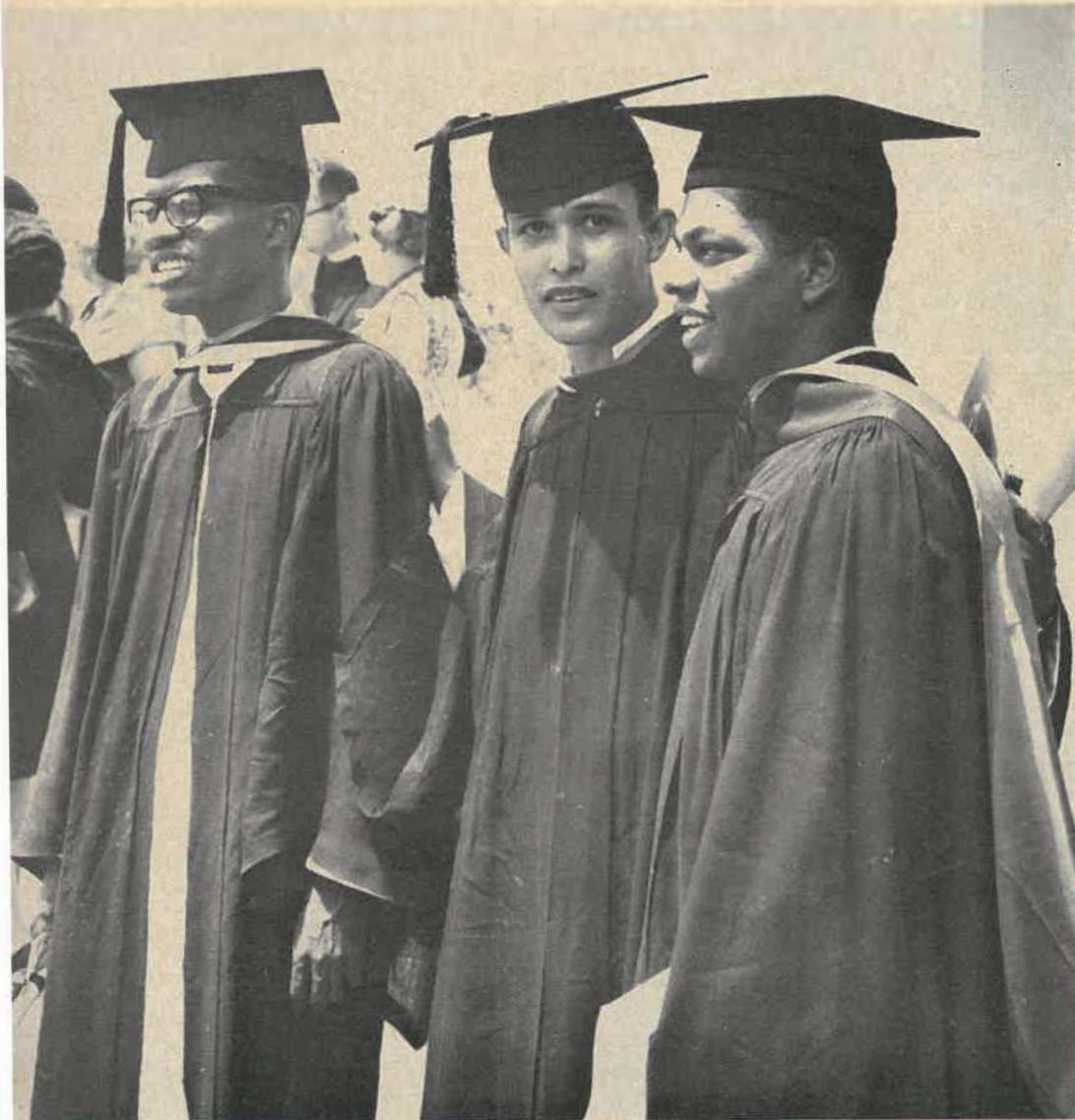


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June 16, 1963

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First graduates of the Seminary of the Caribbean: (from left) Wilner Millien of Haiti, Felix Medina of Puerto Rico, and Richard Abbott of the Virgin Islands. In diplomas, a choice of languages [see page 10].

Parish Administration Number

LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 300 words. Most letters are abridged by the editors.

Mission and Ministry

Congratulations on your sustained effort in exposing Episcopalians to new thoughts about the Church's use of its ministry, both clerical and lay, in this revolutionary age. Recent examples are the articles by H. Boone Porter [L.C., May 19th], Harold D. Kehm [L.C., May 26th] and Joseph G. Moore [L.C., June 2]. Dr. Moore's piece, it should be noted, is a slightly abridged version of a major address he gave at the annual meeting of the Overseas Mission Society in Detroit last January.

Your readers may be interested in knowing that the issues raised by these three authors are on the agenda of an international consultation to be held in Canada after the Anglican Congress. This meeting (in which, incidently, your three authors will participate) is being sponsored by the Overseas Mission Society and the Missionary Society of the Church in Canada, under the title of "Mission and Ministry." Several hundred specially-invited leaders from all over the Anglican Communion will hear lectures by the Rev. David Paton on the life and thought of Roland Allen (see Prof. Porter's article); will test Allen's theories in the light of their own practical experience; will examine the possibilities of applying his radical approaches to the ministry in their own local situations.

We hope that the findings of this consultation will be reported in your columns next fall as a continuing part of your concern for this crucial area of the Church's life and mission today.

(Rev.) A. THEODORE EASTMAN
Executive Secretary, the
Overseas Mission Society

Washington, D. C.

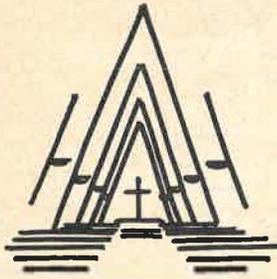
Disturbing Implications

I am fairly disappointed and dismayed by the fact that the Episcopal Church too often is pictured as a Protestant denomination. One can understand this approach to the Episcopal Church to some extent in Roman Catholic magazines, but this situation surely must not be allowed to go unchallenged by the Episcopal Church elsewhere. There is, of course, one sense in which the Episcopal Church is properly classified as Protestant. Originally, and as it is used in our official title, it designated a Christian or Christians of the Western Church not in communion with or under the jurisdiction of the see of Rome. I believe that in its earliest use, it

ANGLICAN CYCLE OF PRAYER

June

16. Kurunagala, Ceylon
17. Kwei-Hsiang (Kwangsi-Hunan), China
18. Kyoto, Japan
19. Kyushu, Japan
20. Lagos, Nigeria
21. Lahore, Pakistan and India
22. Lebombo, Portuguese East Africa



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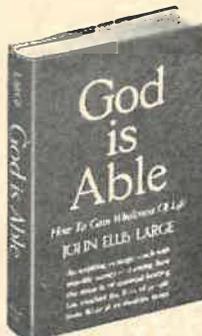
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designated only those aforementioned Christians who held the Catholic faith and were not obedient to Rome, excluding entirely (in theory) those persons and denominations called "Protestant" today.

As an example of the reference to the Episcopal Church as Protestant, *Time* magazine for May 31st, on page 58, in its report on the recent Presbyterian General Assembly said:

"In other business of the seven-day assembly, the commissioners: . . . Heard Ecu-
menicist Blake give a mildly encouraging report on the progress of his one-big-Church proposal. Within two years, he said, there may be a definite plan for joining the United Presbyterians, Methodists, Episcopalians, Evangelical United Brethren, Disciples of Christ, and the United Church of Christ in a new Protestant denomination with twenty-two million members."

There are several disturbing implications in this quotation. Is the Episcopal Church Protestant or Catholic? Are we interested in one-big-Church or in Christian unity? Are we in any sense interested in being part of a new Protestant denomination or are we trying through the faithful and tireless preaching of the Catholic faith to bring all men back to that faith erasing all differences of denomination and recovering our sense of the dynamics and all-inclusiveness of the faith, which has unfortunately been forgotten by too many people for too long?

If the Catholic faith is really as we believe, the one faith given once for all to the saints by Christ, can we really in honesty say that anything that is good for man in his relationship with God and with his fellow men is not central and essential to the faith so that we must use the adjective Protestant to describe it? The Episcopal Church is not Protestant as we today normally understand the term. The name Protestant never referred directly to the faith, only to problems and to their solutions especially as they existed at the time of the English and European Reformation. The inclusion of the name Protestant in our official title only serves to hinder the Episcopal Church in its preaching of the Gospel and teaching of the faith. Surely there is some way for the Episcopal Church to say definitely and without any reservation to the world that we are wholly and solely Catholic, that we are most fundamentally concerned not with ourselves or with our customs but in our living and propagating the universal faith to all men and to lead all men through the faith to God, without giving the most harmful impression that we are at all obedient to Rome or that we are anything more than respectful to Rome or to the Holy Roman Church.

WILLIAM ROBERT SHALLCROSS

Student, Washburn University of Topeka
Topeka, Kan.

Editor's comment: The proposal being discussed by the six Churches is one which looks toward a united Church "truly Catholic, truly Reformed, and truly Evangelical." The term "Protestant denomination" could be used for such a Church only by people who think that it is applicable to the Episcopal Church in the present. General Convention has certainly made it quite clear that an unCatholic unity is excluded from consideration.

Release Our Bishops

Re: your editorial "Heirs Presumptive" [L.C., May 19th], I can see very little wrong scripturally or historically in our mode of selection and placement of bishops. Our basic error is the use to which we put these consecrated men. It appears they are "trapped" shortly after consecration into being glorified conveners, promoters, paper shufflers, fund raisers, etc., like a lost "rat in a maze." We very effectively apply the blinders shielding them from what has been traditionally their basic ministry, chief pastor of their flock.

As the late Dr. Bayard H. Jones used to comment, "In the American Church we use our bishops as glorified district superintendents and for stud purposes" (i.e., confirming and ordaining machines).

In my 10 years in the ministry the "bishop's stool" has been occupied a maximum of two hours per year, gathering dust the remaining time. I can count on my two hands the number of nights the chief pastors have spent inside the parish boundaries. I can count on one hand the number of pastoral visitations to the aged and infirm who are unable to attend the usual reception in the parish house. It would appear that we, the Church, are at fault not in the mode of selection of our bishops but rather in how we utilize this "essential ministry." I will join you in a campaign to release our bishops from captivity.

(Rev.) JOE M. ROUTH

Rector, St. Philip's Church
Palestine, Texas

Bishop Murray's Statement

I cannot tell you how wonderful it was to read Bishop Murray's statement [L.C., May 19th] with regard to the real situation in Birmingham — refreshing beyond description, irenic, honest and genuine, without pious cant or pretense; not some sententious, belligerent pronouncement originating far from the scene and which seems to say between the lines: "Harumph! This is what I'm expected to say — I think."

(Rev.) PALMER CAMPBELL
(Retired)

Richmond, Va.

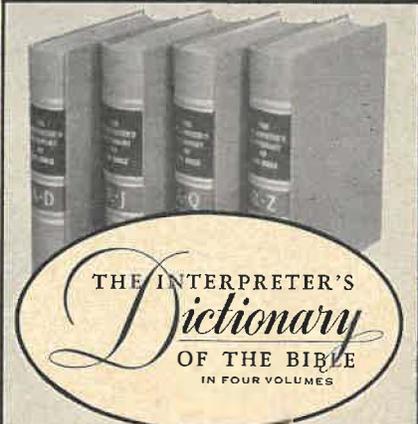
The statement made by Bishop Murray, Coadjutor of Alabama [as quoted in your May 19th issue], refers to outside groups disgruntled because advances in attainment of social justice for Birmingham Negroes were being made apart from the self-seeking efforts of such groups themselves.

From the tone of his letter, it may well just be that the Alabama bishops' teeth have been set on edge by just such sour grapes. It sounds as if "too much was about to be accomplished without their help or their tactics. They want new rights for Negroes, but they want the credit, they want to be the official 'bargaining agents' for Birmingham Negroes. . . ."

Bishops who "want national support for their organization" are hardly rare. However, who but the white bishops of an upper-middle-class Church (whether their comfortable suburban homes are in Alabama or elsewhere) could be so "outside" the cause of the American Negro? It is plainly the Shuttleworths and the Kings who are getting the job done.

(Rev.) SAM SIZER
Vicar, Church of the Holy Trinity
Austin, Texas

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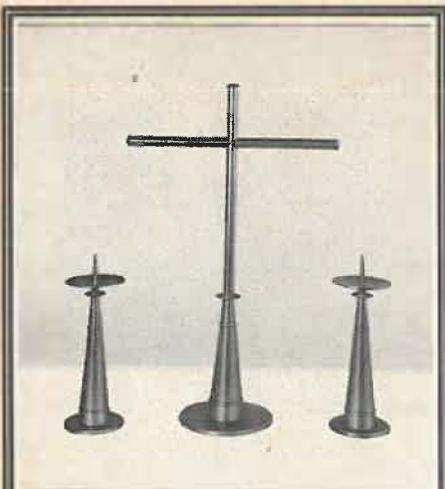
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TALKS WITH TEACHERS

by the Rev. Victor Hoag, D.D.

Next Fall

If summer comes, then fall is not far off — and with it the start of another year of the Church school. Of course you know you ought to use this summer for a perfect preparation for a splendid year with your class. You know, and you intend. May I help you a little? It's not easy to do with just printed lines. Here's a list of things to do in advance:

Get your textbook, and one set of pupil's materials. Clean up or arrange the corner of your desk at home where you keep your Church school materials and get up your lessons. Is there a King James Bible, concordance, modern version of the Bible, Hymnal, and Prayer Book? Is



your new notebook ready — all organized, with section headings, and all past materials thrown away? Do you have a folding file for clippings—verse, cartoons, illustrations, games — for ready use? Start a page of projects — some from last year's experience, and room for others you will pick up now and then. Make your class calendar of the main goals, the special events and feasts, allowing for weekday events, parties, trips. (You will change these as you go along, but just now you are setting things up.) Memory things: Make a separate list of just what you will have your class memorize this year, and type out the full wording of them all, to have in hand. Above all, start a systematic program of reading thoroughly your teacher's guide, so that you know well all of its aims and subject matter. As you go through, make a separate list of all needed materials.

