected his material. . . .” This was no little surprise, as I had assumed, when I read the book, that the compiler was a woman. It never occurred to me that the name “Rosamond” might be applied to a male. However, surprised though I was, I assumed TLC was right.

Then last week I came across a little leaflet put out by the Episcopal Book Club where I read that Mrs. Sprague “is the daughter of Ira Rich Kent of Calais, Vt., for many years managing editor of Houghton Mifflin Company, and his widow, the late Louise Andrews Kent, of Brookline, Mass., author of many children's stories and books, including *Mrs. Appleyard's Year*. . . . Rosamond Kent . . . went to Bryn Mawr . . . and has written three books in her academic field.”

Either your typesetter goofed or your reviewer has a case of unconscious sexism. It looks as if, in spite of the clear clue provided by the name “Rosamond,” it didn't occur to him that a professor of philosophy and Greek might be a woman. Or do I protest too much?

PRISCILLA C. MARTIN
Brattleboro, Vt.

} We goofed. You do not protest too much. Ed.

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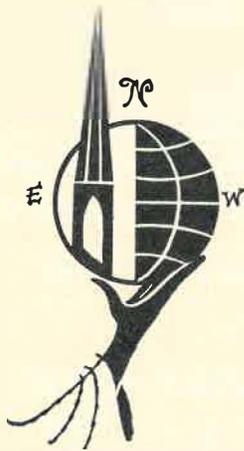
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The Living Church

Volume 167 Established 1878 Number 3

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

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

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DEPARTMENTS

Around and About	2	Letters to the Editor	3
Book Reviews	12	News in Brief	7
Church Directory	15	News of the Church	5
Deaths	14	People and Places	14
Editorials	11	The Cover	3
		Things to Come	5

FEATURES

The Marriage Canons: One View	8
The Marriage Canons: Another View	9
The Marriage Canons: A Third View	10
African Violets (verse)	10
Aging Wrestler (verse)	11

THE KALENDAR

July

15. Pentecost V
17. William White, B.
22. Pentecost VI
23. St. Mary Magdalene
24. Thomas à Kempis, P.
25. St. James the Apostle
26. The Parents of the Blessed Virgin Mary
27. William Reed Huntington, P.
29. Pentecost VII

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

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs. THE LIVING CHURCH is a subscriber to Religious News Service.

THE LIVING CHURCH is published every week, dated Sunday, by The Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$12.95 for one year; \$23.90 for two years; \$32.85 for three years. Foreign postage \$2.00 a year additional.

The Living Church

July 15, 1973
Pentecost V / Trinity IV

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ANGLICAN COMMUNION

Consultative Council to Meet

The second Anglican Consultative Council will meet July 17-27 at the Church of Ireland Training College, Dublin. Approximately 60 people will attend—bishops, priests, and laity from the worldwide Anglican Communion. As was the case at the first such council held in Limuru, Kenya, in 1971, white Anglicans will be in the minority.

The council is an outgrowth of numerous committees of the Lambeth Conferences held every ten years or so in England, which conferences are restricted to bishops only.

Those attending the Dublin meetings from the Episcopal Church will include the Presiding Bishop; the Rev. W. G. Henson Jacobs of Brooklyn, N.Y.; and Mrs. Harold C. Kellerman of the Virginia Theological Seminary. Mrs. Kellerman served as vice-chairman of the Kenya meeting.

The four areas to be discussed at the second council are: unity and ecumenical affairs; church and society; order and organization in the Anglican Communion; and mission and evangelism.

The Archbishop of Canterbury is ex-officio president of the Anglican Consultative Council, so Dr. Ramsey will call the meeting to order on July 17, and preside over subsequent sessions.

LUTHERANS

AIM Receives Grant

A \$10,000 grant that an agency of the American Lutheran Church decided would not be given to the American Indian Movement (AIM) will, nevertheless, go to the militant organization.

The executive committee of the National Indian Lutheran Board, to which the funds were allocated, voted unanimously to forward the money to AIM's chapter office in Minneapolis.

In the wake of the occupation of Wounded Knee, S.D., a protest spearheaded by AIM, the American Lutheran Church's board of social services decided to discontinue a direct subsidy to the Indian organization during the remainder of 1973. Instead, the board gave the money to the Lutheran Indian group to be used "in advocacy programs to achieve the goals of AIM."

The Indian unit decided that AIM itself should have the funds and said it was

acting as a "transmittal agent" to help the American Lutheran Church (ALC) keep its "commitment."

Since 1970, the ALC has given AIM about \$12,000 annually. The subsidy became a source of controversy in the course of the Wounded Knee incident.

In redirecting the \$10,000 from AIM to the National Indian Board, the social service unit had affirmed its advocacy responsibility but noted diverse opinions among Indians as to how that role should be fulfilled.

Clyde Bellecourt of Minneapolis, associate national director of AIM, said the organization had incurred approximately \$4,500 in debts because it had anticipated the subsidy.

The National Indian Lutheran Board is predominantly Indian. Staff services are provided by the Lutheran Council in the USA, which represents certain interests of the Lutheran Church in America, the Lutheran Church—Missouri Synod; and the American Lutheran Church.

NCC

Committee Backs Chávez Union vs. Teamsters

On the basis of recommendations of a fact-finding task force, the executive committee of the National Council of Churches has declared its support of the United Farm Workers Union headed by Cesar Chávez. The action had special reference to the UFW's dispute with the Western Conference of the Teamsters on representation of grape and lettuce workers in California.

The UFW deserves backing, the executive committee said, because it cared enough to organize farm workers over the past decade; its methods are building a union from the bottom up; workers have previously indicated preferences for the UFW; and serious questions have been raised about the nature of contracts recently signed between the Teamsters and many California growers.

At the root of the controversy between the Chávez group and the Teamsters are shifts by grape growers from the UFW to the Teamsters in the Coachella Valley, and disputed representation for lettuce pickers in the Salinas Valley.

The executive committee also approved a recommendation to support federal legislation that would allow farm workers to organize freely and choose their own bargaining agents in "fairly conducted elections"; and to use boycotts of farm

products as temporary means of building a "strong union."

The task force, reflecting church-wide concern for the welfare of migrant farm workers that extends back more than 60 years, was called into being by the NCC's governing board last March, and was instructed to "seek out the facts concerning the Teamsters Union involvement in farm worker struggle for self-determination." Mr. Roy Romer, Denver, Colo., was chairman of the task force.

One member, Mr. Irvin C. Chapman, a grower from Fullerton, Calif., issued a minority report to the NCC executive committee. While he did not feel that the task force had "sufficient time to obtain evidence from all the parties it desired to hear," he was in essential agreement with the recommendations.

He said that "it would appear" that "systematic discrimination against racial and ethnic minorities" does exist in California food industry as the majority of the task force asserted. Until "proper elections" can be held on union representation, Mr. Chapman said he felt the NCC should continue to support the Chávez organization.

The NCC task force met with representatives of the UFW, the Teamsters, the Western Growers' Association, California Fruit & Vegetable Growers Association, Committee of Cannery Workers, Safeway Stores, and the Great Atlantic and Pacific Tea Company.

Safeway and A&P have been targets of those insisting that retail outlets should not sell lettuce picked by non-UFW organized workers.

TANZANIA

Livingstone Centenary Memorial Planned

An Anglican church is to be built in Bagamoyo on the 100th anniversary of the death of Dr. David Livingstone.

On the first day of May, 1873, Dr. Livingstone, the Scottish missionary and explorer, died in Ilala, in central Africa, at the age of 60. His faithful servants, Susi and Chuma, embalmed and carried

THINGS TO COME

October.

15-19: School of Pastoral Care, Camp Wingman, Avon Park, Fla. Leaders: Miss Estelle Carver, and the Rev. Messrs. Bruce Medaris and J. Howard Rhys.

his body to the Roman Catholic Mission in Bagamoyo, where they arrived Feb. 24, 1874.

Many Anglicans in Tanzania, especially in the coastal and southern areas and in Zanzibar remember Dr. Livingstone as the one who inspired the founding of the Universities Mission to Central Africa.

The missionary invited England's two oldest universities, Cambridge and Oxford, to plant a mission in Central Africa. He addressed the students and they cheered him.

"I go back to Africa," Dr. Livingstone said, "to try to make an open path for commerce and Christianity. Do you carry out the work I have begun? I leave it with you."

The UMCA — University Mission to Central Africa—achieved its greatest distinction by contributing to the abolishment of the slave trade, helping significantly in the development of the Swahili language, establishing educational and medical institutions, and preaching of freedom for all mankind in Jesus Christ.

This year, the Diocese of Dar es Salaam, under the direction of the Most Rev. John Sepeku, Archbishop of Tanzania and Bishop of Dar es Salaam, is planning to build a church in Bagamoyo, a small but growing town. The church, which will seat 100 people, is to be dedicated to the memory of Dr. Livingstone and to the Christian principles he practiced.

The word, Bagamoyo, means "I lay down my heart," for this was the last spot of African continent most of the slaves would ever see again. It was the end of the long trail from the interior for them.

Although the financial needs of the diocese are great, part of the money for the church will be raised within Dar es Salaam and in Bagamoyo itself. It is hoped that Anglicans and other friends throughout the world would like to share in this symbolic and important event. Contributions may be sent to the Diocese of Dar es Salaam.

(The Rev.) RICHARD K. MARTIN

ROMAN CATHOLICS

Local Variations in Canon Barred

The Vatican has barred all local variations of the Eucharistic Prayer or Canon of the Mass, decreeing that bishops and priests are equally bound by the formulas as laid down by the Holy See.

In a letter to the presidents of episcopal conferences around the world, the Vatican has placed a restrictive interpretation on Vatican II's liturgical constitution which had been given a broad ruling to the effect that both the Holy See and the bishops are responsible for setting rules for liturgy.

Now the Vatican is reserving exclu-

sively for itself the power to introduce changes in the Canon which the celebrant recites in the central part of the Mass, culminating in the consecration of the host and wine. This is regarded as the essential part in the sacrament.

In a commentary in the Vatican daily, *Osservatore Romano*, the Most Rev. Annibal Bugnini, the congregation's secretary and for several years the main architect of liturgical reform, said this is the first time since the 1962-65 council that the Holy See has claimed exclusive power on a specific point over the bishops. The new regulations confirm Pope Paul's decision to stand firm against the mounting call for change on the basic points of Roman Catholicism.

Many priests departed from the strict rules which had for centuries guided the conduct of the Mass after Vatican II called for changes in the 1963 liturgical constitution. This trend was increased by a 1969 papal decree which gave an option for choice between four eucharistic prayers for the Mass. Many celebrants preferred prayers of their own choosing or even an improvised one on the spot, sometimes allowing members of the congregation to break in with extemporaneous additions.

Abp. Bugnini described these departures as "intolerable abuse." He said the new rules are intended to get rid of the "jungle" which has grown up in the past decade. The pope, he said, acted on the pressing request of "bishops, priests, and numerous faithful."

SOUTH AFRICA

Suffragan Bishops Consecrated

The Archbishop of Capetown, the Most Rev. Robert S. Taylor, has consecrated two priests for suffragan bishoprics in rites held in the Pretoria cathedral.

The Rev. Richard Wood, who has been acting vicar general of the Diocese of Damaraland since the expulsion of the Rt. Rev. Colin Winter over a year ago, was consecrated Suffragan Bishop for that jurisdiction. At the request of the diocese, Bp. Winter continues to hold the position though he lives in England, where he is in charge of St. Margaret's Church, Oxford.

The new Suffragan Bishop of Pretoria is the Rt. Rev. Mark Nye, former dean of Pretoria. He will assist the Rt. Rev. Edward Knapp-Fisher.

ABORTION

NCC Publishes Study

The study on abortion recommended for consideration by the National Council of Churches has been published in booklet form and includes official statements on abortion by some 16 communions.

The three Orthodox communions and

the Polish National Catholic Church listed in the study were unalterably opposed to abortion unless the life of the mother is in danger.

Other member churches called for a search for better alternatives to unwanted pregnancies than abortion. Removal of abortion decisions from jurisdiction of the state to private decision was supported by 11 bodies.

Among suggestions made by churches included in the NCC study are: more adequate sex education; increased role of churches in providing counseling to women, men, and families when abortion is considered; preparation of ministers for a greater sensitivity to this kind of counseling.

Churches also called attention to the need to increase the male's responsibility in preventing pregnancy and to continue his responsibility if a pregnancy occurs.

SOUTHERN VIRGINIA

Retired Bishop Dies

The Rt. Rev. George Purnell Gunn, 69, retired Bishop of Southern Virginia, died in his sleep June 16, at his home in Norfolk, Va.

A memorial service was held in the Church of the Good Shepherd, Norfolk, a parish he had served as rector from 1932 through 1948. Burial was in Norfolk.

A graduate of the University of Virginia, he was ordained to the priesthood in 1930 and began his ministry as rector of Moore Parish, Altavista, Va. In 1932, he was called to be rector of the Norfolk parish. He was elected Bishop Coadjutor of Southern Virginia in 1948 and became diocesan in 1950. He retired in January 1971.

Bp. Gunn is survived by his widow, Frances, three sons, and four grandchildren.

CHURCH OF ENGLAND

Bishops Charged with Apathy on Abortion

Church of England bishops were criticized for apparent apathy on the abortion issue when Dr. Margaret White, a well-known member of the medical profession, addressed a meeting in Cardiff, Wales, organized by the Society for the Protection of Unborn Children.

The meeting attended by church leaders and presided over by Roman Catholic Archbishop John A. Murphy, was held to intensify the campaign in South Wales against Britain's liberalizing Abortion Act. It heard Dr. White, an Anglican who runs a family-planning clinic, say that one of the "saddest aspects" of the abortion situation to her is the "extraordinary silence" of most of the bishops in the Church of England.

"Do you know," she said, "that through-

out all the debate on (Liberal M.P.) David Steel's Abortion Bill (passed into law at the end of 1967) in the House of Lords, only 11 bishops attended and there were never more than seven present on any one day? With a few notable exceptions—and thank God for them—the bishops gathered their robes around them and passed by on the other side.”

Dr. White said the Church of England's board for social responsibility has produced a very good report on abortion and she has quoted from it throughout the country. But, she said, she seems to be the only one who has publicized the report.

“With the deepest sincerity,” she added, “I do implore the leaders of the Church of England to look at what is happening; to study the appalling figures for abortion, the hundreds of thousands of unborn children who in plain words are minced up and scrapped, or sucked out of the uterus, and burnt in incinerators. And I ask them to remember that some of the mothers are only 11 years old.”

Dr. White said her criticisms did not apply to Wales, where the record of the Anglican Church is “superb.” In Scotland, too, she was “delighted” that the Episcopal Church had just passed a resolution condemning the Abortion Act and calling for its immediate repeal.

Former Aide to Canterbury Now an Atheist

Michael De-la-Noy, former personal press aide of the Archbishop of Canterbury, who was dismissed after writing articles on sex, has told reporters he has become an atheist.

“I still feel very religious,” he said, “but I do not now believe in the existence of God. I will never go inside a church again.”

Mr. De-la-Noy, who is 39, was the archbishop's press aide from 1967 until he was suddenly dismissed in 1970 after writing controversial magazine articles on sex. Later he held appointments with organizations concerned with homosexual law reform, but at the present time he is unemployed.

Formerly a devout Anglican, Mr. De-la-Noy said he has “completely lost” his “intellectual belief in God.” He also said his dismissal by the archbishop certainly “didn't help” his present feelings.

MEXICO

Medical Supplies Given for Rural Clinic

Last month the village of San Bartolo Ozocalpan, Hidalgo, Mexico, received \$1,100 worth of medical supplies and furnishings for the first clinic in the area. The gift from the Mexican Episcopal Church was made by the Rt. Rev. José G. Saucedo, Bishop of Central and South

NEWS in BRIEF

■ The dissolution of the official organization for women in the Anglican Church of Canada took place during the last meeting of the Anglican Church Women. Officiating at the closing Eucharist were the Primate of Canada, the Most Rev. E. W. Scott, and the Bishop of Ottawa, the Rt. Rev. W. J. Robinson, in whose diocese the meeting was held. Mrs. Margaret Waugh, president, told newsmen that the dissolution meant that women will no longer be considered a separate part of the Anglican Church of Canada.

■ Premier Giulio Andreotti has announced that a Muslim mosque will be built in Rome to accommodate the Muslim population in the Italian capital. Observers see the move as part of a “package deal” of agreements made by the Italian government to insure close economic cooperation with the oil-rich Arab kingdom.

■ Despite strong objection from some delegates at its recent General Assembly in Belfast, the Presbyterian Church of Ireland voted to allow women to become ordained ministers. One opposition spokesman, the Rev. Donal Gillies of Belfast, declared, among other things, that Eve was the “founder of women's liberation.”

■ The National Association of Diocesan Altar Guilds Triennial will be held in conjunction with General Convention in Louisville, from Oct. 1 through 3. Speakers will include the Rev. Bonnell Spencer, OHC, member of the Standing Liturgical commission, and Mrs. Marion P. Ireland, who is recognized as an authority on church and art history. A member of the American Guild of Organists, and an honorary member of the Guild for Religious Architecture, she is the author of *Textile Art in the Church*.

Mexico, and Dr. Benigno Gómez, a member of Cuerpo Consejero.

In making the presentation, the bishop said that the gift represented the commitment of the church toward the joint efforts of the federal government, the community, and the church in helping the people of San Bartolo realize improved living conditions.

San Bartolo, a community of some 3,000 people, is located in one of the most arid parts of rural Mexico. Until ten years ago it could only be reached by horseback or foot. Four years ago, the government's rural electrification program brought power to the community, and last year an artesian well was constructed in the valley below the hilltop town so that now running water is available.

The Episcopal Church in San Bartolomé, whose history goes back into the last century, has always supplied leadership to the village, and in 1972 it was responsible for the diocesan convention loan of \$400 for the piping of water into individual homes. The loan was repaid at this year's convention.