That's a lot of things. That was a long paragraph — perhaps you skimmed through it. Most readers will do nothing. These obvious suggestions from the experience of many teachers will probably soon evaporate, leaving slight impression or impulse. You simply will not do them — this summer. And I will have failed as your teacher.

Let me show another way. As I operate — even in print — I will show my teaching hand. The following is a better way to approach you, my problem readers. (Please imagine, as you read, that we are in a teachers' meeting, enjoying the inspiration of fellowship, with discussion at each point.)

I must *motivate* you! I must *make you want* to make a perfect start. If I can do that, the details will come. I will not have to make many suggestions; you yourself will invent better ways.

Very well then — fresh start. (Slight pause, to catch every eye.) I am asking you to use your memory — think back — recall the very best Church school class you have ever seen. Now, would you like your class to be as fine as that? (Discussion of an ideal class, points listed on board.)

Now, teachers, think of some of those good days when your own class had a perfect lesson. Would you like to repeat those times — the joys of happy fellowship, the afterglow of success? Of course you would! (Point of contact with pupil's hope-life, his ambitions, fears, memories.)

Next, I want to ask you: Do you really care for children? (Challenge.) Have you shown it in the past? Just what are your motives for teaching, down deep? Display? Status? A sense of power over young lives? Or a spiritual vocation to serve your Lord through the ministry of teaching?

Let's look at your job then, on the practical plane. Here is the list of your children for next year. (Each teacher has his list in hand, in June.) You know some of them already. Before you meet them that first Sunday, what are some of the things you might do to prepare? (I'm not *telling* you. I'm asking you, working for your original response. List is developed on the board.)

Your Own List

As you look at our list, hold that thought of the finest possible class! What else should you do? (I don't want to tell you. I want you to say it.) "I think I should read through the first four or five lessons — and all the introduction, to get the feel of my text," somebody proposes. Fine. Now we are in motion. But let's be definite: when? "Every Sunday evening this summer — or whenever each one decides."

And are you going to give them more than the book, more than even lore and some good activities? What should be *behind* all this busy-ness? You respond, "I'm sure I ought to read some other book, some spiritual reading. I'll ask the rector."

And so, at long last, you are being motivated. If you have vibrated to the above at all, you will see what we are after. You knew it all the time! Yes, you will "have the third grade girls this fall." But really you are going to *give your life* — at least certain keen hours of it, in loving leadership.

Now, in this frame of mind, kindly do one thing more. Read again the second paragraph of this column, and see if some of the devices and duties (which you passed over in the first reading) now appeal to you. You will have a good year if you *will* it.

The Living Church

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THINGS TO COME

June

- 16. Trinity I
- 23. Trinity II
- 24. Nativity of St. John Baptist
- 29. St. Peter
- 30. Trinity III

July

- 4. Independence Day
- 7. Trinity IV
- 12. Fourth World Conference on Faith and Order, Montreal, Canada, to 26th
- 14. Trinity V
- 21. Trinity VI
- 25. St. James
- 28. Trinity VII

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

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EPISCOPATE

Bishop Dagwell

The Rt. Rev. Benjamin Dunlap Dagwell, 72, retired Bishop of Oregon, died Sunday, June 2d.

After preaching at Evensong at St. Peter's Church, Portland, he insisted on driving his car home, even though he had mentioned that he was not feeling well.

As the bishop got out of his car, he collapsed. The Rev. Robert Greenfield (chaplain at St. Helen's Hall, Portland), who had followed the bishop home in his own car, administered Holy Unction and called an ambulance. Bishop Dagwell died before reaching the hospital.

Bishop Dagwell, who was born July 21, 1890, in Pennsylvania, was the fifth bishop of the diocese of Oregon, and the first to be consecrated within the state. He succeeded the late Rt. Rev. Walter Taylor Sumner on February 13, 1936.

He received his early education in Bethlehem, Pa., schools and attended the University of Cincinnati before entering Seabury Divinity School. In 1932, he was awarded the D.D. degree by the seminary.

He took postgraduate work at the General Theological Seminary and was ordained to the diaconate in 1916 and to the priesthood in 1917.

Between the years 1917 and 1920, he was rector of St. Mary's Church, Keyport, N. J., and later after four years' service at Ascension Church, Pueblo, Colo., was elected dean and rector of St. John's Cathedral in Denver, where he remained for 12 years until his consecration as Bishop of Oregon.

Because of his many significant services to the community, he was honored as Portland's "First Citizen of the Year" in 1957. The same year he received the annual B'nai B'rith Brotherhood award for "his active influence and courage in making real the religious idea of the fatherhood of God and the brotherhood of man."

Bishop Dagwell was deputy to General Convention from 1922 until 1934, and twice a member of the National Council.

After his retirement in August, 1958, he continued to assist his successor, Bishop Carman of Oregon, in confirmations and other pastoral duties.

In 1961, Bishop Dagwell accepted the invitation of Bishop Bayne, Anglican Executive Officer and Bishop-in-charge of the American Churches in Europe, to become locum tenens of St. Paul's Episcopal Church in Rome, Italy.

He continued to administer the Benjamin Dagwell Foundation, a charitable organization formed by his friends, which was initiated with contributions totaling \$30,000 in 1956. He retained active interest in St. Helen's Hall, and was chairman of the board of directors of the Rogue Valley Memorial Hospital, Medford, Ore., at the time of his death.

Clergy and diocesan officers attended a private Requiem Eucharist at St. Stephen's Cathedral, Portland, on Wednesday morning. The funeral service was held at Trinity Church, Portland, that afternoon.

Date for Dean Klein

The Very Rev. Walter C. Klein, dean of Nashotah House Seminary, is to be consecrated Bishop Coadjutor of Northern Indiana on June 29th. The consecration will be in St. James' Cathedral, South Bend, Ind.

Bishop Mallett of Northern Indiana will be consecrator. Assisting him will be Bishop Craine of Indianapolis and Bishop Burrill of Chicago, co-consecrators.

Dean Klein, head of Nashotah House since 1959, was elected to the episcopate on March 13th, at a special convention of the diocese of Northern Indiana [L.C., March 24th]. His election came on the third ballot.

RACE RELATIONS

The Alternative

If the Lovett School, Atlanta, Ga., remains in effect a segregated school, said Bishop Claiborne of Atlanta, in a public statement issued this month, "it can no longer be considered in any way related to the Episcopal Church."

Bishop Claiborne made his statement after parents of two children — Negro Episcopalians — had applied for admission of their children to the school. Academic testing of the children had been postponed, pending implementation of a non-discriminatory policy at the school.

[News of the Lovett School appeared

in the March 24th issue of THE LIVING CHURCH, when the school turned down an application for admission of the son of the Rev. Martin Luther King, a Baptist minister who is a leader in the cause of racial integration. Bishop Claiborne at that time pointed out that he and his diocese had no official connection with the school.]

The bishop's statement:

Since the middle of March there has been, widespread concern over the Lovett School and its admissions policy in regard to race. At the time of the first publicity about this matter, the Bishop of Atlanta had never met with the board of trustees of the Lovett School, knew relatively few of the trustees, knew nothing of its procedures regarding admissions, and had never seen a copy of the charter. However, both privately to a delegation of trustees when the present school was organized and publicly to the press in January, the Bishop of Atlanta had established that the Lovett School could claim no connection with the Episcopal Church if any form of segregation on the basis of race was practiced.

Therefore, since the middle of March, the Bishop of Atlanta has withheld public comment about the Lovett School until facts about the charter, attitudes of the trustees, and all other relevant information could be obtained, and also until full negotiations could be conducted with the trustees about their policy regarding admissions according to race. The full facts are now known to the Bishop of Atlanta and all negotiations



Bishop Dagwell: He made real the idea of the fatherhood of God and brotherhood of man.

have been completed by him as of last week. Therefore, this statement to the public is now in order.

First, a word should be said about the history of the Lovett School, which prior to 1959 for several years was named the Lovett Episcopal School. For many years the Lovett School was a small private school, which upon the retirement of its founder was deeded to the Cathedral of St. Philip [Atlanta]. For several years thereafter, it was an adjunct of the Cathedral of St. Philip and was known as the Lovett Episcopal School. In 1959 the school was deeded to an independent board of trustees and again became known by its charter as the Lovett School. Certain connections to the Episcopal Church were incorporated into the charter by the board of trustees and these connections have been maintained by the choice and will of the board of trustees: namely, the use of the Book of Common Prayer in chapel services, the teachings of the principles of the Episcopal Church in certain classes in religion, [incumbency of] the dean of the Cathedral of St. Philip as chairman of the board (which fulfilled a personal request of the school's founder), and the selection by the board of trustees of two-thirds of its members who are to be members of the Episcopal Church with one-half of these Episcopal members being approved by the chapter of the Cathedral of St. Philip. Also, the Board of Trustees currently employs a priest of the Episcopal Church as headmaster of the school.

According to the best legal advice obtainable . . . the Lovett School is now an independent autonomous corporation, subject to no ecclesiastical control by the bishop or diocese of Atlanta, by the Cathedral of St. Philip, or by any other group in the Episcopal Church. However, while this is true and prevents any official action by the bishop or any Church body (such as has been done with fully Episcopal institutions to require compliance with the principles of our Church), and while the connections of the Lovett School with the Episcopal Church are, according to the charter of the school, entirely at the will of the board of trustees, nevertheless the Bishop of Atlanta certainly and hopefully has some moral persuasion and influence with even such an autonomous board, two-thirds of whose members are members of the Episcopal Church. Therefore, over the past two and a half months the Bishop of Atlanta has conducted quietly and intensively negotiations and conversations with many members of the board of trustees. . . .

Some weeks ago, for the first time, [the trustees] adopted a definite policy in which they acknowledged their allegiance to the principles for which the Episcopal Church stands, specifically that segregation on the sole basis of race is inconsistent with the Christian religion, and stated their intention to implement this policy in conformity with the principles and practice of the Episcopal Church in the diocese of Atlanta and reserved judgment, in the best interest of the school and its pupils, as to the date of implementation. As a first step, this was agreeable to the Bishop of Atlanta.

Since the adoption of this policy statement and commitment by the trustees to the principles held by the Episcopal Church, the trustees have been concerned with the implementation of this policy. However, even as discussions were taking place on

such implementation, two inquiries for application and academic testing were received by the Lovett School — inquiries from two Episcopal families, both Negro, one from St. Paul's Church and the other from the Church of the Nativity in Atlanta.

The parents of the two children in these families were told by the Lovett School administrative staff to report on April 20th for the two children to be tested academically, which is the normal procedure before admissions. The father of one of the children came to the archdeacon of . . . Atlanta, in [his] capacity as pastor of the Church of the Nativity, for advice and help from the Church to be sure the testing of his child would be accomplished without difficulty on the date given him for testing.

After consultation with a Lovett trustee, it was ascertained that the headmaster had no authority to test the two Negro children; since the entire board had not completed plans for implementing their policy on admission. However, the bishop informed the father, who had come to the Church, that if he decided to appear for the academic testing for his own child and that of the other child, the date for which was two days away, the bishop would go with him and request in the name of the Episcopal Church that the children be tested as [scheduled].

On April 20th, the bishop's representative . . . was at Lovett School in case either of the two children appeared as instructed for academic testing. If they had appeared, the bishop would then and there have issued a public statement against the actions of the Lovett School. These parents knew from the bishop and archdeacon that this would be done and the Church would be forced immediately to sever implied connections with the school and thereby end all possible hope of influencing the trustees to implement their policy.

The father wrote a letter on April 20th in which he informed the trustees that he was not appearing for the testing of the children but was not withdrawing his application. The parent of the other child sent a telegram with the same thought. . . . The parents indicated they would wait a reasonable time for the board of trustees to implement their policy with deliberate speed, pending the setting of another testing date by the trustees for the academic year of 1963-1964, because this would give the bishop more time for the completion of negotiations before any complete dissociation of the Church from the school.

After this decision on the part of the parents of the two children who sought the advice and help of the Church, the bishop again began a series of meetings with various trustees in an effort to hasten the implementation of their policy and expedite the academic testing prior to possible admission of these two children.

The trustees of the Lovett School understand what the public must understand; namely, that if the Lovett School remains in effect a segregated school, it can no longer be considered in any way related to the Episcopal Church, regardless of what referentials it may have in its charter to the Episcopal Church. While no one but the trustees may change the charter of the Lovett School under the law, nevertheless the only remaining alternative is for the Church to consider the school a private secular school.

However, the Bishop of Atlanta has hope

and confidence that the trustees of the Lovett School, being men of integrity and conscience, will very shortly implement their previously stated policy and will show Christian leadership for all the other Church-related institutions, whether such relation is to the Episcopal Church or to other Christian Churches, both in the south and in the north. The trustees at the request of the bishop have indicated that their meeting and final plans will be forthcoming shortly.

It is the hope of the Bishop of Atlanta that an acceptable implementation of the policy of the Episcopal Church against discriminatory segregation, and now the policy also of the Lovett School, will be forthcoming from the board of trustees before the implied moral support of the Episcopal Church must be completely withdrawn and the school declared a private secular school from the point of view of the Episcopal Church.

ROMAN CATHOLICS

Cardinals' Date

Cardinals of the Roman Catholic Church will convene at the Vatican on June 19th to elect a successor to Pope John XXIII. Pope John, afflicted with a stomach tumor and peritonitis, died on June 3d [L.C., June 9th].

Bishop Hallock of Milwaukee has called for prayers "both for the repose of the soul of this great Pope and Christian leader, [giving] thanks to God for his life and works, [and] for the meeting of Cardinals which must soon elect a successor, that he may be as great and holy." Bishop Hallock scheduled a Solemn Requiem Eucharist on behalf of Pope John, at All Saints' Cathedral, Milwaukee. The service was held on Saturday, June 8th.