The federal government, after studying eight rural communities in the state, selected San Bartolo as a place having those necessary elements for a program of self-help. A team consisting of a medical doctor, a veterinary, an agronomist, and two social workers is working with the villagers and training some of them to be leaders in the various fields.

The community is building the medical clinic—operating, recuperation, and waiting rooms—and offices for the personnel.

As its part of the undertaking, the congregation of San Bartolomé has donated its sacristy for use as the Consultorio

Medico, and has been instrumental in the acquisition of the land and building supplies for the clinic.

The gift of medical supplies for the clinic was made by the church through the action of the Cuerpo Consejero using funds from the social action program—a program which has been enlarged in recent months in part because of a \$15,000 gift from the Ninth Province of the Episcopal Church.

(The Rev.) ONELL SOTO

LIBERIA

Firestone Charged with Religious Discrimination

Lutheran Bishop Roland J. Payne of Liberia has leveled a charge of religious discrimination against the Firestone Tire and Rubber Company in its operation in that African republic.

According to the bishop, what he calls the “Firestone policy,” allows Roman Catholics to have their own chaplain and worship services on the Firestone plantation, but does not permit similar services for other church groups.

“At present,” the churchman said, “two interdenominational chapels provided by the company hold services in English for expatriots and other highly educated workers. But, no attempt is made to minister to the Kpelle and Loma and other tribal people who are mostly illiterate tappers—among whom are hundreds of baptized Christians,” he stated.

Noting that Firestone's alleged policy was made “during the age of colonialism,” Bp. Payne said, “it is 40 years behind the times and it is now long overdue for change.”

THE MARRIAGE CANONS:

One View

By GEORGE M. ALEXANDER

FOR many years I have thought that the marriage canons of the church should be revised. It is true that the canons as changed in 1946 are improvements over the old ones. It is true, also, that the changes represent movement in the direction of pastoral concern and away from the notion that in the tragic breakup of a marriage blame must be found and punishment fixed. Under the present canons it is at least possible to admit that a marriage has been dissolved for reasons quite as good as, or better than, adultery.

Even so, vestiges of the reasoning behind the old canons remain; some of the legalisms are still there; and it is still possible to argue from the present canons that marriage is indissoluble, that any breakdown of a marriage must be found to be, in fact, an annulment. It is still necessary, when divorced persons seek to be remarried in the church, or *to be admitted to communion*, to seek for and point to guilt and innocence. Some provisions of the canons are simply tortuous and invite tortured opinions and inconsistent decisions.

Remarriage after divorce without a proper "godly judgment," in effect an ecclesiastical annulment of a former marriage, brings on an automatic punishment, namely, excommunication. Indeed, persons divorced and remarried without proper credentials might not be baptized or confirmed. Such persons are, therefore, excluded from the possibility of entering the Christian fellowship, from participating in the efficacy of the normal means for receiving God's grace—the sacraments.

Now, it is of the greatest importance that the church lend its influence and power to the stability of the family and through the family to the stability of society. But is that objective to be accomplished by means of canon law as it now stands? Is it really true that the only legitimate reason for the dissolution of a marriage—in the eyes of the church—



BISHOP ALEXANDER:

"For many years I have thought that the marriage canons should be revised."

is one which existed—lurked—in fact, at the point of its beginning?

One can argue, of course, that such reason must have existed *in potentia* if not *in re* at that point. But *must* it be denied that subsequent events in the life of a couple can make that life intolerable, literally intolerable? Must it be said, always and forever, that there is not and cannot be *any* set of circumstances, other than those rather feebly and ambiguously spelled out in the canons, which can justify divorce—and freedom to remarry and to receive the sacraments of the Eucharist and the full fellowship of the church? Is there *no* second chance offered here—and here only? Must it not be recognized that that which leads to the breakdown of the marriage relationship is in and of itself tragic—that for responsible people there can be the possibility of hope in establishing a new and better relationship with another person?

AS I have thought about all this over the years and as I have tried to deal pastorally with people whose marriages have gone awry, in spite of all they and their clergy and counsellors could do, I have been struck by the fact that these seem to be the people the church, bound by canon law, can help the least. A thief can

confess, offer restitution, and receive the Eucharist, all within a matter of minutes. A murderer, for whom restitution is impossible, can confess, even so, and receive the Eucharist, again within minutes. But a person divorced and remarried? No Eucharist for him—unless he can meet the curious standards set forth in the canons, and then only after agonizing attempt at explanation, self-justification, and waiting. One young woman, divorced nine years and wanting a truly Christian marriage, whose "case" was clearly within the canons, declined to go through the required procedures on the ground that she could not stand even the chance of reopening old wounds, now healed. Reluctantly, she accepted excommunication, as did her new husband, a loyal churchman. She *could* have been "restored" in time; but her point was that she had been forced in a time of need to learn to live without church and sacraments. Should she have been treated so?

Sometimes I think that the church would do well to separate itself from the "marriage business" altogether. What then? Why not consider, at least, the possibility of recognizing fully the state's right to order the circumstances of marriage, as it does, in fact, and let the church offer its blessing to those married under civil law after careful pastoral counseling? Under these conditions the church would be required to ask only the important theological and pastoral questions. Not, "Have you been married before? Divorced?" But rather, "Is it your wish to live, together, and as best you can and by God's help and grace, the Christian life?"

The truth is that in spite of ecclesiastical counsel and lobbying, the state has had its way in setting the bounds for marriage. The state has said flatly: Marriages break up; they come to an end. They must be acknowledged as broken and ended. New relationships may be developed. When the church turns piously away from these facts as not facts, then the church puts itself into the ostrich category—an awkward posture to assume at any time, but especially at a time when hard facts demand face-on, head-up consideration.

What, exactly, to do? I do not know. But I believe the church under the guidance of the Spirit can find at least a right thing to do.

The Rt. Rev. George M. Alexander, STD, is the Bishop of Upper South Carolina. He is the former dean of St. Luke's School of Theology of the University of the South, Sewanee, Tenn.

THE MARRIAGE CANONS:

Another View

By DAVID W. SIMONS

IN revising our marriage canons we must be careful not to adopt a policy of divorce and remarriage. Either marriage vows are for life or else they are not. We must practice what we preach and we cannot have it both ways at once, a strange position which some would promote in the Episcopal Church.

The biblical concept of marriage is unmistakably clear. Our Lord said, "What therefore God has joined together, let not man put asunder" (Mk. 10:9, cf. Mt. 19:6b). These words stand in direct contrast with the practice of divorce and remarriage today, as much as they did in the time of Jesus. Our Lord also said, "Whosoever shall put away his wife, and marry another, committeth adultery against her" (Mk. 10:11, cf. Mt. 5:32, 19:9, Lk. 16:18). While Jesus often taught general principles, these words are especially direct in meaning.

St. Paul compared the bond of matrimony with the love of Christ for his church (Eph. 5:25-33). Marriage is a great mystery which is intimately bound up with the supernatural union of Christ and his bride, the holy catholic church. This union of our Lord and his church is to be the pattern of the commitment of married love. It is unthinkable that such a mystical union, "an honorable estate, instituted of God," (BCP, p. 300, cf. SFTU, p. 311) can be broken and declared not binding by the action of men.

Certainly the marriage vows are taken without a sure knowledge of what lies ahead for husbands and wives. But the conditions which the secularist would claim could release persons from their vows are not permitted by the vows themselves. In marriage two people commit themselves to each other "for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part" (BCP, pp. 301-2, cf. SFTU, p. 314).

It is ridiculous for a priest to preach about the lifelong vows of holy matrimony, if he stands at the door of his church to greet a succession of couples whose divorces and remarriages have been "rubber stamped" by the same priest and his bishop. It is often argued that remarriages are permitted for "pastoral reasons," but how pastoral is it to encourage

a couple to make a mockery of their marriage vows by entering into a second or even a third union, when their former spouses are still alive? If the vows are for life, how can they be repeated by the same persons with different partners? Some use the highly subjective semantics that speak of the spiritual death of a marriage, but the vows still require "till death us do part." The Bible does not distinguish between the physical and spiritual death of a marriage. How pastoral then is this practice to those who struggle to maintain their vows by either living with or apart from an unwilling spouse?

OUR church must follow the lead of others in concentrating upon the teaching of the Christian meaning of marriage and family life. We must emphasize the commitment of married love taught in the Statement of Intention (Can. 17, Sec. 3) to our young people before they choose their spouse and set the date. Positive solutions must be found for the problems of marital breakdown, rather than the negative one of divorce and remarriage. The adjustment of our discipline to meet the demands of a sick society that views marriage as a little more than legalized sex is not the answer.