VATICAN

He Saw Clearly

by RAY C. WENTWORTH

Pope John XXIII — Supreme Pontiff of the Roman Catholic Church, convener of the Second Vatican Council, author of *Mater et Magistra* and *Pacem in Terris*, friend of all sorts and conditions of people, and opener of the windows of his Communion to the breeze of *aggiornamento* (renewal) — died on June 3d.

The 81-year-old Pope had been ill for several months, and in recent weeks received a number of blood transfusions. His illness was the occasion of prayers by many who are not Roman Catholics.

One of the first of Pope John's acts to capture the attention of Anglicans was in itself really a small thing — the breaking of the tradition that Popes must eat alone. But his comments on the authority of the tradition of the solitary meal had a peculiarly Anglican ring to them: "We have searched the Scripture," he said, and, finding nothing that required him to eat alone, he decided it wasn't necessary.

His regard for the authority of the Bible showed itself in many ways. He

visited a nearby prison ("You could not come to me," he pointed out to the prisoners, "so I have come to you."), made trips to visit hospitalized children, welcomed strangers with affection, and generally showed his regard for the words of our Lord.

One of the "strangers" John welcomed was the then Archbishop of Canterbury, Geoffrey Fisher, who startled the world by making a "courtesy call" on the Pope in December, 1960. It was the first visit by an Archbishop of Canterbury to a Bishop of Rome in more than 400 years. In November, 1961, the Presiding Bishop of the American Church, the Most Rev. Arthur Lichtenberger, on his way to the General Assembly of the World Council of Churches, dropped in for a visit at the Vatican. He was accompanied by Bishop Scaife of Western New York and Clifford P. Morehouse, President of the House of Deputies. Pope John received them all cordially, said Bishop Lichtenberger, and made them feel "at home." In an exchange of gifts, the Pope received a copy of the Book of Common Prayer.

John received all who came, or as many as he could. A comment that had wide circulation was that a Presbyterian or a Methodist could get to see the Pope more easily than could a Roman Catholic. He received the Queen of England and her Consort; the Moderator of the Church of Scotland — all sorts of people who perhaps would have visited no previous Pope. John welcomed them with his warm smile, and was more accustomed to rising to greet them at the door than to receiving them more formally. John, whose second Christian name was Giuseppe [Joseph], once greeted visiting Jews by uttering the words of one who, in Old Testament times, received his brothers in the land of Egypt: "I am your brother, Joseph" [Genesis 45:4].

When Angelo Giuseppe Roncalli became Pope John XXIII in October, 1958, one of the titles he assumed was "Vicar of Christ." John took this title seriously, and with his clear sight he saw that the vicar of the Lord of all the world should minister to the whole world; to the souls, minds, and bodies of all people everywhere. In this connection he wrote what is generally regarded as a major document on social affairs, the encyclical *Mater et Magistra*, which was published in July, 1961. Last April, he issued the encyclical *Pacem in Terris*, which he addressed to "all men of good will." Officials on both sides of the Iron Curtain praised it.

But most of all, he saw that all men are brothers in Christ, that all must acknowledge Him as their Saviour, and that there must be but one Body, and one Head. With the clarity of his sight, however, he saw that this will be accomplished in God's time rather than man's, and that it can only be accomplished by letting God's love shine so brightly in His

Church that all will be drawn to that light. Therefore, John set about polishing the Lamp that had been entrusted to him.

He summoned a Council.

The last Council — Vatican Council I — proclaimed as dogma the doctrine of the infallibility of the Pope, and was denounced by people outside of the Roman Catholic fold as a barrier to Christian unity. Vatican Council II, convened by John, proved different.

In preparation for the Council, John established a Secretariat for Promoting Christian Unity (which he later made a permanent agency) and put Augustin Cardinal Bea, a German liberal, at its head. Under Pope John's encouragement, the Secretariat solicited suggestions for the Council from all, whether Roman Catholics or not. Then, to the astonishment of most, the Pope, through the Secretariat, invited Protestant, Anglican, and Orthodox Churches to send observers to the Council he had called. When the Council opened in October, 1962, these observers were treated with loving cour-

tesy, and made privy to the inner workings of the Council.

The Council has not finished its work; it has only started. But even if the Council is not reconvened, the Church may never be the same again.

Last November, before the first session of the Council closed, John suffered what was called anemia and a "stomach disorder." It hardly slowed him up. He rested a few days, then went back to his regular work. On December 7th, he paid a brief, unscheduled visit to the bishops of the Council, who greeted him with what was called "tumultuous applause." The next day he officiated at the closing of the Council's first session.

Thereafter, although the tumor in his stomach continued to drain his physical resources, he worked unstintingly, even spectacularly, until his relapse early last month. He concerned himself with the work of the Church behind the Iron Curtain. He set diplomats to talking by receiving in audience Alexei Adzhubei, son-in-law of Russia's Premier Khrush-



Pope John: He saw clearly, and loved greatly.

RNS

chev. He spent a great deal of time with the Archbishop of Lwow, USSR, who had just been released after 18 years of imprisonment under the Communists. He issued the encyclical, *Pacem in Terris*. He established a commission for revision of the Code of Canon Law for the Roman Catholic Church. He called upon the President of Italy — the first time for a Pope to do so.

In his death, he united the world, if only for an instant. While his great heart — as strongly rooted in this world as his soul was in the next — beat on, people everywhere prayed for him. Leaders of many nations — including the head of the Soviet government — sent their best wishes, and later paid tribute to his memory. Almost the last words that John spoke were “*ut unum sint*” — “that they may be one,” recalling the prayer of Jesus at the Last Supper. On May 28th, on being told that “the whole world is praying,” he said (according to press reports): “Since the whole world is praying for the sick Pope, it is natural that this supplication should be given an intention: If God wants the sacrifice of the Pope’s life, may it help with copious favor for the Ecumenical Council, for the Holy Church, for mankind which aspires to peace.”

Near the end, still seeing as clearly as ever, in his special way, Pope John remarked, to the man who taught him English, “We are going where there is only one language spoken, the language of love.”

In this world’s language, these men had this to say about him:

Clifford P. Morehouse

Clifford P. Morehouse is President of the House of Deputies of General Convention. He accompanied Presiding Bishop Lichtenberger on his visit, in 1961, to Pope John XXIII.

Never in the history of the Christian Church has a Pope been so beloved by men and women outside of his particular Household of Faith, nor so universally mourned at his death. John XXIII was more than the Holy Father of the Roman Catholic Church; he was the Elder Brother in Christ of the faithful of every Communion of the Church Universal.

For us of the Anglican Communion, his death brings a special sense of loss. He it was who, for the first time since the Reformation, welcomed the visit of an Archbishop of Canterbury, and who later greeted with brotherly love our own Presiding Bishop. It was my privilege to accompany Bishop Lichtenberger on that historic and happy occasion. We felt ourselves to be in the presence of a holy man, a saintly Christian, and one whose warm human welcome was like a breath of spring. He has indeed transformed the whole ecclesiastical climate of Christen-

dom from the rigors of winter storms to the gentle breezes of springtime.

The Vatican Council remains as a living memorial of Pope John XXIII. In it, his good works will live after him. We pray that Almighty God may grant him continual growth in His love and service, and that the Holy Spirit may lead his successor to the completion of the great work he has begun, in the same spirit of Christian love that transcends ecclesiastical barriers and bears witness to the inner unity of a divided Christendom.

Frederick C. Grant

The Rev. Frederick C. Grant, who has been dean of Bexley Hall Divinity School, professor at Berkeley Divinity School, president of Seabury-Western Theological School, and professor at Union Theological Seminary, was appointed by the Archbishop of Canterbury to be an official delegate-observer for the Anglican Communion at the first session of the Second Vatican Council.

In the death of Pope John XXIII the whole world is bereft of its most influential spiritual leader. It is not easy to overestimate the range and depth of his influence, for the whole world has felt it and has responded to it. His unflinching optimism, of which he was himself aware; his unflagging zeal in the interest of world peace, international understanding, friendship, and good will have revived the hopes of many peoples who saw no other encouraging beacon on their horizon. The respect and even affection of many political leaders also attest this far-reaching influence. Nothing comparable to this has been seen in many centuries. Lacking “temporal power,” this Pope exercised more influence for good than all who ever strove to achieve or maintain the political sovereignty of the papacy.

In the slightly narrower circle of the Church, he was the greatest and most successful protagonist of reconciliation, reunion, fellowship, and mutual charity we have known since long before the fatal rifts took place — between East and West and between Protestantism, Anglicanism, and Rome. It was characteristic of him that he refused to use such words as “submit” or “submission,” and insisted upon saying “reconcile” and “reconciliation.” This was the spirit in which he convoked the Second Vatican Council and which he infused into it from the beginning. The idea that the whole purpose of the Council was to effect Christian reunion at once is of course wrong. It is the ultimate aim, but not the initial one. Pope John’s idea was an “updating” of the Church, a freshen-



RNS

**Pope John signing *Pacem in Terris*
Praised on both sides of the Curtain.**

ing and revitalizing of it, after which discussions of reunion would be more likely to succeed.

Many persons are wondering if the Council will continue. It is the rule, under canon law, that in the event of the death of the Pope the Council must end — though it may be continued if the following Pontiff so chooses. The famous Council of Trent in the 16th century was led by five Popes in succession — it lasted for 18 years. On the other hand, the 19th century Council, Vatican I, interrupted by the capture of Rome by the Piedmontese army, was never revived. But the case today is wholly different; and if one may hazard a prediction, this Council will surely continue, sooner or later. The advance made in the few short weeks of the first session, last autumn, was so stupendous that the Roman Catholic Church will surely not halt there, nor permit any retreat. The great issues raised in the subjects discussed, the vigorous debates, the increasing solidarity of conviction on various matters of importance (for example: the relation of the bishops themselves to the Vatican and to the Pope) point to a demand for settlement. One could sense, last autumn, the steadily growing unity and strength of the bishops’ convictions. These things must go on to a successful end, even though the great leader has been called home.

Those who knew Pope John personally, from the Cardinals in his inner circle to the old friends from abroad, the eminent bishops, missionaries, scholars, teachers who gathered for the Council, and the gardeners and guards at the Vatican — even the casual visitors who met him from time to time and had even a

Coming, June 30th:

Armed Forces Number



RNS

"For I was . . . a stranger, and you welcomed me . . ."
 (Bishop Lichtenberger calling on the Pope, 1961)

moment of conversation with this gracious, saintly, benevolent priest — all who knew him, from the greatest to the least, loved him. There are few persons capable of such magnetic attraction to all kinds and conditions of people, old and young. Its secret was the pure, transparent goodness of the Holy Father, his total love for God and man.

As we have prayed for his restoration, until God in His wisdom denied the prayer, so let us all now pray, with our Roman Catholic brothers throughout the world, that a worthy successor may be chosen, and that the great work inaugurated by Pope John may be carried on to a successful conclusion.

Bishop Mosley

The Rt. Rev. J. Brooke Mosley, Bishop of Delaware, chairman of the Joint Commission on Ecumenical Relations, visited the Vatican in 1961, but was unable to meet the Pope because the latter was ill. He exchanged gifts with the Pope through a Vatican official.

All Christians are bereft by the death of His Holiness Pope John XXIII. Although we may never have known him personally or may never have had the pleasure of meeting him, we know we have lost a good friend. His open friendliness, his engaging humor, his simple and warm humanity, all combined to make him so attractive that it was easy to pray for him and his work.

The Christian community is indebted to him, for his sympathy with our deepest desires to be one in Christ Jesus, and for all he has done to release and encourage the love and the thoughtful concern of his own people for this cause. I think he did not have to create a "new climate" in his Communion and in the Christian Church; it seems to me that the fresh breezes were already there waiting



RNS

. . . Sick, and you visited me . . .
 (Pope John with a patient in a children's hospital)

to blow — but surely he was sent to release them.

We shall pray God's continued blessings upon this holy man in his new life.

Bishop Scaife

The Rt. Rev. Lauriston L. Scaife, Bishop of Western New York, accompanied the Presiding Bishop on his Vatican visit in 1961. He is chairman of the Church's Joint Commission on Coöperation with the Eastern and Old Catholic Churches.

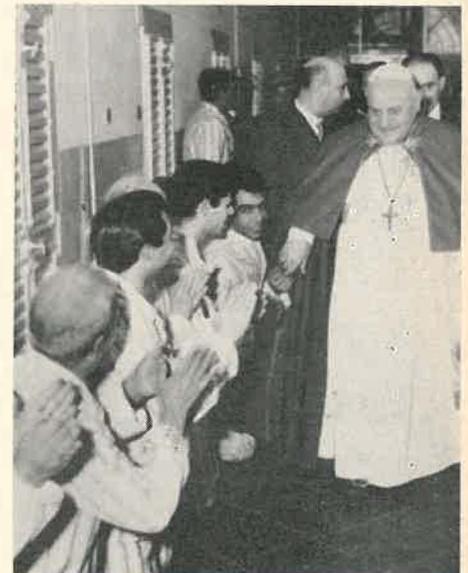
The death of His Holiness Pope John XXIII brings sorrow to the hearts of men of good will throughout the world. The Christian community of mankind has lost the leadership of a devoted shepherd of souls, and the Roman Catholic Church a Supreme Pontiff of outstanding vision and fearless dedication. Our prayers for the repose of his soul are mingled with oblations of gratitude to Almighty God for His gift to us of Pope John's life of noble and faithful service.

Bishop Donegan

The Rt. Rev. Horace W. B. Donegan is Bishop of New York.

Pope John XXIII was a great spiritual pastor and leader; His influence for good extended far beyond the great Church of which he was the head.

Americans of all faiths and Christians throughout the world sympathize with the clergy and people of the Roman Catholic Church in the death of the Pope. His death at this time is particularly unfortunate.