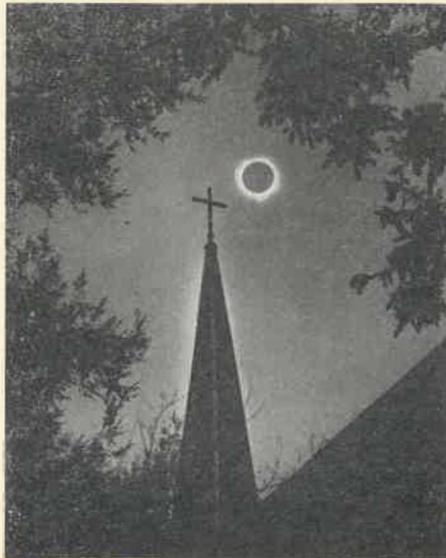
The canons permit a bishop to grant ecclesiastical annulment under certain defined conditions when an impediment has been found which renders a marriage contract null and void (Can. 18, Sec. 2a, 2b). In such cases persons are free to marry because they have not been mar-

ried in the first place. Canonical provisions are also made for those applying to the Episcopal Church for admission to the sacraments when there is a doubt concerning their marriage (Can. 16, Sec. 7). Some of the impediments listed in the canons (Can. 17, Sec. b) take into account certain medical and psychological factors, and no one can seriously claim that they are tied to narrow medieval legalism. While some would prefer to limit the interpretation of these provisions and others seek to clarify their meaning, no one can simply dismiss them as unworkable. They are unworkable only when some of our clergymen attempt to stretch them to provide an open-door policy of divorce and remarriage. We must be careful not to make this corruption of our canons a new form of canon law.

Some want the parish priest to make final judgments under the marriage canons without referral to his bishop. This policy could give rise to a serious form of parochialism and further confuse the practice of our church. If persons applying for a judgment are personal friends of the pastor, he would be tempted to become very subjective in his consideration. No one likes to give a no answer even when a no answer is warranted. Certainly a more objective decision is made on a diocesan level where related professional personnel can more easily be called to assist.

While priests do not have the authority to make such decisions apart from their bishops at the present time, they do have the right to decline to solemnize any marriage which they cannot in good conscience perform (Can. 17, Sec. 5). If marital judgments are removed from the authority of the diocesan, the position of the bishop as the chief pastor of his diocese will be seriously undermined.

Unfortunately, there are a few churchmen who would like to set aside the Christian view of marriage for a secular one in an attempt to accommodate those who refuse to obey our Lord's teaching about marriage. The lifelong nature of the marriage vows is founded both on the Bible and the tradition of the church in teaching the Bible; it is both evangelical and catholic in the fullest meaning of those terms. If we claim those sources of our faith and practice, then reason tells us that we must be consistent with this teaching concerning marriage.



The Rev. David W. Simons is rector of St. Andrew's Church, Baltimore, Md.

THE MARRIAGE CANONS:

A Third View

By RICHARD COOMBS

AS the Episcopal Church approaches another General Convention there is a measure of agreement that some revision needs to be undertaken in the marriage canons. This is a familiar tune on a familiar theme. It suggests perhaps that more than a century of trying to legislate canonically about a human condition so intimately associated with the lives of so many has been frustratingly complex or even futile. One possible deduction from the experience might be that the church ought to cease altogether even trying to legislate about holy matrimony, and assign this sacrament for faithful administration to the care of the clergy, who have been ordained for the purpose.

Ask ten parish priests what they think of the present marriage canons. In reply you hear twenty points of contradiction and confusion. Ask them for their remedies. You hear forty suggestions! How can the General Convention possibly be

expected realistically to resolve such differences? Memorials from several dioceses are to be brought forward. They are thoughtful. They represent hours and hours of hard work. But they too are complex. Can the convention really deal with them deliberately even if other issues, such as the ordination of women, do not preempt the time and energies of the bishops and deputies?

But the church awaits action on the marriage canons. Indeed, the church has been awaiting action for over a quarter of a century. And in this case "The Church" includes thousands, perhaps tens of thousands, of earnest, dedicated, devout children of God seeking to be followers of Christ, whose personal lives in the church have been assigned to a kind of limbo by church law.

One proposal suggests that there should be only three provisions in an appropriate marriage canon: (1) the laws of the state should be obeyed; (2) the parties should be instructed in the nature of holy matrimony; and (3) any minister should be free to decline to solemnize any marriage. This would be a radical substitute for our present canons. But those suggesting it are not radicals in the trite sense. They are sober parish priests and

thoughtful responsible lay persons of all ages, of every stripe of churchmanship, well informed about the traditional posture of the church on this matter, many of them with expertise in interpersonal relationships as well as in catholic moral theology. As radical as the suggestion seems, and, in terms of past experience, really is, it is not made lightly, but seriously. Perhaps those who seek to take responsible action at Louisville ought to consider the proposal as seriously as it is offered.

THERE are many objections to such a simplified marriage canon. Some of the objections are imaginary; some are hypothetical; a few are substantive. But there is also much, possibly even more, to be said in support of it.

First, such a canon would free and encourage each diocese to evolve its own pattern for the administration of this sacrament consistent with whichever one or more of the fifty sets of state laws on civil marriage it must live within, and consistent also with the freedom or authority traditional to that diocese and its bishop.

Second, it would entrust "the faithful administration of word and sacrament" to the parish priest, under the godly admonition of his bishop, in this sacrament of marriage as in the other sacraments of the church.

Third, having questioned the efficacy of law at this point, and having reached heroically for a spirit behind the law, the church would then be free judiciously to add laws through future conventions as the spirit and experience might prompt.

Fourth, it would say that the Episcopal Church is seeking to deal with pastoral matters pastorally and sacramentally.

There may be a few clergy who would use such a non-directive marriage canon as an opportunity to repudiate the Christian idea of marriage as "a lifelong union of husband and wife," and, freed from restraint, proceed to the indiscriminate solemnization of marriage. But this has not happened unduly in the administration, for example, of Holy Baptism or the Holy Communion. The difference throughout the church in the solemnity with which the other sacraments, free from law, are offered, are quite tolerable within the church. Why not the sacrament of marriage also?

The Very Rev. Richard Coombs, D.D., is dean of the Cathedral of St. John the Evangelist, Spokane, Wash.

African Violets

All year long they lived
Reluctant
In a sunless over-heated room.
Spring came,
Reluctant, too.
On the day
Swallows flew back to Capistrano
The violets sprang blooms—
Myriad purple pellets.
The violets! the swallows!
Who whispered them to come alive?
Who told them the secret of spring?

But yet and yet and yet—
"I believe. O, thou Lord God
help my unbelief."

Margretta Scott Lawler

EDITORIALS

Amnesty — a Constructive Approach

EVENTUALLY the U.S. government and people together are going to have to do something about the thousands of young citizens who refused military service in the Vietnam war. That this is so everybody recognizes.

We have been pondering the views on this subject being expressed by Congressman Howard Robison, Republican of upstate New York, and he has persuaded us that the approach to the matter which he recommends is substantially the wise and right one.

"Amnesty could be a step in the process of reconciliation—not a daring stroke taken by a trembling government in the face of a truculent minority that threatens our institutions, but a display of magnanimity and governmental self-confidence," he said in a recent speech. "Only a strong and self-assured government can afford to forgive; weak regimes cannot afford to give an inch."

We cling to our view, earlier expressed in these pages, that "amnesty" and "forgiveness" are not synonyms and we regret Mr. Robison's failure to distinguish them; but his confusion, if such it is, is semantic rather than substantive. His contention that amnesty is "a display of magnanimity and government self-confidence" is both true and tremendously important.

The Congressman does not advocate indiscriminate, unconditional, blanket amnesty for all. He distinguishes properly between draft dodgers and deserters, and he tends to rule out amnesty for the latter. Their offense is intrinsically more serious, since they took the service oath and accepted responsibilities which they later rejected.

There should be some kind of review process to work on a case-by-case basis, he suggests. President Nixon has said that an amnesty for those who refused service would dishonor those who served. Mr. Robison disagrees, arguing that if in all cases "you try to apply an equitable standard for those who served and for those who didn't, I don't think that brings dishonor on anybody; and, in fact, probably does honor to the national concepts of justice." He favors in principle the idea of requiring alternative service of those to whom amnesty might be given.

In an interview with a *Wall Street Journal* reporter (WSJ, June 18), Congressman Robison said: "I think the Vietnam experience has to be one, in our overall national experience, comparable perhaps only to the anguish and the breaking up of families and the attitudes that occurred during the Civil War years. You remember that President Lincoln granted amnesty after the Civil War, and said: 'A government can properly have no motive of revenge, no purpose to punish merely for punishment's sake.' Isn't that nice?"

We think so. It's also good politics, good Americanism, and good religion. We heartily endorse this kind of amnesty policy. At present the national government finds the issue too hot to handle. The politicians might be surprised to find that most Americans are quite ready to see done something that must be done eventually.

Marriage Canons—Pros and Cons

AGAIN this week we present some *pro* and *con* statements on an important issue that will come before the General Convention for some kind of action—the issue of the marriage canons, the question being: Should the church make easier provision for the remarriage of divorced persons in the church?

The Rt. Rev. George Alexander, Bishop of Upper South Carolina, presents the case for a liberal revision of the present marriage canons. From the other side, presenting a vigorous vote against such revision is the Rev. David W. Simons, rector of St. Andrew's Church in Baltimore.