RNS

. . . In prison, and you came to me."
 (The Pope visiting prisoners)

COVER

The seminary chapel at Carolina, Puerto Rico, was the scene of the first commencement of *El Seminario Episcopal del Caribe* [The Episcopal Theological Seminary of the Caribbean] in May.

The three graduates transferred to the Caribbean Seminary when it was opened in 1961. Mr. Medina began his theological studies at the Philadelphia Divinity School, Mr. Abbott transferred from the General Theological Seminary, and Mr. Millien studied at the seminary in Montrouis, Haiti.

The seminary's teaching and worship is in French, English, and Spanish, and graduates chose the language in which their diplomas would be written: Mr. Medina, English; Messrs. Abbot and Millien, French.

Lord Fisher of Lambeth

Dr. Geoffrey Francis Fisher was the first Archbishop of Canterbury in more than four centuries to visit a Pope. He called at the Vatican in December, 1960.

He has shaken up his own Church and all the Churches.

Separate they still are, but he has convinced them that they are brethren in the Church of Christ and must be good neighbors to one another. This great and good man has given a new impulse to Christendom which will not fade.

[RNS]

Archbishop Iakovos

The Most Rev. Archbishop Iakovos is head of the Greek [Orthodox] archdiocese of North and South America.

All faiths will sorely miss Pope John. Christianity will mourn him but the Christians of the world can never think of him in terms of a great loss, for he has been the great gain in the cause for Christian unity and peace.

We know that God in His infinite love and mercy will rest his soul and spirit in eternal peace, and we pray that the Almighty will raise a worthy successor to his most lamented holiness who will continue the inspired ecumenical leadership that Pope John in his short but fruitful term of office gave to the Roman Catholic Church.

[RNS]

U.S. Senate

The Senate sympathizes with the communicants of the Roman Catholic Church in this country and abroad upon the death of a preëminent spiritual leader who endeared himself to peoples of all nations and all faiths by his untiring efforts to promote unity among religions, to advance the dignity of the individual, and to maintain international peace.

[RNS]

U Thant

U Thant is Secretary-General of the United Nations Organization, an organization that was supported by Pope John XXIII in his *Pacem in Terris*.

A most noble life has come to an end and a spirit of the highest human qualities is no longer with us. . . .

History offers few examples where the affection and respect of mankind have been so overwhelmingly centered on one single human being as in the case of His Holiness Pope John XXIII.

That this respect and affection would have developed in such a short period of time and should have transcended both national and religious boundaries is even more rare. . . . Pope John became the very embodiment of mankind's own aspirations in this uncertain period of our history.

LITURGY

Experiment

The Eucharistic rite developed by the Protestant monastic community at Taizé, France [see L.C., March 24th], was used in a celebration in All Saints' Cathedral, Milwaukee, Wis., on May 25th.

Bishop Hallock of Milwaukee presided at the Eucharist, which was celebrated by the Very Rev. Edward Jacobs, dean of the cathedral. The Rev. George W. Bersch, diocesan director of Christian social relations, was deacon, and the Rev. Alan P. Smith, assistant at St. James' Church, Milwaukee, was subdeacon.

As is the custom in this rite, a General Confession was said by all at the start of the service. The rite incorporated several other unusual features, including a Kyrie in the form of a litany and a series of short "memorials" corresponding to the "Prayer for the whole state of Christ's Church" in the Book of Common Prayer. The Gospel was read from the center of the nave. The *Incarnatus* in the Nicene Creed was marked by a profound bow.

After the service, many of those present adjourned to the cathedral's Guild Hall for a light breakfast, and for a discussion based on the Taizé usage. The Rev. Thomas J. Talley, who teaches liturgics at Nashotah House seminary, found himself called on to answer many of the questions that came from the interested crowd.

Many of the people felt it would be well for the cathedral to repeat the occasion soon.

CENTRAL NEW YORK

Coming Coadjutor

Bishop Higley of Central New York asked that delegates to the 1963 convention of his diocese approve the election of a coadjutor for the diocese. The delegates voted the approval.

"By the time a coadjutor is elected and consecrated," Bishop Higley pointed out to the convention, which met last month in Utica, N. Y., "I shall be nearly 65 years of age. I shall retire when this diocese is 100 years old . . . if not before." (The diocese was founded in 1868.) In the course of his convention address, the bishop announced that "Thornfield," the diocesan conference center on Cazenovia Lake, would be dedicated soon.

Delegates voted to hold the next three annual conventions in the fall, rather than in the spring of the year.

ELECTIONS. Standing committee: Rev. Charles Sykes; John Farnham. Diocesan council: Rev. George Bates; Milton Coleman. Deputies to General Convention: clerical, E. Rugby Auer, Stanley Gasek, James Mahagan, Donald Read; lay, Ray Barker, John Becker, Hugh Jones, Frank Wood, Jr. Alternates to General Convention: clerical, W. Paul Thompson, Warren Traub, Robert Ayers, Harold Hutton; lay, Hamilton White, Walter Hamlin, Robert Branan, Gerald Gaskell.



Ray C. Wentworth

The Gospel: Taizé comes to Milwaukee.

EUROPE

International Aid

The annual meeting of the Convocation of American Churches in Europe, Bishop Bayne, Executive Officer of the Anglican Communion, presiding, met recently at the Pro-Cathedral of the Holy Trinity, Paris, France. Representatives adopted a budget of \$8,900, including a grant to the National Council of \$4,000, and grants of aid to the parishes in Florence, Italy; Munich, Germany; and Nice, France; and to the expenses of the bishop-in-charge (Bishop Bayne).

The American Ambassador to France, Charles E. Bohlen, and Mrs. Bohlen received the delegates at the embassy residence.

The Very Rev. Sturgis L. Riddle and George Snyder were elected deputies to the General Convention, and the Rev. Perry Williams and Thomas Quackenboss were elected alternates. Dean Riddle and the Rev. Donald Wiseman were elected president and secretary, respectively, of the council of advice.

PRESIDING BISHOP

"Talented, Consecrated"

Presiding Bishop Lichtenberger, called "one of the most talented and consecrated Churchmen . . . of our time" in the degree citation, was awarded the degree of Doctor of Humane Letters recently by St. Augustine's College, Raleigh, N. C.

Bishop Baker of North Carolina accepted the degree in the absence of the Presiding Bishop at commencement exercises on May 27th. Bishop Baker is chairman of the college's board of trustees.

James A. Boyer, president of the school, called Bishop Lichtenberger "one of noble spirit, humanitarian principles, and . . . compassionate understanding."

A significant
part
of the population
may be
cut off from the
Church
if we do not
develop
an imaginative
ministry to

The High Rise Dwellers



With altered skylines,
an even more altered way of life.

Jean Speiser

by the Rev. Alfred

R. Shands III

Vicar, St. Augustine's Church,
Washington, D. C.

Periodically cries of warning go out that the Church is not keeping pace with the changing living patterns of our increasingly urbanized society. But to the congregation which seems reasonably alive and healthy these cries can seem remote indeed.

Recently they seemed very immediate to the national headquarters of the United Presbyterian Church, who felt concerned enough to call a national conference at Roanridge in Kansas City, Mo., to discuss the Church's ministry in the light of one of the greatest changes.

The Church has suddenly awakened to the impact of the high-rise apartment building on our way of life. The high rise is the modern elevator apartment of 10, 20, or even many more stories where one may find as many as five or six hundred units grouped together. There is hardly a city in the United States which does not show evidence of the growth of the high rise within the last eight years. Our sky lines have been radically altered, but even more radically has been our way of life. Our increasing elderly population, disenchantment with the suburbs, and

scarcity of land have tended to bring people together into these tower buildings.

At its conference at Roanridge the Presbyterian Church presented some statistics which even surpassed what we had already suspected was happening. In 1955, 8% of all new housing in the United States was in high-rise apartments. In 1962 it was 28%. In 1970 it is estimated that it will be 48%. The high rise is obviously quickly becoming a way of life for more and more of our population. And interestingly, it is catching on not only in the cities where land is at a premium, but also in the suburbs. Tower apartments in our suburban areas are not at all uncommon nowadays, especially with the building of belt highways by which people may get to the center of the city with fewer transportation problems.

It might be argued that from the standpoint of the Church this new development in housing works for an advantage. After all, the high density of population makes contacting people less of a problem than it used to be. People can be

easily circularized and can come to know of the existence of churches in their neighborhoods. Also the elevator apartment tends to attract people of basically one economic group because of the particular rentals involved. The homogeneity of the group makes it easier for the people to come to know each other, and therefore the Church can more easily develop a sense of mission to the group.

The facts, however, point in exactly the opposite direction. Recently a study was done in a major eastern city which shows that only 2% of the people who live in elevator apartments initiate on their own any contact with a church. Their proximity to their neighbors tends to isolate them more than when they lived in old-fashioned neighborhoods. High density tends to bring out fears — fears of intrusion and fears of unwanted involvement. An apartment dweller who was interviewed said, "I will not open my door to anyone unless I know who is present by way of a previous arrangement or by recognizing the voice." Another said, "I'm not to get too friendly with anyone. My husband doesn't believe in it. It's best to mind your own business." Even if the apartment dweller does happen to develop friendships within the building, these tend often to be superficial and of a "token" nature. Apartment dwellers have what I call their "elevator friends."

Clearly, unless the Church manages to develop quickly an imaginative ministry in this new situation, we may one day discover that we are cut off from a significant proportion of the population. Certain elements in the mission seem to be indicated:

First, the Church is going to have to go to the people to seek them out on a person-to-person basis. Mailings and other mass methods of evangelism have not proved to be too effective in this situation in getting people to listen to the Church. Early in my ministry in my present parish, which happens to be in a redevelopment area consisting largely of high-rise apartments, I sent out letters to the new people when they arrived in the high rises, welcoming them to the community and inclosing a self-addressed stamped post-card which they could return, requesting a visit from the local Episcopal church. The area happens to be about 12% Episcopalian. Out of some 400 post-cards I sent out, I received only one back! Yet we have discovered that when the Church initiates the visit, many are quite willing to receive you. Some are eager. You hear people saying, "I have lived in this building for four years and no one from the Church ever came near me." In the high rise situation there is just no substitute for personal calls.

Second, the Church in the high rise area needs to clarify its focus and identify its target of mission. The Church needs to know who the people are, where

they come from, and something about their religious background if possible. One of the most frustrating elements of the high rise ministry is the anonymity of the great masses of people living in a huge building. A way must be found to get a "profile" of them. One such way which has been developed in our parish is an inter-church parish caller who acts in the capacity of a "Church Welcome Wagon." All of the various Churches in our parish, from the Roman Catholics to the Pentecostals, have contributed toward the salary of this caller because basically we all know that we can't get to the people with much relevance unless we know in advance who they are.

Our parish caller spends a minimum of time at each door, but manages to get an amazing amount of information. He says that he is calling in the name of all the churches in the area and asks the Church affiliation of those he calls. The extent of coöperation the people give is high. The caller ends by handing them a one-page folder which contains a map showing where all the local churches are located and gives times of services.

The important thing about our "Church Welcome Wagon" is not so much the contact at the door, but that we have sufficient information for a significant follow-up contact. Each two-week period we receive a mimeographed list of the people the parish caller called on, their denomination, etc., and we can follow up on these. The target for the mission has been identified for us.

Third, the Church must offer the people contacted *immediate* opportunities for a personal response to the Church. Immediacy is important because though one does find a nucleus of people in a high rise who have been there for some time, on the whole the residents are characterized by their transiency. Unless the people make some sort of response *now*, the chances are that they will have moved on without making any response to the Church. Quite often the high rise dweller has strong feelings of impermanence. The large percentage of efficiency apartments being built today is ample testimony.

We have found that the most effective way of getting people to make this response is through a personal invitation from a Churchman in their building asking them to attend a small group meeting in his or her apartment. The importance of the "house church" as it has been developed by the Rev. Ernest Southcott can hardly be underestimated. The Church in the small unit is ready-made for apartment evangelism. In most cases we have found that the apartment dweller in spite of his rejection of his neighbors and his desire not to become involved, is in fact looking for some means of overcoming a sense of isolation. And this may well prove to be the main thrust of the mission to the high rise.

Altar Flowers— a new liturgical dimension

by L. J. Tolle, Jr.

Instructor, floriculture, Michigan State University

With the resurgence of liturgical worship throughout Christianity in recent years has come an increasing recognition of the beauty and significance of the Anglican Communion's rich liturgical heritage. People who are searching for sound and true worship turn more and more for their inspiration to those traditions which have always maintained the liturgical forms.

The liturgies are not only art-forms; and the Book of Common Prayer is more than the Great Poem for man's universal art—worship. To the true worshiper the form of worship must also be the ever-new experience. In this context, then, the sensitive believer, concerned with the worship of his Church, seeks to enrich, edify, and renew the worship experience. It is natural that the floral artist, amateur or professional, participates by using new and creative expressions of the floral art.

It is natural, too, that flowers have found their way into the chancels and sanctuaries of the churches of the United States. Their decorative value has added the beauty of nature to worship.

Nevertheless, in spite of their wide use for decorative purposes, flowers have not generally been understood to serve a clear and legitimate liturgical function. While most parishes have adopted a way in which altar flowers should be "handled," few floral artists have genuinely understood and used their medium and talent in a symbolic way. If flowers can symbolically contribute meaning as well as beauty, their proper place in worship may be defined.

The Christian symbolism of flowers is of two types. First, there are individual species of flowers which have become as-

sociated with Christian ideas or events. Authenticated by long and ancient usage, or by mention in the Scriptures, these floral species are and have been in use for centuries in the paintings, sculpture, stained glass, and architecture of the Church. To cite but a few examples: The rose is the symbol of messianic promise; the lily is representative of the Resurrection; the iris (*fleur-de-lis*) is symbolic of the Trinity; almond is the symbol of miracle, and so on.