A third position is set forth by the Very Rev. Richard Coombs, dean of the Cathedral of St. John the Evangelist in Spokane. Bp. Alexander in his paper makes the comment: "Sometimes I think that the church would do well to separate itself from the 'marriage business' altogether." Dean Coombs has been doing most of his thinking along this line, and his paper is an articulation of this position. It is essentially new to the church, but it may well have a future. A growing number of thoughtful churchmen are moving toward it.

Whether you are a member of the 64th General Convention or not, we hope these three papers will help you to see the issue as it is.

Aging Wrestler

If I move slowly,
it's not from want of spirit,
nor flesh too weak
to bear the hour

Of wrestling with the angel
come to change my name.

Let God himself come down.
He'll not find me cowering
with loaded dice
to gamble for his cloak.

More than a match
for any man I've met,

I've nerve enough
to risk a hip or two.
He'll not catch me
yielding easy points.

But if the swiftness
of his grace should trip me

To a fall, then pinned
and conquered by his pride
I'll rise to praise such speed
as will not be denied.

John Leax

Book Reviews

THE ARNOLDS: Thomas Arnold and His Family. By Meriol Trevor. Charles Scribner's Sons. Pp. 206. \$8.95.

In 1962 Miss Meriol Trevor's two-volume biography of John Henry Newman was published; now, in 1973, she may be credited with an account of Thomas Arnold, his sons Matthew and the less-known but interesting Tom, his granddaughter Mary—more familiar as Mrs. Humphry Ward, and assorted other Arnolds—their wives, husbands, children, and grandchildren, as well as friends or contemporaries ranging from Arthur Hugh Clough to Newman. The major portion of *The Arnolds* consists of chapters in which the focus is upon one or another of the family, with an exposition of varied successes and failures, often as they communicated themselves to others of the family or to friends.

With the intent of providing insight for the presumed general reader, as early as the first chapter (largely devoted to Thomas Arnold of Rugby and perhaps the most effective chapter of the 13) the author begins a weaving together of passages of the sometimes revealing correspondence conducted not only among the Arnolds but with others such as A. P. Stanley, Clough, and Newman.

The elder Thomas and his sons Tom and Matt, as well as Tom's authoress daughter Mary and his daughter Judy, who was to be the mother of Julian and Aldous Huxley, were of intrinsic interest as individuals, as well as for their ideas, but as Miss Trevor stresses in her introduction, the Arnolds "had to make their living and they made it by means of their intelligence." She emphasizes the extent to which the "searching of heart and mind they went through, or the great questions of religion," made them "typical of their age and class." Moreover, she rightly assumes that the influence of the Arnolds, direct or indirect, "has been very great and the effects continued."

It may be that the treatment of Tom Arnold is second only to that of his father Thomas and somewhat superior to that of his more famous brother Matthew. Certainly the account of Tom's spiritual journey into and out of Roman Catholicism and back again illuminates the effects of the religious controversies of the 19th century, whether emerging from historical criticism of the Bible or other sources. Tom's turning to Newman for advice results in the latter's frequent appearance from chapter to chapter. Of Matthew, rather than his literary importance, his contributions to an understanding of the church and the Bible seem to be of more concern: ". . . He showed ordinary people the way to take the language of the

Bible, the language not of science, but of poetry—which is also concerned with truth." Actually, Mary, Mrs. Humphry Ward, whose popular novel, *Robert Elsmere*, was published in 1888, shortly before the death of Matthew, serves as a bridge into the present century. (It would have been good to learn more of Dr. Arnold's widow, an earlier Mary, who provided a family center at Fox How until her death in 1873.)

Unfortunately, as a book for the average reader, *The Arnolds* begins better than it ends—or is developed. Although a genuine effort is made to keep the reader reminded of correct chronology, a matter of some importance because of the moving from one figure in a chapter to another in the next, it is necessary to do some thumbing back and forth if one wishes to keep in parallel perspective the activities of the several central "characters." Moreover, in typical current fashion, the index is mainly restricted to proper names and titles of various works mentioned; however, by the time the reader gets to the index he would perhaps be grateful if a few subject headings were listed.

PATRICK G. HOGAN, JR., Ph.D.
University of Houston

PORTRAIT OF THE ELDER BROTHER: Jews and Judaism in Protestant Teaching Materials. By Gerald Strober. National Conference of Christians & Jews. Pp. 56. No price given.

Jews have long maintained that one of the enduring causes of anti-Semitism is the negative and rejective image of Judaism disseminated in much Christian preaching and teaching. This centers upon such themes as Jesus's disputes with (some of) the Pharisees, the (allegedly arid) nature of Judaism in his day, and the crucifixion. By the way we handle these very many thousands of young Christians acquire, in the name of Jesus of Nazareth, negative attitudes towards Jews and Judaism which can stay with them for the rest of their lives.

A few years ago, many Christians became concerned about this problem and undertook studies of the texts and teaching materials used in religious education: many protestant lesson books were looked at by the Yale Divinity School, and the results were embodied in Bernhard Olson's *Faith of Prejudice*. There was a widespread effort to purify teaching material—and liturgy—of anti-Jewish formulations.

How do things stand today? This is the question Gerald Strober takes up in *Portrait of the Elder Brother*. He examines teaching material from 12 churches and

concludes that "The Yale Study has not had the long-term effect which its initial reception seemed to promise. . . . Certain key themes are still presented in ways likely to foster hostility against Jews, their religion and experience." "Conservative" churches (with the honorable exception of the Missouri Lutheran Synod) fare worst, but in "mainstream protestant denominations the negative tendency is somewhat less pronounced but still clearly present." Two quotations from Episcopal Church material are given: both are praised for their sensitive handling of their themes, but I do not know if they are fully typical of our material.

This is an important little study of a very serious topic, for there is the long record of suffering inflicted on the Jewish people in the name of Christ, so that the cross which is to us the symbol of life and peace has become in fact to the Jew the symbol of persecution and death. The clergy, and indeed all concerned with religious education, ought to study this book carefully.

(The Rev.) JAMES R. BROWN, D.D.
St. John's College, Winnipeg, Man.

WHAT IS REAL IN CHRISTIANITY? By David L. Edwards. Westminster Press. Pp. 148. \$2.95.

A book which starts off in all directions and ends up perfectly square. . . . A geometrical but not a literary impossibility. . . . What I mean is it begins as an explosion and terminates in an implosion. . . . When one comes to its end, the pieces are not scattered hither and yon as they would be after an explosion, but lie in a neat square pile; the traditional Christian faith has not been reassembled, just all the pieces kept. . . . Which is why I describe it as an implosion, too.

David Edwards has a gift with the dissecting kit. The greater part of *What Is Real in Christianity?* is an extraordinarily capable analysis of how most Christians really feel about Christianity today. And why. He articulates what most pastors can only feel is in the minds of their people. One would think from this his next move would be to demolish the conventional structure and idiom of the faith and spring something entirely new on us. He doesn't.

The latter part of the book is square. The foursquare Gospel. Good solid, classical Anglicanism. With the exception of C. S. Lewis and one or two other Englishmen, our British brothers have never acquired the gift of "doing theology" in the marketplace. It always ends up where the people aren't. Unfortunately this too is "veddy British" in its tendency to be a bit high-blown.

As earlier noted, its greatest virtue is in its close analysis of the current state of thinking about Christianity. Running close behind is the sharply analytical treatment of the conventional theology. One keeps the feeling Edwards is going

to be "taking the guts out of the gift" any second now. But he never does. It turns out that "what is real in Christianity" is everything we square, conservative Anglicans always thought it was.

One of the real nifties in the book is the chapter on "God and Evil." One of the best sentences in the book is: "The worst bitterness about the story of Jesus seems to many people to be this: after his death what he had openly and unforgettably attacked was comfortably established in his name."

The conclusion to which the book brings one is Harry Emerson Fosdick's great dictas, "Christ Himself is Chistianity." It's worth a reading.

(The Rev.) M. JOHN BYWATER
St. Paul's, Quincy, Fla.

◆ YOUNG CHILDREN AND THE EUCHARIST.

By **Urban T. Holmes III.** Seabury Press. Pp. 123. \$2.50.

Having been invited to write one of a series of books for the Seabury Press outlining the rationale of the new order of Christian nurture implemented by the General Convention of 1970—baptism, first communion, and confirmation, Prof. Urban Holmes draws upon his experience in teaching seminarians at Nashotah House as Professor of Pastoral Theology, as well as that of his own personal inner family circle, to work out such a rationale for communion of children at an earlier age (and he suggests ages 5-7), based further on the findings of child psychologists, educators, and theologians, together with suggestions for parents and clergymen on how to prepare children for communion.

After citing an impressive array of authors and their respective works, including anthropologists, sociologists, theologians, psychologists, philosophers, and religious educators, Fr. Holmes makes a number of interesting and significant observations along the way, including: "The human person is born incurably religious" (p. 13); "Revelation is God telling us he loves us so that we might become a somebody like him" (p. 16); "We have become aware in just the last few years of the absolutely central role of the family in shaping the religious consciousness of the individual" (p. 71); "The child's preparation for Holy Communion takes place almost exclusively in the family" (p. 71); "What happens in a family begins with what is communicated between the husband and the wife" (p. 77); "What every family needs is a time when all the family sits down at the dinner table several times a week and leisurely shares good food and one another" (p. 82); "The relevant point of this book is that the unity found in the family meal leads us on to the basic symbol of the Eucharist itself" (p. 83).

Prof. Holmes builds quite a case for the necessity of the child being admitted to communion at a very early age (between 5 and 7), but stressing in no uncertain terms the primary role of the parents

in this preparation from the moment of his birth, as well as the crucial and significant role of the parish priest, as well as the whole parish family.

Having built a rather convincing case for admitting children to communion at such an early age, Fr. Holmes in the last two pages of his book lists four "problems," including, first, the contradiction in present canon law (Title I, Canon 16, Sec. 3) and the stipulation of the House of Bishops that they (*i.e.*, such unconfirmed, communicating, children) *not* be considered "communicants"; *secondly*, the problem in parochial schools of what to do with non-Episcopal children at the school Eucharist; *thirdly*, the problem the parish priest would have when a baptized, but non-confirmed adult wants to make his communion; and *fourthly*, the problem of what happens to those without family connections.

My impression is that the author has succeeded in convincing the reader that the proposed alternative for the present system within the Episcopal Church is far too complex and unrealistic, and in fact, raises a number of new problems to plague the parish priest.

Young Children and the Eucharist, however, is thought-provoking, and deals openly and directly with a number of the issues which confront almost all parish clergy who face a continually diminishing Sunday school enrollment and an increasing number of indifferent and delinquent parents.

(The Rev.) CARL H. RICHARDSON
St. John's, Elkhart, Ind.

◆
SAINT AMBROSE: Seven Exegetical Works. Trans. by **Michael P. McHugh.** *Fathers of the Church, Vol. 65.* Catholic University of America Press (Consortium Press). Pp. 486. \$15.95.

Ambrose of Milan merits a place among Christian immortals if for no other reason than that he was the human agent of the Holy Spirit in the conversion of St. Augustine. *Seven Exegetical Works* contains a very readable English translation of some treatises which are apparently sermons and addresses that have been worked up into essays. The great bishop's forceful and vivid personality comes through on every page. It's a pity that the price on these superb translations of the Fathers has to run so high, but it's the *tempora*, not the publisher, in this case. That the immense project which began in the 1940s is being carried on is most encouraging.

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THE LIVING CHURCH

PEOPLE and places

Addresses

Episcopal Mission of Sudley-Westgate, 7820 Sudley Rd., Manassas, Va. 22110. The Rev. Charles D. Curran is vicar.

Dioceses

Bethlehem—The Very Rev. John W. Watters, secretary of the Diocese of Bethlehem since 1960, has resigned. The Rev. David J. Sweet, rector of St. Mary's, Reading, Pa., will become diocesan secretary Aug. 1.

Iowa—The Rev. Bernard G. Miars, rector of St. John's, Clinton, Ia., is an honorary canon of Trinity Cathedral, Davenport, Ia.

Michigan—The Rev. Canon Allan L. Ramsay is executive assistant to the Bishop of Michigan, and the Rev. William S. Logan is archdeacon of the central district of the diocese. These appointments are the first step in a reorganization of the diocesan staff and executive council.

Central Gulf Coast—The Rev. Ben A. Meginniss, rector of Trinity, Mobile, is editor of *The Central Gulf Coast Line* newspaper. Standing committee members include the Rev. Messrs. Lavan P. Davis, St. Christopher's, Pensacola, Fla., president, Robert A. Stuart, Panama City; and Forrest C. Mobley, Destin, Fla.

Michigan—The Rev. Yung Hsuan Chou, rector of Grace Church, Lapeer, and president of the standing committee, and the Rev. F. W. Brownell, rector of St. Paul's, Jackson, have been named honorary canons of the St. Paul's Cathedral, Detroit.

Ohio—St. Mark's, Wadsworth, and St. John's, Cleveland, have been entered in the National Register of Historic Places by the National Park Service, U.S. Department of the Interior.

Minnesota—St. John's, St. Cloud, designed by Hammel, Green, and Abrahamson, St. Paul, received a merit award at the National Interfaith Conference on Religion and Architecture held in Minneapolis.

Retirement

The Rev. Leighton P. Arnsault, rector of Christ Church, Mobile, Ala., will retire Aug. 1.

The Rev. G. Melbourne Jones, rector of Good Shepherd, Newburgh, N.Y., since 1946, retired at the end of the year. Address: 2410 4th St., Holiday Gardens Estates, New Port Richey, Fla. 33552.

The Rev. Arnold Charnock, vicar of Holy Spirit, Safety Harbor, Fla., retired June 1, because of a medical disability. Address 302 Church St., Safety Harbor (33572).

The Rev. Richard Cooper, rector of St. Andrew's, Kokomo, Ind., has retired. Address: 5901 Long Lake Rd., Colon, Mich. 49040.

The Rev. Canon Charles J. Gunnell, priest in charge of St. Andrew's, Waverly, Ia., and rector-emeritus of Christ Church, Waterloo, Ia., has retired. Address: c/o Trinity Parish, 610 E. 4th St., Waterloo (50703).

The Rev. Gilbert P. Prince, rector of St. James', South Pasadena, Calif., retired June 1. Address: Box 884, Newport Beach, Calif. 92661.

The Rev. Rudolph Roell, rector of St. Paul's, Dedham, Mass., retired Mar. 1. Address: 52 Village Ave., Dedham (02026).

The Rev. Martin T. Lord, rector of St. Luke's, Blackstone, Va., has retired on a disability pension. Address. Carrigduh, Kilbrittain, County Cork, Ireland.

Schools and Homes

St. Francis Homes for Boys and Girls, Albany, N.Y., and Salina, Kan.—Mrs. Mary Jane Goldbora, who has been responsible for the development of Pittman Hall on the campus of St. Agnes School, Albany, N.Y., as a St. Francis Home for troubled girls, has been named associate director of the Homes, succeeding the Rev. Carl R. Sword. Fr. Sword plans to try his vocation with the Order of the Holy Cross, West Park, N.Y. The Rev. William E. Craig, Ph.D., is executive director of the St. Francis organization.

The Rev. V. P. Evans, former curate, St. Mark's, Glendale, Calif., is chaplain of the Bishop's Schools, La Jolla, Calif.

Degrees

The Rev. Charles H. D. Brown, vice-president for student affairs, Rose Junior College, Midwest City, Okla., has received a Ph.D. degree from the University of Oklahoma. His dissertation was titled: "A Comparative Analysis of the Role of the Non-Stipendiary Clergy of the Episcopal Church Who Are Working in Institutions of Higher Education."

Reception

James Andrew Shortess was received as a deacon under the provisions of Title III, Canon 12, Section 5 (a) by the Bishop of Washington for the Bishop of Louisiana, and was transferred to the Diocese of Central Florida July 1.

Deposition

On April 24, the Bishop of Pennsylvania, acting in accordance with the requirements of Title IV, Canon 12 (4) (d), accepted the confession made in writing and passed sentence of deposition upon John C. Kimball.

Restoration

The Bishop of Western Michigan, acting in accordance with the provisions of Title IV, Canon 13, Section 2, with all conditions met, remitted and terminated the sentence of deposition pronounced on Harry Stewart Spencer Ross December 22, 1971, and restored him to the Order of Priesthood, May 31, 1973.

Deaths

The Rev. Canon Donald Hubert Wattle, 78, rector-emeritus of Grace Church, New Orleans, La., died Apr. 2. He is survived by his widow, Cornelia, one daughter, one son, three grandchildren, and one brother. Services were held in Christ Church Cathedral, New Orleans, and burial was in Metairie Cemetery.

Maltby D. Jelliffe, warden of Christ Church, Middletown, N.J., for many years, died Apr. 12 in Red Bank, N.J. Survivors include his widow, Thelma. Services were held in the parish church and burial was in the churchyard.

Dss. Florence L. Squires, retired, Diocese of Upper South Carolina, died Apr. 13, in the Lowman Home, White Rock, S.C. She is survived by one sister and one brother living in Canada. Services were held in the Church of the Good Shepherd, Columbia, S.C.

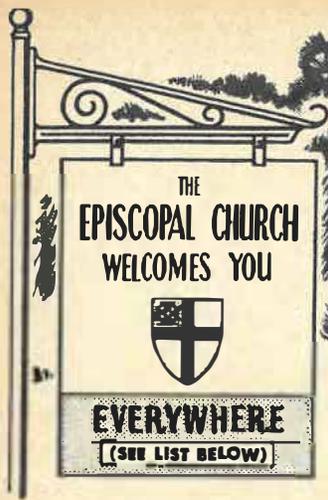
The Rev. Edmund Harrison Oxley, 92, retired priest of the Diocese of Southern Ohio, died Apr. 13, in the Marjorie P. Lee Home, Cincinnati. At the time of his retirement in 1957, he had been rector of St. Andrew's Church, Cincinnati, for 45 years. He is survived by his daughter, Dr. Lucy O. Oxley.