By this means, the floral artist with a sharpened sense of the liturgical can work great meaning into floral display. The list of specific floral symbols is long and impressive, representing some new challenges to ecclesiastical floral art which has begun to "die on the vine."

Second, flowers and plant life have a general significance which is relevant to the Churchly arts. All through the Scripture there is an abundance of evidence

ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in the American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in the Cycle by offering up the Holy Eucharist on the day assigned.

June

16. St. Stephen's, Racine, Wis.; St. Simon's, New Rochelle, N. Y.
17. Emmanuel, Winchester, Ky.
18. Grace, Alexandria, Va.; St. Andrew's, Grand Prairie, Texas
19. Christ Church, Elizabeth, N. J.
20. Church of the Holy Nativity, Clarendon Hills, Ill.; Church of St. Edward the martyr, Joliet, Ill.
21. All Saints', Orange, N. J.
22. Church of St. Alban the Martyr, St. Albans, N. Y.; St. Alban's, Marshfield, Wis.; St. Alban's, El Cajon, Calif.; St. Joseph's, Chicago, Ill.

that the faithful through the ages have been attuned to this symbolism. St. Paul saw the seed or bulb as an allegory of the Resurrection because, seemingly lifeless, it grows and blooms in a new, more perfect life.

When a flower opens it speaks of the unfolding purpose of God. Christ used the lilies of the field to teach His disciples to trust in God, since the lilies didn't work or worry and yet were dressed better than Solomon. Even when a flower withers it reminds us of the vanity and transience of even the best and most beautiful in this world. And, in death, flowers give their lives up to the seed—an allegory of the faithful who, in dying, live again.

These symbolic meanings are supported by ancient authority and tradition in the arts and in Scripture. We have merely neglected the true significance of floral symbolism.

In addition to the natural symbolism described above there is still another type of symbolism in liturgical floral art—that found in the symbolism of form or design.

Every good flower arrangement has form. Sometimes called design, form is often defined as the plan or idea behind the flower arrangement. Herein lies a rich opportunity for the floral artist to create liturgical significance.

Through a long history of American floral art, the traditional forms of flower arrangement have become established. In general there are six basic forms in flower arrangement (see diagram): horizontal, vertical, triangular (with three basic variations), circular, crescent, and Hogarth.

The liturgical meaning of these forms is readily apparent. Vertical arrangements direct the viewer's attention heavenward and represent vigor and life in the presence of God. Horizontal floral pieces should recall the relationship of the faithful to this world and to the Christian's duties therein. The triangular forms are representative of the Holy Trinity (when equilateral), or the divine-human encounter (when right triangular). The scalene triangle suggests the interrupted life. The circular or radial form suggests a symbol of eternity or the radiating glory of God, while the crescent is reminiscent of the universality of Christ's power. The Hogarth line, which is a combination of arcs from two circles, is especially appropriate as a symbol of marriage.

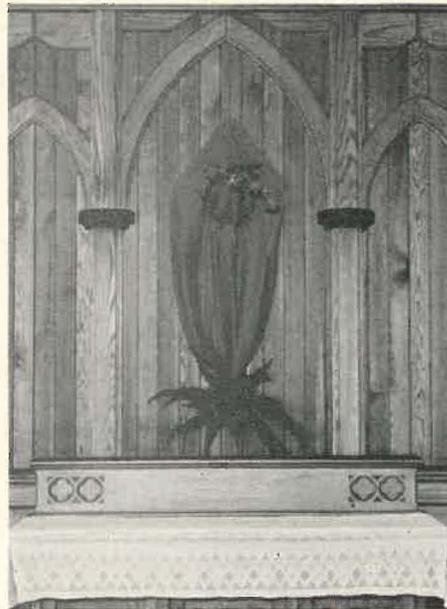
Continued on page 34

The author's appreciation is expressed to the Rev. William S. Hill, rector, St. Paul's Church, Lansing, Mich., for permission to install arrangements in St. Paul's Church; the Rev. Derwent Suthers, vicar, St. Katherine's Chapel, Williamston, Mich., for making the sanctuary available; William V. Michan, Michigan State University Photographic Laboratory, for the photography; and the Society of American Florists for its cooperation and assistance.

Flowers

can contribute to worship
in the parish church

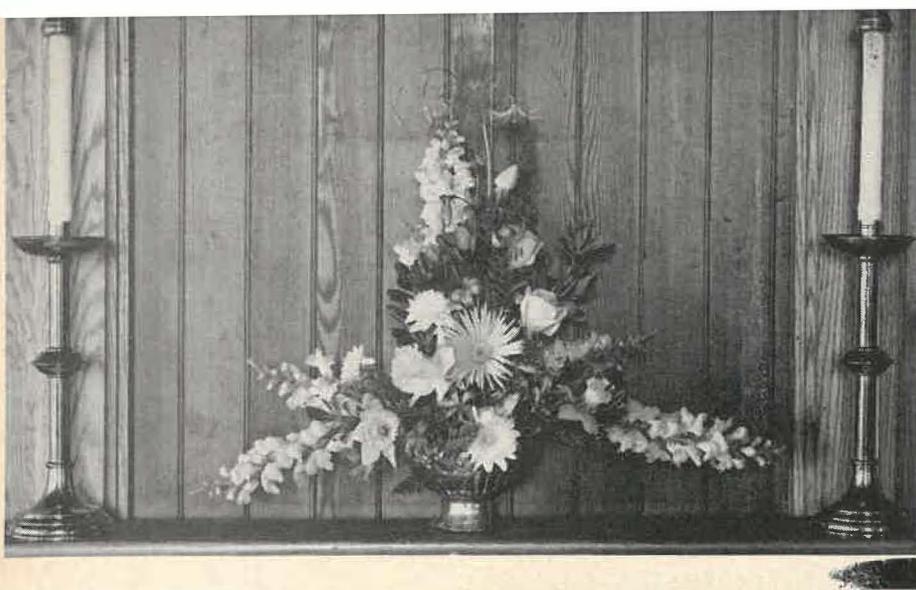
religious meaning
as well as
the beauty
of nature



LEFT: A symbolic treatment for Passion Sunday. The veiled cross bears a crown of locust thorn and five bleeding roses to portray the suffering and wounds of Christ. A spray of heather, symbolic of and in the appropriate liturgical color for Lent, is attached to the base of cross.

BELOW: Various types of containers which are especially useful for altars and shrines. They may be used singly or in pairs. The container should be secondary to the floral arrangements and therefore selected for inconspicuous color, surface finish, pattern, and size.

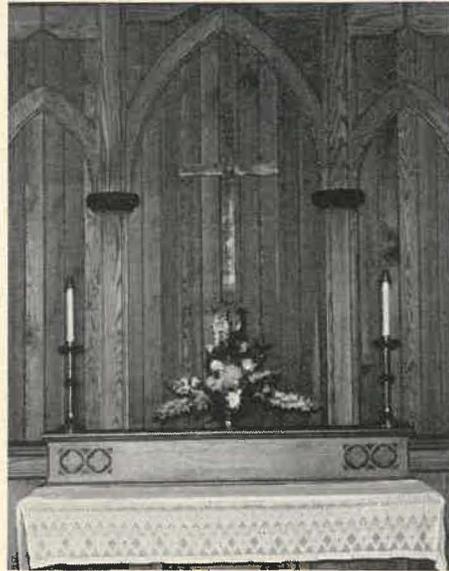
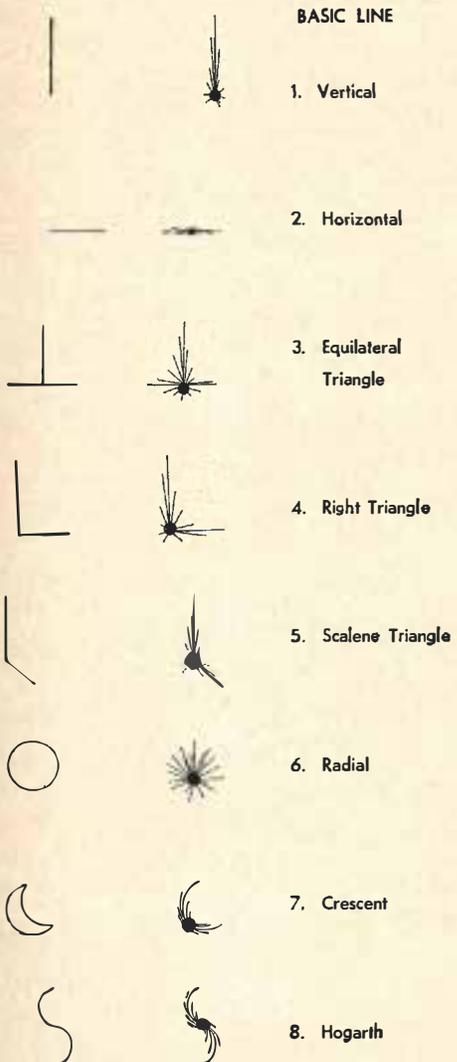




ABOVE: A floral composition of mixed garden and field flowers at St. Katharine's Church, Williamston, Mich. Long view of the arrangement is shown at right.

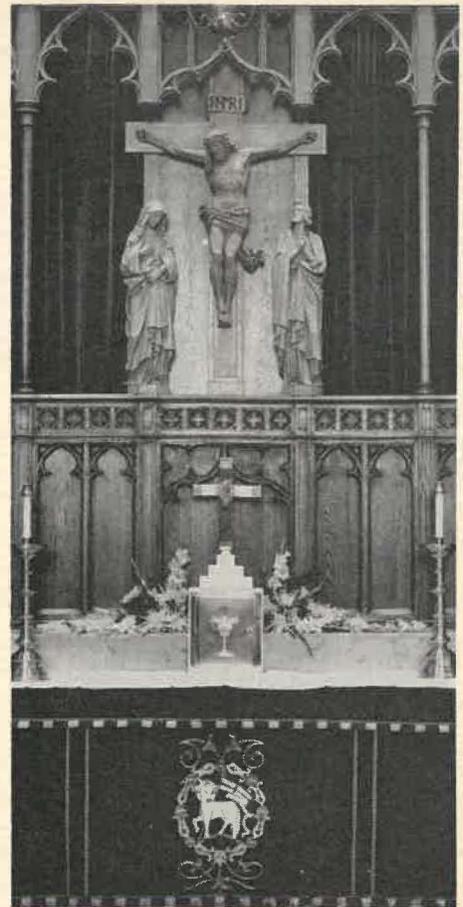
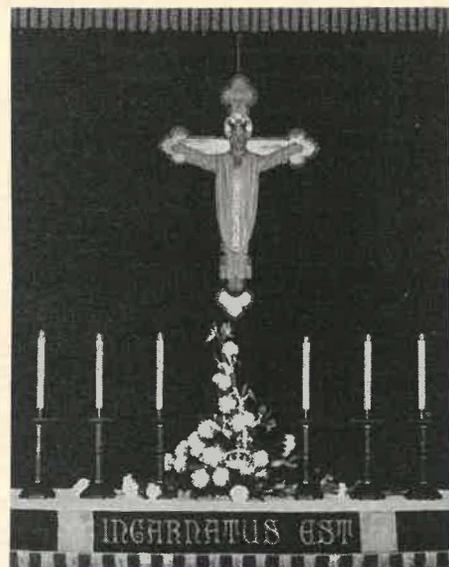
UPPER-RIGHT: The main altar of St. Paul's Church, Lansing, Mich., shows flowers arranged in triangular form, more horizontal than vertical. Placement of the arrangements, done in low, unseen containers, repeats the retable.

BELOW: Basic line of eight arrangement forms is shown, accompanied by an elaboration of the line which shows how flower stems are placed in flower arrangement.



BELOW: Altar of the Chapel of the Incarnation, St. Paul's, Lansing, shows use of specific floral symbols. Carnations, the "divine flower," are used as symbols of His divine nature, and iris as the fleur-de-lis, ancient liturgical symbol for the Holy Trinity.

RIGHT: Close-up of same arrangement. Note gold embroidered appliques of the crown (Kingship of Christ) and fleur-de-lis.





Mr. Chitty: The people must understand why.

Organizing a Parish for Stewardship

involves procedures

which will help the parish

to run more smoothly in other ways, too

by Arthur Ben Chitty

Historiographer, University of the South
Sewanee, Tenn.

No parish should attempt to raise money — until its philosophy is clear. The people must understand *why* the money is sought.

"We don't want your money. We want *you*."

Since our money is part of us (representing our effort and talent) and since by and through money we *act* — for good or bad — the ends for which our funds are used become direct expressions of our character, or hopes, or our weaknesses.

Having established by study of Scripture and by application of its principles to modern living a clear philosophy of stewardship, we turn to its implementation. To study fund-raising methods before we know the philosophy is like manufacturing an explosive without knowing what we plan to use it for.

Three ingredients of a parish are pastor, people, and plant. Some might put the people before the pastor, but all would agree that plant is least important. Under plant comes equipment, and fund-raising involves its use.

Besides typewriter, telephone, mimeograph, dictating machine, public address system, bulletin board, filing cabinets, safe, tape recorder, tract rack, poster material, mailing permit, and so on, there are two special needs for parish fund-raising which many overlook. They are an addressing system and a basic, permanent parish record system. The addressing system may involve one of the stencil methods or merely the carbon or chemical duplicating of address labels. Indeed, it may merely involve a couple

of ladies who enjoy addressing envelopes. But there must be some fairly simple way to get a message to the whole parish in a hurry and at minimum expense.

The parish record system requires more discussion.

Every parish should have, periodically, a printed or mimeographed directory of its members. Beyond this, however, it is vital to have a card system which records the dates of birth, Baptism, Confirmation; full name, relationships to other members of the parish, place of birth, parish from which transferred, means of livelihood, address, phone numbers, names of children, and so on. The New York office at 815 Second Avenue furnishes excellent samples.

It is highly important that gift information also be kept in accessible form. It is a moot point whether the individual weekly gifts should be posted on the permanent record card. I think not. The treasurer usually needs his separate set of records on which he can post weekly returns from envelopes. On the permanent card there should be at least a posting of the annual rate of giving plus any special gifts which have been made by that individual to the parish, either a large gift of cash for a general building fund, or the gift of something like a stained glass window.

Why should this be done? God knows what the individual has done — isn't that enough?

The succeeding rector will find this type of record most helpful. It could furnish crucial information in a guidance problem. This record is a way of showing gratitude. We know where Dante, one of the world's greatest theologians, placed the ingrate. The display of gratitude is a positive virtue. To record for posterity the generosity of an individual is a good thing. For the future stewardship committee this information is most important. The benefactions of the future will come largely from those who have given in the past.

Every parish should also have a file on memorial gifts. Before it has been forgotten there should be a record made, either in a memorial book, or in a permanent card system, or both, of the donor of the candlesticks, the cruets, the chalice, the altar hangings, and so on. Where possible, these gifts themselves should be appropriately marked. It is important in the continuity of a parish for those who worship today to realize how much they owe to those who have gone before.

So much for records. They are tremendously important and it is surprising how few parishes have them. One may not *find* records in a parish, but there will be a special place in heaven for those who *leave* them.

Before we discuss procedures, let us consider human resources.

The talents in a parish, even a small

This article is taken from a lecture given at the School of Theology in Sewanee, Tenn.

one, are truly surprising. If a clergyman would double, triple, quadruple — or increase a thousandfold — his effectiveness in God's work, let him collect (on his record cards) the talents, hobbies, and special interests of his parishioners. It is the easiest thing in the world to do. Questioning a communicant about his special interests is one of the most helpful aids to early parochial visitation. But unless a record is made of these potential assets they are forgotten and may never be used in God's service. Even if the clergyman has an unusual mental filing system and instantaneous recall, he takes it all with him when he moves, retires, or drops dead in his tracks. His successor will bless him if he has jotted down on the permanent record card the fact that John Smith loves to operate a sliderule and that Josephine Jones enjoys making beautiful drapes.

Every time a parishioner can use his special talent in the service of his church, he is a better communicant. Ben Franklin was not the first to point out that we make friends by asking people to do something for us, preferably something easy at first, and then thanking them heartily. Many of these talents can be utilized in the stewardship program of a parish. Especially, canvass carefully the talents of women who formerly worked, women whose children are grown, and men who are retired.

Two General Types

There are two general types of fund-raising in a parish. There is the occasional need for a capital fund effort (new building, extension, or major renovation) and there is the year-to-year effort to make meaningful a plan of systematic giving. The first is usually, though not always, a self-centered effort, and the second usually, though not always, is our avenue for "outside" or "totally unselfish" giving. There is no reason why this pattern has to obtain. We can stage special, large-scale efforts for a missionary effort in Zanzibar. We can include capital building programs in our annual canvass.

Here are some general rules and observations.

(1) The only dependable rule is that there are no rules.

(2) Money is not unclean. The clergyman who thinks he should not become involved in fund-raising either must re-define fund-raising (try stewardship) or must conclude that he doesn't really believe the Lord's work is important.

(3) A reasonable constituency of a parish extends beyond its membership roster. There are good citizens, unchurched, who want to help. There are descendants and relatives of parishioners.

(4) Few people give to their utmost.

(5) Practically no one who gives generously regrets it.

(6) Today the canvass represents about the only pretext on which the busy man

can be induced to practice genuine Christian missionary effort. He won't preach from a barrel top; he won't go out seeking lost souls; he won't presume to speak out against individual immorality; he won't even ask a friend to come to church. But he *will* solicit for the every member canvass. It is respectable. It is accepted. He does it for the Red Cross and for the Elks. Make his soliciting experience as meaningful as you can because you don't have him in that position under any other circumstances.

(7) There are two ways of balancing a budget: cutting expenses and increasing income. The great parish takes the latter route.

(8) The clergyman who "protects" his people from other fund-raisers (the bishop, the missionary, the school or university) defeats himself and harms them. Rather he should give them every channel for the expression of their philanthropic impulses to further God's work to the limit of their capacities. Giving begets giving. The person who gives to a college, for instance, is likely to give more, not less, to his parish.

(9) The healthy spirit of a parish can be sensed. It is real and recognizable.

(10) "Give until it hurts" is the PR man at his worst. "Give until it feels

JUST IMAGINE!

Suppose all Episcopalians were suddenly deprived of all their income and all their assets, and every Episcopal family and individual placed on old age assistance or "on relief."

Then imagine all these Episcopalians giving a tithe of their income to their Church.

If they did it, the income of the Episcopal Church would increase by over 50%.

good" is a valid appeal. If you give enough, in the right way, it will feel good.

(11) The impulse to give to "outside" causes is not instinctive. It is a cultivated reaction. It is the product of education, of endless persuasion.

(12) A rector continually faces a choice of taking the talent most readily available or the best talent. Other things being equal, take the latter.

(13) In matching persons who will call and those on whom they will call, remember that the man who gives generously can make a very effective presentation to another in his approximate income bracket who gives less.

(14) Witnessing is sound—theologically and psychologically—if it is devoid of pride. It is no more than fair play for the visitor (canvasser or solicitor) to tell what he himself is giving. Indeed it is unfair *not* to, since he is going to know the amount of his canvassée's pledge. Re-

member that Christ announced publicly both the identity and the amount given by the widow who offered her mite.

(15) Don't nurse nameless fears of the "professional" fund-raiser. With the high ethical standards they are practicing today, one is just about as likely to get his money's worth from the promotional counsellor as from a doctor or lawyer.

(16) To limit the concept of stewardship to mere money-giving or money-getting is as cynical as comparing the Holy Communion to mere eating and drinking.

What Is a Tithe?

Tithing is the most easily defended standard for stewardship. It has scriptural authority and it makes practical sense. What is a tithe?

The House of Bishops in 1949 said in effect that the circumstances of our modern life and its organized ramifications led them to define the Christian tithe as the minimum standard of charitable giving, with at least 5% of that tithe designated for the parish church.

Many think there are wide variations in the calculating of a tithe. I agree. Some might with propriety—certainly as an initial goal—consider 10% of income after taxes. Some who start with this calculation end by using the gross income figure. Some might calculate a fair market value of clothes given to a rummage sale as part of a tithe. A doctor certainly should consider free services rendered as part of his humanitarian practice, but he should remember with the "bishop's 5%" the fact that a living Church has daily needs. If we all make our full tithes directly to the needy, the Church would die and there would be no one left to teach tithing. Against this we must concede that the Church is *not* going to die and that the individual must consider his personal need to give.

It is a very effective device to have two sides or two colors of pledge cards. The person is asked to "sign on the black side if the gift is a tithe and on the red side if it is not." Another way of dramatizing the tithe is to ask for unsigned questionnaires from all members, on which is computed (by the parishioner) what the amount of a tithe would be for him *if* he gave it. This would show the vestry what the parish income would be if everyone tithed. It would dramatize the importance of stewardship education.

The people must be told, "The Church does not ask for your money — it asks for *you*." The Church will not close or the diocese disintegrate or the bishops retire to other pursuits if you do not give. However, the effect upon you can well be catastrophic if you turn your back on God's call. The consequences are the warping of your soul through rationalizations, attempts to justify a selfish position. We hear, "I don't like the rector—don't

Continued on page 33



The sacrament of forgiveness has its material side.

Practical Aspects of Confession

When is the parish Church going to make adequate provision for a great ministry?

by Christine Fleming Heffner

If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," says the first Epistle General of John.

The making of that necessary confession and the receiving of that forgiveness in sacramental fashion is no longer the mark of the "extreme" Churchman—the practice of what is unfortunately known as the sacrament of penance and would be better known as the sacrament of forgiveness has been steadily increasing in the American Church over the last couple of decades.

But sacramental acts are by definition outward matters as well as inward — things wherein the infinite gets all involved in such mundane and even sometimes misused things as water and wine and oil and bread, human hands and mortal minds and knees and tongues and heads. To the non-Christian part of the world that really thinks about religion, all this is a great scandal, but Christians have been living with this for many centuries, and doing so on the basis of the greater scandal that the mighty and infinite God became a real man like themselves.

They know that no cup of the most precious platinum could ever be worthy

of holding the consecrated wine, wine that came out of a perfectly ordinary bottle less than an hour before. They know that houses and fonts and hands and hearts are all earthen vessels somehow entrusted with the holding of treasure past imagining. And they go ahead and use these vessels because God was willing to use them, and they are all there is to be used. A cracked china cup is a suitable vessel for the wine of the Holy Communion if, as on a battlefield, it's the best thing you can find. But if you can, you procure a chalice of precious metal and adorn it with beauty of form and ornament, and set it on linen on a marble table.

The sacrament of forgiveness also has its material and practical aspects.

"If there be any of you," says the minister, reading the exhortation in the Prayer Book, "who . . . requireth further comfort or counsel, let him come to me, or to some other Minister of God's Word, and open his grief; that he may receive such godly counsel and advice, as may tend to the quieting of his conscience, and the removing of all scruple and doubtfulness." But in the Church of St. Francis-on-the-Freeway, it may be surprisingly hard to do — hard physically, hard psychologically and esthetically and just plain humanly. Because the church may well be built to seat comfortably

the Christmas-and-Easter congregation, which enters it but twice a year, but for the hearing of confessions, which may well go on several times a week, there are no arrangements at all! The parish library may be equipped with shelves and files and lamps and tables, the kitchen may be well planned and amply furnished, the parish hall may have been built for the facilitating of everything from coffee breaks to drama, but if a man wants to make his confession, how and where does he do it?

There are a few — a very few — Episcopal churches which have confessional "boxes." Of them, more later. Where they do not exist, there are three possibilities. In most parishes, confessions are heard in the body of the church, at the altar rail, the priest sitting facing the altar just beyond it. In churches where there is a chapel, the same arrangement may obtain there. Finally, in some parishes, confessions are heard in the rector's study or in a sacristy.

The chapel is an improvement over the main altar, if a chapel is available, but the same problems exist in either case — the various problems attendant upon the lack of privacy. The study or sacristy is very much a last-ditch choice, an arrangement which should be used only if there is

Continued on page 23

THE EPISCOPAL CHURCH BUYER'S GUIDE

Below is a list of goods and services used in the Church, with the names of firms that supply them. (Firms advertising in this issue are shown in bold face type.) Inquiries should be sent to the firms at the addresses listed on page 22. We would appreciate your mentioning that you saw the listing in THE LIVING CHURCH BUYER'S GUIDE. For any product not listed, write to Advertising Manager, THE LIVING CHURCH, 407 East Michigan St., Milwaukee 2, Wis.

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It is your classified index of places to get the things the Church needs.**

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Claridge Products & Equipment, Inc.
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Grace Cathedral Greeting Cards
St. Benet Shop
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CONFESSION

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absolutely nothing else that can be done — and there usually is *something*.

Most churches are pretty well uninhabited most of the time — they go for days on end or at least hours on end with no one entering them for any reason. But go to make your confession at the altar rail and what happens? A member of the altar guild comes in with a vase of flowers in each hand, a parishioner comes chatting in the west door, showing his parish church to out-of-town visitors, or the sexton is suddenly seized with an urge to rearrange the Prayer Books and Hymnals. The altar guild member gets halfway to the chancel steps, says a sudden embarrassed “Oh” and tiptoes (at this point why not just walk?) out. *She's* embarrassed! The chatter at the west door almost drowns out your thoughts along with your words, and the easy, natural laughter that has every right to exist in the church sounds shallow and jars against the bitterness of your contrition. Someone sees you, of course, and the voices stop in midsentence and soon the door shuts and you know the visitors didn't get to see the particular window your brother Churchman was bringing them to see. The sexton just bumps and bangs the Prayer Books and Hymnals; he never even knows you're there. But you very much know he's there.

Or if none of them ever do come in — you always know they might, and they are almost as much of an intrusion in their absence as in their presence. Yet the church is theirs as much as yours — theirs to serve and adorn, theirs to be proud of, theirs to work in. You drop your voice to where the priest has trouble hearing you — and you're already having trouble hearing him, for he not only speaks in a low voice, he's facing away from you besides.

These drawbacks exist in the chapel, of course, as well as the main part of the church — but usually in somewhat less degree.

Too Much Privacy

But if there is a problem of lack of privacy in the church proper — there is the problem of too much privacy in the study or sacristy. For while anonymity is not always necessary (it is obviously impractical if one's confessor is also one's spiritual adviser) it should always be provided for if it is desired, and there should be no confrontation between priest and penitent. Possibilities of misunderstanding and gossip are unfortunately present in the use of the closed room outside the church, as well. And, finally, these simply are unsuitable surroundings for a sacramental act, if a more fitting one is available. It is the Church which ministers to the penitent by her priest, and it is in the building where her Baptisms and her

Eucharists and her ordinations and her blessings take place that the forgiveness of God should be declared to those who come to open their sins to Him. Writers of all ages have claimed that the church is the place where confessions should be heard. The confessional box — booth — within the church proper is the only really practical answer to the problems involved.

“Box” Problems

Of course the “box” raises problems of its own, but similar problems of misunderstanding and prejudice have been lost by other practical (and some not so practical) ecclesiastical arrangements. With the growing practice of auricular confession, perhaps in time architects will offer us new and improved versions of the “confessional” — and better looking ones, I hope. Somehow I have gotten the impression that most of those I've seen have been made of secondhand fir plywood. They weren't, of course, but the effect is always a bit fusty and dismal. With new materials available and the interesting effects of texture and structure available for use in new churches, I hope someday to see confessional boxes which look as if they were meant to be part of the church, and of the church's ministry, from the beginning. The sins confessed in them are dismal and dreary enough in themselves — there is no need for the enclosure to depress the penitent further.