Henry Lawrence Choate, 84, communicant of St. Mark's Church, Evanston, Ill., and a former national officer and volunteer field secretary of the Brotherhood of St. Andrew, licensed lay reader for 60 years in several dioceses, and father of the Rev. Alexander Choate, died Apr. 21. He is also survived by his widow, Marjorie, two other children, and twelve grandchildren.

The Rev. Donald Macdonald-Millar, 88, retired priest of the Diocese of New York, died Apr. 21, in his home in Crisfield, Md. He is survived by his widow, Willo Marie, and one nephew. Services were held in St. Paul's Church, Marion Station, Md., and burial was in the churchyard.

The Rev. Ernest W. G. Worrall, 70, priest in charge of St. Mary's, Oelwein, and St. James', Independence, Ia., died in his sleep May 9. Services were held in the First Presbyterian Church, Oelwein and memorial requiems were said in both St. Mary's and St. James'. Burial was in Oelwein. Mrs. Worrall died in 1971.

The Rev. Francis Campbell Gray, 62, retired priest of the Diocese of Central Florida and father of the Rev. Francis C. Gray, Jr., died June 11, in Orlando. Fr. Gray, his wife, Jane, and son were imprisoned by the Japanese during WW II. Other survivors include two daughters, two other sons, four grandchildren, his mother, Mrs. Campbell Gray, and two brothers. A Requiem Eucharist was held in St. Luke's Cathedral, Orlando, Fla., and burial was in Orlando.



GO TO CHURCH THIS SUMMER!

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

LITTLE ROCK, ARK.

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

DOWNEY, CALIF.

ST. MARK'S 10354 Downey Ave.
The Rev. E. D. Sillers, r; the Rev. D. A. Seeks, c
Sun HC & Ser 8:30 & 10; Wed HC 12 (ex July)

LA JOLLA, CALIF.

ST. JAMES-BY-THE-SEA 743 Prospect St.
The Rev. Robert M. Wolterstorff, D.D., r; the Rev. Thomas M. W. Yerxa, the Rev. Frederick R. Bartlett
Sun 7:30, 9, 11; Daily HC Wed thru Fri & HD

LOS ANGELES, CALIF. (Hollywood)

ST. MARY OF THE ANGELS 4510 Finley Ave.
The Rev. John D. Barker, r
Sun Masses 8, 9 & 11 (ex summer, 8 & 10); Tues 6:30; Wed thru Fri 9; Sat 10; C Sat 11

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
The Rev. J. T. Golder, r
Sun Masses 9, 11; Daily (ex Fri & Sat) 7:30, Fri & Sat 9; HD 6:15; HS Fri 9:30; C by appt

COLORADO SPRINGS, COLO.

ST. MICHAEL THE ARCHANGEL 7400 Tudor Rd.
Near Air Force Academy—
Woodmen Valley Exit off I-25
Sun Eu 8 & 10

DENVER, COLO.

ST. BARNABAS 2120 E. 13th Ave. (Cor. Vine)
Gilbert E. Dahlberg, r
Sun HC 7:30, 10 (MP, 1S, 3S), 6 (EP 2S, 4S)

ST. MARY'S 2290 S. Clayton
Sun Masses 7:30, 9, 11:30, 6; Daily 7; also 9:30
Mon, Wed, Fri & Sat

ST. RICHARD'S S. Gaylord & Iliff
Evans Chapel
Sun 9:30 MP; 9:45 Sung Eu; daily as anno

DANBURY, CONN. CANDLEWOOD LAKE

ST. JAMES' Downtown West St.
The Rev. F. Graham Luckenbill, L.H.D., r
Sun 8, 9:15, 11; Thurs 10

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun HC 7 & 8, Service & Ser 10:30; Daily 10; HC
Wed, HD, 1S & 3S 10:30; "Weekenders Service"
HC & Ser Thurs 7

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 12
noon & 6:15; MP 6:45, EP 6; Sat 5-6

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15 except
Wed; Wed 6; C Sat 4:30

DUNEDIN, FLA.

GOOD SHEPHERD 639 Edgewater Dr. (U.S. 19-A)
The Very Rev. Terrell T. Kirk, r
Sun 7:30, 9, 11; Wed 10

FORT MYERS, FLA.

ST. LUKE'S 2635 Cleveland Ave.—U.S. 41
The Rev. E. Paul Haynes, r
Sun 8, 9, 11, Daily 7, ex Wed 10; Fri 5:30; HD as
anno; C Sat 4:30

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; Fri 7:30 & 10:30; C Sat 5

CHICAGO, ILL.

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

CHURCH OF THE MEDIATOR 10961 S. Hoyle Ave.

The Rev. Wm. D. McLean III, r 445-1710
Sun HC 7:30 & 10; Daily 6:30; 9:30 Wed & Sat

FLOSSMOOR, ILL.

ST. JOHN THE EVANGELIST Park & Leavitt
The Rev. Howard William Barks, r; the Rev. Jeffrey
T. Simmons, c
Sun HC 8, 9, 11; Daily HC, Hours posted

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL
Second and Lawrence (Near the Capitol)
The Very Rev. Eckford J. de Kay, Dean
Sun Masses 8 & 10; Daily as announced

HARRODSBURG, KY.

ST. PHILIP'S Chiles & Poplar
The Rev. W. Robert Insko, Ed.D., D.D., v
Sun 10 Bible Study & Breakfast; 11 HC & Ser

BOSTON, MASS.

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30, 8:30 C, 8:45 MP, 9 High Mass & Ser, 10
Ch S, 11 HC; Daily Mon 5:30, Tues & Fri 8, Wed
10, Thurs & Sat 9

FITCHBURG, MASS.

CHRIST CHURCH Main St. at Monument Park
Sun 7:45, 10; Daily MP 8:45, Wed HC 10:30
Camp Monomonac (Rindge, N.H.) Sun 12 noon

DIOCESE OF WESTERN MICHIGAN

The Traverse Deanery

Beaver Island, St. James, 8 & 10
Benzie County, St. Philip's, 8 & 10
Cadillac, St. Mary's, 8 & 10
Charlevoix, Christ Church, 7:30 & 11
Elk Rapids, St. Paul's, 9
Harbor Springs, St. John's, 8 & 10
Leelanau County, St. Christopher's
Leland, St. Peter's, 9
Northport, St. Christopher's, 11
Manistee, Holy Trinity, 8 & 10
Onkama, St. John's, 8 & 10
Petoskey, Emmanuel, 8 & 10:30
Traverse City, Grace, 8 & 10

DETROIT, MICH.

EMMANUEL John R. between 6 & 7 Mi. Rds.
The Rev. H. T. Cook, r (1 blk. W. of I-75)
Sun Mass 8 (Said), 10 (Sung); Wed & HD 6:45
& 10

GRAND RAPIDS, MICH.

ST. MARK'S 134 N. Division (Downtown)
The Rev. Joseph A. Howell, r
Sun 8, 10; Tues 12 noon; Fri 7:30

BRANSON, MO. (Lakes Table Rock, Taneycomo

SHEPHERD OF THE HILLS & Bull Shoals)
Walnut & Highland (1 blk. N. of Hwy. 76)
Sun Services 8 & 10; Daily MP 7:30, EP 5

KANSAS CITY, MO.

ALL SAINTS' 9201 Wornall Road
Rev. H. W. Firth, r; Rev. P. J. D'Alesandre, c
Sun HC 8, 10, 5; Tues 6:30; Thurs 9:30; C Sat 5

SPRINGFIELD, MO.

ST. JOHN'S N. Benton & E. Division
The Rev. George G. Greenway, r; the Rev. Neal J.
Harris, the Rev. Ralph C. Young, the Rev. H. Ben
McCoy
Sun 8 HC, 9:15 Ch S, 10 Cho Eu; Tues, Wed, Fri 7;
Thurs 10 & 7

MILES CITY, MONT.

EMMANUEL 11th & Palmer
The Rev. Delbert L. Achuff, r
Sun HC 8:30; Wed HC & Healing 9

OMAHA, NEB.

ST. BARNABAS 40th & Dodge, 1 blk N.
The Rev. James Brice Clark, r
Sun Masses 8, 10:45 (High)

BOULDER CITY, NEV.

ST. JUDE'S RANCH FOR CHILDREN Boulder Hwy.
Rev. H. A. Ward, Dir.; Srs. of Charity, Staff
Mass: Sun 9; Weekdays 8

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Karl E. Spatz, r
Sun 8 & 10 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

RENO, NEV.

TRINITY (Downtown) Rainbow & Island
The Rev. V. James Jeffery, r
Sun HC 7:45 & 10; Wed 5:30; Thurs HC & LOH 10

(Continued on next page)

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st 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; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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(Continued from preceding page)

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HOLY INNOCENTS' Engleside & Beach
The Rev. Canon G. D. Martin, r
Sun 7, 8, 9:15 & 11; Ch S 9:15; Wed & Fri 8;
other as anno

NEWARK, N.J.

GRACE CHURCH 950 Broad at Walnut
The Rev. G. Butler-Nixon, r
The Rev. Robert C. Francks, c
Sun Masses 7:30, 10; Mon thru Fri 12:10; Sat 9

SEA GIRT, N.J.