Confessional booths need to be comfortable, too. The penitent isn't in one very long — it may seem like hours but it's only minutes. And I've never sat in the business side, of course, but I've seen priests, in cassock and stole, come out sweating in the summer and shivering in winter. And it isn't the priest who is supposed to be doing penance! Confessional boxes not only need heat and ventilation, but light. And they need a grill between the two sides, through which voices can be heard distinctly but which cannot be seen through. Traditionally the grill seems to be made of two pieces of metal openwork with cloth between. I suspect that louvers, properly placed, might be more satisfactory. Confessional booths should be soundproofed as well as ventilated, and while this may seem contradictory, clever architects have solved much more complicated problems. It is well to have a small window in the door of the penitent's side of the box — not large enough to identify persons, but sufficient to show if the booth is occupied. There is, of course, a chair for the priest, and a kneeler for the penitent, as well as a crucifix and a printed form for confession (in *large* print, please).

Two other practical aspects present themselves to the Christian who would like to confess his sins in the presence of a priest. One is the matter of the hours of confession. Where there are regular hours scheduled, they should provide for

convenient times for the office worker and the housewife, and there should be provision for additional times for those whose working hours are unusual. Confessions heard only “by appointment” will present a barrier to some, for the very making of an appointment loses the sense of anonymity which should be the penitent's right, even if the priest or his secretary does not happen to recognize the voice over the telephone. Better by far the posted time, when the burdened soul does not further have to burden itself with the matter of making arrangements, and when the obvious implication is that this is a regular part of the ministry of the parish, rather than something which makes inroads on the parson's precious time!

A final question does not arise in the parish which has only one priest. But where there are several, should it be announced that Fr. A. will be available at such-and-such hours and Fr. B. at others? And, if the parish is fortunate enough to have confessional boxes, should there be a sign on the box saying who is hearing confessions there? It has long been a reasonably well accepted Catholic principle that one may change his confessor at will, though one should not so change his spiritual adviser. Also, some Churchmen prefer to have confessor and spiritual adviser the same, so it seems wise that they should be able to know who is hearing confessions at any particular time.

“Bless me, Father, for I have sinned,” says the penitent. “Since my last confession . . . I have . . .” This is the really hard part, the putting into words of the things you could otherwise gloss over, make excuses for, forget. This is the cold hard light of truth — your sins as they look to God, and as you must see them, too, if you are to be truly repentant, and to receive forgiveness for them. This is the hard part — the joy, the peace, the new strength comes afterward. This is hard enough; there is no excuse for additional self-consciousness and discomfort.

Dishes and Souls

When is the parish church going to make adequate provision for this great ministry, thereby teaching all her people that it is theirs to have if they will? Why does such a thing as the declaration of the forgiveness of sins need to be done in makeshift ways, and withheld from many by the conspicuousness, the unsuitability, the embarrassment, of the way in which it is offered? In most parishes the provision for the washing of the dishes in the parish kitchen is made with infinitely more concern, thought, and compassion than the provision for the cleansing of eternal souls.

It is a great and joyous thing that the Church offers to burdened men and women — “Go in peace, the Lord hath put away thy sins.”

*Since you can't
send down to the store
for one, here are some tips on*

HOW TO BUY AN ORGAN

by R. Elliott Brock

Organist, choirmaster, St. Paul's Church,
Seattle, Wash.

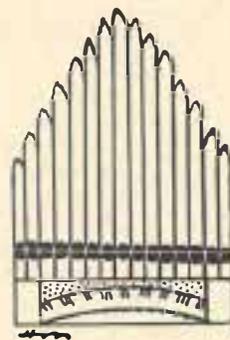
It is extremely difficult to write about organs. Organs must be seen, played, and above all, heard." So states an eminent organ builder. Before any of these things, however, the organ must be bought; that is, attention must be given to its purchase.

Unfortunately, many rectors and vestrymen faced with this problem are more in the dark regarding the selection of an instrument than they are in choosing an architect. It often happens that individuals responsible for a new building have some personal knowledge of a competent architect but would not recognize even the names of the most prominent organ builders, much less have any idea of the quality of their work. Surprisingly, too, a number of clergy do not know the make of the organs in their churches,

unless they happen to have been involved in the process of buying them.

Albert Schweitzer has said that "the struggle for the good organ is to me a part of the struggle for truth." We who like to think of him as a lofty philosopher do not realize that this "struggle" he refers to is the same petty wrangling that may beset committee members involved in the new organ project!

The purchase of an instrument has two distinct aspects: artistic and financial. These two should not be confused, and the functions of each should be assigned to a separate committee. After playing and listening to many organs which were the obvious choice of the financially astute, I can only concur with the opinion of a celebrated canon, that "the only committee I trust is the Holy Trinity."



But, seriously, how *do* you buy an organ? You just can't "send down to the store for one," as the saying goes. "Nine months until our organ arrives?" a lady asked me recently, "You mean we aren't getting it here in town?" To my comment that the instrument was being shipped from Germany, she replied with some chauvinistic remark, intended to convince me that art was indeed a national product.

One must first ask about any organ: What function is it to serve? Surprisingly enough, many churches have purchased instruments without asking this all-important question; indeed, some organ builders have been willing to sell instruments without asking it. If, as is certainly the case in most small and medium-sized churches, the principal use is for the accompaniment of congregational singing, a basic ensemble is all that is necessary. A very satisfactory result can be obtained with a rather small ensemble. The real test of good accompaniment is not how *much*, but how *little* of the instrument can be used, although many organists fail to understand this. If recital work and more extensive musical offerings are contemplated, as in the case of larger churches, a great deal of enrichment is possible. Alas, the attempt to substitute the enrichments for the hard core of the instrument has been responsible for many an ignoble organ.

"But we are not talking about the same thing at all! You are describing a *pipe* organ, and of course we cannot afford that." Thanks to Madison Avenue, the word "organ" conjures up a host of images. Webster, however, manages to devote 141 lines to the "organ" without mentioning tubes or transistors. Apparently, the pipe is here to stay!

The problem of the organ is com-

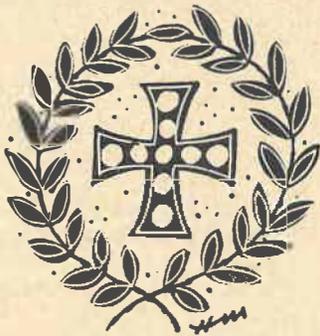
Continued on page 31

Quiet Pontificate

Less than five years — that was the duration of the papacy of John XXIII, elected in October, 1958, who died on June 3, 1963. And yet his impact on the world, both religiously and politically, will undoubtedly be as great as that of any pope of modern times. The brilliantly simple concept that the shepherd of the whole flock of Christ must be one who loves the whole flock of Christ and proves his love by his words and deeds is the key to his amazing transformation both of Roman attitudes toward the rest of the Christian world and of the attitudes of the rest of us toward Rome.

What the papacy has always claimed to be — the center of unity — was what it became under Pope John's charismatic leadership. No doubt, his selection at the age of 78 was intended by some to initiate a quiet pontificate. And in truth, that was the kind of pontificate it was. Only we had all forgotten how loudly quiet speaks in the midst of noise, how radically quiet acts in the midst of confusion, what strange proposals are made by peaceable spirits and how hard they are to set aside.

Pope John XXIII did not talk about the papal claims; he simply *was* the central person in Christendom. It is hard to imagine a papal successor failing to follow along the lines which were so spectacularly successful in ad-



vancing the cause of Christ and His Church in this century.

And in less than five years. The three-year ministry of Jesus has always seemed too short a time for Him to begin that vast revolution in human affairs which sprang from His life and death and resurrection. But, seeing the results achieved by a humble follower of Christ who conformed himself to the law of love, we begin to see how it could have happened.

Anglicanism in general, and Anglo-Catholicism in particular, has long been conscious of the great Church of Rome as an important, indeed, an indispensable factor in Church unity, in Christian thought, in Christian mission and witness. In interchurch activities, from the local to the world level, Episcopalians have often had a difficult time in maintaining their points of agreement and contact with Rome at the expense of fuller rapport with Protestantism. We have been accused of

pursuing will-o-the-wisps in hoping for changes in Roman Catholic attitudes; for, it was said, "Rome never changes."

Well, Rome has changed. It has entered into dialogue with Christian brethren, and this dialogue will continue. All kinds of impossibilities have become possibilities, and a unity which is truly Catholic, truly Reformed, and truly Evangelical can no longer be dismissed as an idle dream. Those of us who have always held Rome in our hearts as a part of the fellowship of faith feel that our faith and hope have been vindicated by John XXIII and the miraculous response of the Roman Church to his leadership.

What the Pope was to the Christians of the world, he was also in large measure to mankind as a whole. His two great encyclicals, *Mater et Magistra* on social concerns and *Pacem in Terris* on world peace and order, painted on the wide canvas of public affairs the same picture of love, of quiet confidence, of the simplicity which is the most becoming garment of truth. He was loved by those who did not know Christ, and perhaps in loving him they began to know Christ a little.

The modern word for salvation is liberation. Perhaps the idea that connects the two is the idea of "deliverance." As a true servant of Jesus Christ Pope John XXIII pointed the way of deliverance to our world in many of its aspects. And it was all done with such naturalness, such simplicity, such quiet, such humility. As that other John wrote of God, "we love Him because He first loved us." That is why the whole world loved Pope John and each man on earth has suffered a personal loss at his departure into the next world. We do not doubt that the prayers of his deathbed will still be his prayer in that world — and perhaps even more powerfully in the nearer presence: "*Ut unum sint.*" — "That they may be one."

Going Further

Features in this week's Parish Administration Number of THE LIVING CHURCH present something of a varied array, varying in subject all the way from altar flowers to high-rise apartments. But they do have one thing in common — all of them are what might be called "second-mile" articles, articles in which the author has gone further in his consideration of the subject than one might expect.

For example, the article on altar flowers is on a subject that has been long familiar to most Churchpeople, so familiar, indeed, that it is often overlooked. In the parish, the treatment of flowers may range all the way from sticks-in-a-bucket arrangements on the retablo on Sundays to "advanced Japanese flower arrangement" as one of the best-drawing programs for the women's group. It is probably somewhere in the unobtrusive middle. But Mr. Tolle [on page 13] tells not only how to use flowers artistically on the altar but also how to use them meaningfully.

Many are the printed words on confession — that is, "why you should" or "how you prepare to." But who ever says anything about the physical arrangements

for the sacrament of forgiveness? Christine Heffner does, on page 18.

From time to time some outraged musician writes more or less impassioned words on the choice of music played on parish organs. And occasionally some simple parishioner timidly asks for music he can sing, or has at least heard before. But on page 24 organist Elliott Brock talks in practical terms on how to go about the business of buying your organ in the first place.

The subject of stewardship has probably occupied more pages of print to be read by Churchpeople than any other in recent years. And about 90% of that space has been devoted either to why people should be good stewards or how you can persuade people to be good stewards. But on page 16 Arthur Ben Chitty talks about the philosophy involved and how parishes can

organize themselves to carry out that philosophy.

Finally, preachers talk much nowadays (and so do magazine editors) about the Church in the world, about carrying Christ out of the church door into the city neighborhood. On page 12 the Rev. Mr. Shands tells what that neighborhood is like, and what you must know about it if you are to bring the Church to it, and to bring it to the Church.

Perhaps the consideration of the "merely practical" aspects of such things as sacraments and evangelism and stewardship and worship cannot be called consideration "in depth." But we submit that such things are not going to reach either very deep or very far unless their practical aspects are taken care of — and taken care of well. This is why THE LIVING CHURCH prints four Parish Administration Numbers every year!

BOOKS

The Preaching Craft

The Preacher: His Purpose and Practice. By Roy Pearson. Westminster. Pp. 224. \$4.50.

If the sermons on Sunday morning are not as good as we think they should be, it is not because no one is telling the preachers how to do it. No less than five new books about preaching have come my way in the last six weeks. It makes me wonder who reads these books and how much they can accomplish. You can learn the facts about the Civil War from a book, but how much you can learn about painting or preaching from a book I am not so sure. It goes without saying, of course, that every true craftsman is interested in the way other men, often more gifted than himself, go about the same craft.

Surely, no one has a better right to talk and write about preaching than the Very Rev. Roy Pearson. He has done it himself with enormous success. I have never heard him preach, but I have known some of the people to whom he preached Sunday after Sunday when he was a parish minister in Lexington, and I have seen with my own eyes the transformation that his preaching has brought to pass in their lives.

As for his book, *The Preacher*, I hardly know what to say. It is written in a clear, crisp, readable style that is characteristic of Dean Pearson. It says all the things that ought to be said about preaching, beginning with the "Predicament of the Pew," with the people to whom the preacher speaks — their problems and questions, the world they live in and the anxieties they work under. It makes the purpose of preaching as clear as day, beginning, I am glad to say, with the first and great purpose of preaching which is "to celebrate the wonderful works of God." More ministers than you might imagine seem to think that the first and great purpose of preaching is to denounce the sinful ways of man.

There is a chapter on the "Prophetic Voice of the Church" which will help men see more clearly exactly what the situation is and also give them the courage to speak to it more forthrightly than they now do. The preparation of the material and the delivery of the sermon, the choice of ideas, and the use of the Bible in preaching are all dealt with in considerable detail.

For the man who is looking for quotable material this book is a gold mine. There are at least two, and often more, good quotations from both ancient and modern sources on every page. My only warning is this: Use them sparsely. Many sermons are like a woman who wears too many jewels: Instead of enhancing her beauty, they hide it.

THEODORE P. FERRIS

The reviewer, one of the Church's great preachers, is now on sabbatical at Union Theological Seminary. In addition to being rector of Trinity Church, Copley Square, Boston, he is homiletics lecturer at ETS.

Brains and Conscience

Samuel Seabury: Priest and Physician, Bishop of Connecticut. By Herbert Thoms, M.D. Shoe String Press (Hamden, Conn.). Pp. 166.