ST. URIEL THE ARCHANGEL 3rd & Phila. Blvd.
The Rev. Canon J. E. Hulbert, r; the Rev. P. S. Cooke
Sun HC 8, 10; Daily HC 7:30 ex Tues, & Fri 9:30

VENTNOR CITY, N.J.

EPIPHANY Atlantic & Avalyn Aves.
The Rev. Ronald L. Conklin, r
Sun H Eu 8 & 10; HD 10:30 & 8

ALBUQUERQUE, N.M.

CATHEDRAL OF ST. JOHN 4th & Silver, S.W.
Sun HC 8, 9:15, 11 & 6; HC Mon, Wed, Fri 12:05;
Tues, Thurs 10

SANTA FE, N.M.

HOLY FAITH 311 E. Palace Ave.
Rev. Donald L. Campbell, r; Rev. W. J. Marner, c
Sun 8 & 10; Thurs 10; Fri 12:10

BROOKLYN, N.Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
The Rev. Frank M. S. Smith, D.D., r
The Rev. John M. Crothers, c
Sun HC 8 & 10; Thurs 10

GENEVA, N.Y.

ST. PETER'S Genesee at Lewis
The Rev. Smith L. Lain, r
Sun HC 8, 9:30, 11:15

LONG BEACH, L.I., N.Y.

ST. JAMES OF JERUSALEM W. Penn & Magnolia
Clergy: Marlin Bowman, v; Dan Riley, ass't
Sun Eu 10:30; Mon Prayer 7:30; Wed Eu 9:30; Sat
Eu 5

LYNBROOK, N.Y.

CHRIST CHURCH Peninsula Blvd. & Hempstead Av.
The Rev. Gilbert S. Larsen, M.Div., r
Sun HC 8 & 10; Thurs HC 10; HD as anno. Penance
by appt

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8 & 9, Family Eu 10 (Sung), 11 Liturgy &
Ser (Sung), Organ Recital 3:30, Ev 4; Wkdys MP
& HC 7:15, HC 12:15, Ev & HC 5:15. Tours 11, 12
& 2 Wkdys, Sun 12:30

CHURCH OF THE ASCENSION 5th Ave. at 10th St.
The Rev. D. R. Goodness, r; Rev. J. P. Nicholls, c
Sun 8, 9, 6; HC Tues, Wed, Fri, Sat 8; Wed 6;
Thurs 12 noon

ST. BARTHOLOMEW'S Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun HC 8, 9:30, 11 MP & Ser; 4 Ev Special Music;
Weekday HC Mon, Tues, Thurs & Fri 12:10; Wed
8, 1:10 & 5:15; Saints' Days 8. EP Mon, Tues,
Thurs & Fri 5:15. Church open daily 8 to 8.

EPIPHANY 1393 York Ave. at E. 74th St.
Clergy: Ernest Hunt, r; Hugh McCandless, r-em; Lee
Belford, assoc; William Tully, ass't
Sun 8 H Eu, 10 Morning Service, Sunday School &
Choir, 12:15 H Eu

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.

CHAPEL OF THE INTERCESSION (Trinity Parish)
Broadway at 155th St.
The Rev. Frederick B. Williams, v
Sun Masses: 8, 9, 10 (Spanish) & 11 (Sung). Daily
Masses: Mon & Sat 6; Tues & Thurs 8:30; Wed &
Fri 12 noon; P by appt. Tel: 283-6200

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r; Rev. K. Bohmer, c
Sun HC 8, Cho Eu 11; Wed 6; Thurs & Sat 10

The Living Church

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

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer;
the Rev. S. J. Atkinson, O.H.C.
Sun Masses 7:30, 9, 10, 11 (High), 5; EP & B 6.
Daily Mass 7:30, 12:10, 6:15; MP 7:10, EP 6, C
daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

RESURRECTION 115 East 74th St.
The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord
Hitchcock, Jr.
Sun H Eu 8, Sung Eu 10; H Eu 7:30 Daily ex Sat;
Wed & Sat 10; C Sat 10:30-11 & by appt

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, r; the Rev. Canon Henry A.
Zinser
Sun HC 8, 9:30, 11 (15), MP 11; Mon thru
Fri HC 8:15; Wed HC 5:30; Tues HC & HS 12:10.
Church open daily to 11:30

QUEENS, N.Y.

RESURRECTION Kew Gardens
Lefferts Blvd. & 85th Ave.
The Rev. George Raymond Kemp, r
Sun HC 7:30 and 10

UTICA, N.Y.

GRACE CHURCH Genesee & Elizabeth St.
The Rev. Stanley P. Gasek, S.T.D., r; the Rev. Frank
H. Moss III, c; the Rev. Lawrence C. Butler, ass't m
Sun HC 8; MP, HC & Ser 10; Int daily 12:10

WARRENSBURG, N.Y.

HOLY CROSS 57 Main St.
The Rev. R. D. Creech, r (Lake George area)
Sun Masses 8 & 10

HARRISBURG, PA.

CATHEDRAL CHURCH OF ST. STEPHEN
The Very Rev. Arnold E. Mintz, dean
Sun 8 & 10; Thurs 10

PHILADELPHIA, PA.

ST. LUKE AND THE EPIPHANY 330 S. 13th St.
The Rev. Frederick R. Isacksen, D.D.
Sun HC 9; 11 (15 & 35); MP other Sundays

VALLEY FORGE, PA.

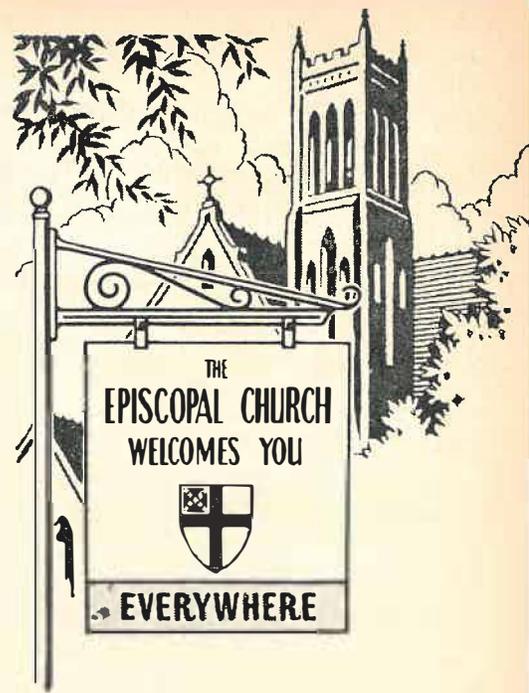
WASHINGTON MEMORIAL CHAPEL
The Rev. Sheldon M. Smith, r
Sun 8 HC, 10 Service & Sermon

ALICE, TEX.

ADVENT 2nd and Wright
The Rev. Walter A. Gerth, r
Sun 7:30 HC, 10:30 HC (15 & 35); Wed 7:30 HC;
HD 10



ST. MARY OF THE ANGELS CHURCH
HOLLYWOOD, CALIF.



DALLAS, TEX.

CATHEDRAL OF ST. MATTHEW 5100 Ross Ave.
The Very Rev. C. P. Wiles, Dean
Sun 7:30 H Eu, 9 Family Eu, 11 Sung Eu; Daily HC
Mon 7, Tues 8, Wed 10; Thurs 6:30, Fri 12 noon,
Sat 8:30

FORT WORTH, TEX.

ALL SAINTS' 5001 Crestline Rd.
The Rev. James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5; Daily Eu (preceded by
Matins) 6:45 ex Thurs 6:15; Also Tues, Wed & HD
10; EP daily 6; C Sat 1-2, 4:30-5:30

ODESSA, TEX.

ST. JOHN'S 401 W. County Road
Summer Sun 11 & 7

ST. BARNABAS' CHAPEL

4141 Tanglewood
Sun 9

HOT SPRINGS, VA.

ST. LUKE'S
The Rev. George W. Wickersham II, D.D.
Sun HC 8, 11 MP (15 HC)

LORTON, VA. (Near Alexandria, Va.)

POHICK CHURCH U.S. Rt. 1 & Telegraph Rd.
The Rev. Albert N. Jones, r
Sun 8 HC, 10 MP (15 HC)

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

STAUNTON, VA.

TRINITY
The Rev. E. Guthrie Brown, r
The Rev. David W. Pittman, ass't
Sun 8 HC, 10 MP (ex 1st HC); Wkdys HC anno

ASHLAND, WIS.

ST. ANDREW'S 3rd St. & 7th Ave., W.
The Very Rev. Douglas E. Culver, r
Sun H Eu 7, 9 (Sung), Wed 7; HD as anno

BAYFIELD, WIS.

CHRIST CHURCH 115 N. 3rd St.
The Very Rev. Douglas E. Culver, v
Sun H Eu 11 June thru August

SOUTH MILWAUKEE, WIS.

ST. MARK'S 1314 Rawson Ave.
Fr. R. P. Kirchen, r; Fr. K. G. Layer, assoc.
Sun Masses 8 & 10; Weekdays as anno

July 15, 1973