The Man Who Rode the Tiger. "The Life and Times of Judge Samuel Seabury." By Herbert Mitgang. Lippincott. Pp. 380. \$6.95.

It is one of the shames of the American Episcopal Church that so little has been published of late years about the history of our Church in this country. This is notably true in the important field of clerical biography. During the 19th century we produced some first-class works of this sort — Brand's *Whittingham*, Stone's *Griswold*, Hopkins's life of his father, to name only a few. This century has seen only three such works that I can recall — Pennington's *Talbot*, Richardson's *Hall*, and Miss Scudder's *Father Huntington*. At the present moment, an excellent life of Bishop Manning is going

around begging for a publisher. I suppose it is all economics.

The student of American Church history must therefore be grateful to Dr. Herbert Thoms for the work he has undertaken, *Samuel Seabury*. He deals very fully with Seabury's early life, his family background, his career as a Tory pamphleteer and a British army chaplain during the Revolution. As a physician, he is especially interested in Seabury as a cleric-physician, and devotes an excellent chapter to that aspect of Seabury. He makes Seabury come alive as a real person. All this is to the good. Unfortunately, he deliberately passes over with comparative brevity his subject's career as Bishop of Connecticut, and thus fails entirely to stress the real importance of Seabury, and his great achievements.

The American Church owes to Seabury's stubborn persistence the establishment of a separate House of Bishops in General Convention, the adoption of the American form of the prayer of consecration, the continuation of the tradition, begun by Samuel Johnson, of American High Churchmanship. It is for these things, and not the bare fact that he was the first American bishop, that Seabury is important today.

It is not the province of the reviewer to pick out minor flaws in a book. But when there are enough of such minor flaws, they become a major defect. Unfortunately this book seems not to have gone through the hands of a competent editor. The punctuation is unspeakable; the book needs about a thousand extra commas. The Rev. Dr. Leaming is Jeremiah on one page, Josiah on another. Christ Church, Stratford, was not formally organized in 1701. On page 18, something went wrong with the press, and the end of every line is missing, so that the reader has the exciting job of filling in the missing words.

All this sounds very ungracious, but facts are facts. In any case, we are indebted to Dr. Thoms for again bringing to our attention one of the great figures in American Church history, and it is to be hoped that this volume will send some

readers back to Dr. Beardsley's fuller life of the subject.

The Man Who Rode the Tiger, by Herbert Mitgang, is an excellent biography of Judge Samuel Seabury, descendant of the bishop. To most people of my generation, Seabury is remembered as the man who conducted the great investigation into the government of New York City in the early 1930s — an investigation which led to the resignation of Mayor Walker, and the eclipse of Tammany for over a decade. But Mr. Mitgang makes clear that this investigation was only the climax of a long and consistent career as a leader of civic reform on the part of Samuel Seabury. He also points out that Seabury was the man who made his fellow Episcopalian, Fior-ello La Guardia, mayor of New York.

Episcopalians who read this book will be gratified to note certain facts.

(1) Brains ran in the Seabury family. The bishop's [see review above] grandson, Samuel Seabury the second, was during the '40s and '50s of the last century the leading Church journalist in the country.

(2) His son, the Rev. William J. Seabury, was a professor at the General Theological Seminary.

(3) And his son was the subject of this book.

(4) The Seaburys all had the kind of tough conscience which makes a man a fighter for the right. The bishop fought for the principles of the Church as he understood them against Puritan and against Anglican minimizer. His grandson was a leading defender of the Tractarian Movement, and a consistent advocate of Arthur Carey and Bishop Onderdonk — whom he almost succeeded as Bishop of New York. And Judge Seabury was all his life a fighter for reform movements. It is good to know that the Anglican Church had a large share in the shaping of such men.

GEORGE E. DEMILLE

Fr. DeMille, a Church historian, is director of Albany's Diocesan Book Store.

Moment to Respond

Christian Education as Engagement. By David R. Hunter. Seabury. Pp. 128. \$3.

For some years we have needed a book which describes the full scope of the program of Christian education of our National Council. The Rev. Dr. David Hunter, director of the Department of Christian Education, in *Christian Education as Engagement*, interprets the program in such a way that each part can be seen in its relationship to the whole. He has a clear point of view which begins with an understanding of purpose or goal and is followed by definite proposals for methods and teaching.

Dr. Hunter defines the purpose of Christian education as engagement. This is the moment when God acts in the life

of a person and the person faces the obligation to respond. The book draws out the many implications of this and is eloquently persuasive in the chapter on the work of the Christian in the world.

Parish educators have the knotty problem of dealing with the relationship between a knowledge of God's action in the past, the Christian's commitment in the present, and action in the present and the future. These are hard to relate in the classroom and in everyday life. This book gives good perspective on these elements and should clear up many misunderstandings and answer many questions about this great venture we call education.

I wish the book were longer and had many illustrative cases, especially in the discussion on religious issues. The omission of any mention of the university student is unfortunate, since many final career decisions, to say nothing of engagements, are made in these years. There are useful words, however, on theological education. I commend this highly to anyone who wants to see the whole philosophy and program of our National Council in one readable book, especially to anyone with responsibility in the field of education.

MILLER J. CRAGON, JR.

Fr. Cragon is director, department of Christian education, diocese of New York.

For Spiritual Muscles

Mirfield Essays in Christian Belief. By Members of the Community of the Resurrection. London: Faith Press. New York: Morehouse-Barlow. Pp. 308. \$5.

The ordinary, educated layman will find great difficulty in appreciating and be little benefited by reading *Mirfield Essays in Christian Belief*. Members of the Community of the Resurrection have attempted to present an understandable outline of our faith. Seventeen different writers, however, make it difficult for the ordinary layman. And, since all the contributors are bishops or members of a religious community they do not recognize how little the average layman or educated layman really knows about his faith. Here, indeed, is the loss to any average reader.

For the committed layman, however, here is a book that beautifully presents in a unique manner how the Resurrection relates itself to the Old Testament and the Incarnation. The doctrines of the Church become alive to the reader. The various sections and chapters must be read as complete books. It is regrettable that their length sometimes causes the reader to force himself to continue. This weakness becomes a challenge and, therefore, spiritual exercise that soon immeasurably strengthens mental and spiritual muscles and the entire being.

The Community of the Resurrection has, though, prepared a book that begins

from the beginning of our faith and effectively continues to our own vocation and the response the laity ought to make. No doubt, had members of a religious community in America attempted the same thing, our laymen in America would find much easier reading and understanding. I am not at all sure the laymen in England find its reading easy.

To be sure, the Community of the Resurrection should be commended for their unusual contribution—but it will be so primarily for clergy, seminarians, college professors, and deeply committed laymen, rather than for ordinary, educated laymen as attempted.

MORTON O. NACE

Mr. Nace is general secretary, department of Youth and Laymen's Work, diocese of Connecticut, and a member of the National Council of the Brotherhood of St. Andrew.

In Meditation, a Stinger

The First Gospel. 'Its Meaning and Message.' By Carroll E. Simcox. Seabury. Pp. 311. \$5.95.

The First Gospel by Carroll E. Simcox is one that won't put the reader to sleep! Here are some of the section headings: What's in an Ancestry?; Wise Men, Then and Now; Small Towns and Big Doings; Pigs and Pearls; The Perilous Vacuum. And the style matches — succinct, short sentences, no pedanticism.

But, we hasten to add, this is not sensationalism. What we have, rather, is an effective demonstration that the Christian Gospel addresses the world and people today with no less penetration than when St. Matthew recorded it. The author speaks of his book as a "discursive meditation." And meditation, as he makes especially clear, rightly understood and practiced, always impels the Christian to be up and doing. It is for this reason that the book stings more than a little — as does the Gospel itself, when fully preached.

The book is a commentary, too — despite the author's disclaimer in his foreword. There is much which appears unobtrusively in the text about the circumstances and customs of our Lord's own day which he clarifies. The book also contains frequent and apt quotations from other writers (Vergil, Augustine, Aquinas, Chesterton, Steinbeck, Wilde, Auden) and numerous homey illustrations. These too make for effective commentary.

Those especially conscious of historical problems with respect to St. Matthew's Gospel will have questions to ask. This reviewer, for example, does not find that those particular insights which make the first Gospel's tradition distinctively different from the others have been used to full advantage — and this is a loss.

On the other hand, the writer has succeeded admirably in depicting Jesus as a

real person recognizably like ourselves in all essentials. Christ spoke and acted with authority. He is to be held in awe and obeyed. But most important, and the key to all, because He was truly and recognizably one of us He can be known, He can be loved, and He speaks in a way which, if we will, we can understand.

For each section of the Gospel the author has supplied for ready reference his own translation. This book is good meditation and good preaching. It sustains one's interest to the end.

O. SYDNEY BARR, PH.D.

The Rev. Dr. Barr is associate professor of New Testament, General Theological Seminary.

Newest of Clarendon

The Pastoral Epistles. By C. K. Barrett. Oxford University Press. Pp. 151. \$2.50.

The newest English version of the New Testament is called, aptly enough, the New English Bible. It is the first modern-day attempt by an "authorized" committee of scholars (as opposed to individual scholars) to produce a fresh translation of the Greek text without any attempt to retain an earlier English rendering (*viz.* the King James).

C. K. Barrett, who is professor of divinity in the University of Durham, has produced this commentary on *The Pastoral Epistles* in the series of commentaries known as "The New Clarendon Bible."

Formerly based upon the Revised Version of the Bible, the New Clarendon series now undertakes all further commentaries on the basis of the New English Bible.

The level at which these commentaries are written is that of the seminary student studying Scripture. This particular volume is certainly not "simplified," though the style is uncluttered and attempts to be as non-technical as possible. Nevertheless, the annotation is quite ample and the reference to the Greek text is sufficient to make the book of some value even to the serious scholars.

We would, however, like to make some remarks upon the general approach of this work. The author is ready to acknowledge the place of the Pastoral Epistles in the changing, growing, and developing life of the Christian community.

"They represent a first attempt to do what each generation of Christians must attempt—to restate the convictions of the first, apostolic generation, in a new era and a new environment" (p. 33).

However it is then contradictory to speak of the Pastorals as representing a "developed Paulinism," rather than "primitive Catholicism." One must acknowledge that when the Church settled down it really settled down. The observation of Albert Schweitzer (*Cf. Paul and His Interpreters*) is still true—that Greek theol-

ogy subsequent to Paul was not in the least influenced by Paul.

The Pastorals, though they probably retain genuine Pauline fragments, are not Pauline or even developed Paulinism. A developed Paulinism is what is represented by Ephesians. As a result of this point of view, Barrett does not give sufficient weight to the completely different (non-Pauline) thrust of the Pastorals in the matter (*viz.*) of their theology of grace or their use of Christological terms rare in the Pauline vocabulary, or the moralistic coloring of their ethical prescriptions (p. 25).

It is naïve for instance to speak of lists of virtues (admittedly borrowed from the Hellenistic thought-world) as being ". . . leavened with virtues more specifically Christian, as when love stands alongside self-discipline. . . ." One would be more inclined to speak of a watering-down of the specifically Christian gift and response (not virtue) of love to the status of a virtue.

The author does acknowledge the use by the Pastorals of ethical lists borrowed from Hellenistic sources. It is misleading however for him to say that they are "Christocentric" (p. 63). It would be more accurate to say that they became "ecclesiocentric." The author is much more to the point in showing the Hellenistic source of the religious vocabulary in the Pastorals (p. 96).

With these misgivings we recommend this volume to the interested layman and undergraduate student. One could hope that in terms of thoroughness and clarity the other volumes can retain the high standard set by Professor Barrett.

JOHN S. RUEF, TH.D.

The Rev. Dr. Ruef is assistant professor of literature and interpretation of New Testament, Berkeley Divinity School.

Specialized Study

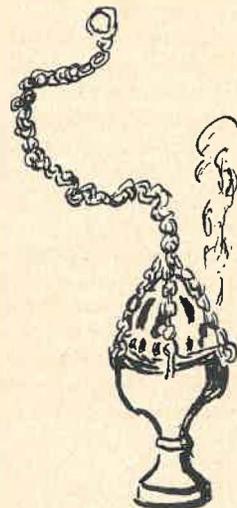
Possess Our Souls in Patience. By Ralph G. Whedon, Jr., Christ Church, Elizabeth, N. J. Pp. 70, paper. Copies may be obtained, while they last, by mailing contributions to the Ross Memorial Fund, Christ Church, E. Scott Place and E. Jersey St., Elizabeth, N. J.

The history of a religious body like the American Episcopal Church can never be studied thoroughly if one confines oneself to the Journal of General Convention. If the student would know what the actual life and thought of the Church has been in any particular period, he must dig into local history, must read parish histories, even though the vast majority of them are pretty poor fare.

Possess Our Souls in Patience by Ralph G. Whedon, Jr. is not a parish history, but a specialized study (in an attractive booklet) of Christ Church, Elizabeth, as a pioneer parish in the ritualistic movement of the 1860s and 1870s. Its text is contained in this sentence:

"It has become evident that if Christ Church was not in all cases the very pioneer, it was at least amongst the first in the whole Episcopal Church to use eucharistic vestments, to observe daily services and the weekly Eucharists, to establish a parish for the working people . . . to discard the pew-rental system, to use and promote plain-song, and to practice auricular confession."

This text Mr. Whedon has thoroughly documented. He has placed the parish in relation to the ritual movement of its



From *Possess Our Souls in Patience*.

day; he has brought out the importance of two of its rectors, Stevens Parker and H. H. Oberly. The quotations from Dr. Oberly's diary, and from the service lists of the parish carry us directly into the life of the past age.

Mr. Whedon has made a more thorough investigation than any one I know into the earliest uses of eucharistic vestments in this country, and has summed up his findings in a valuable appendix. This is a real contribution to one aspect of the history of the church, and Mr. Whedon is to be complimented for his zeal and care.

G. E. DEMILLE

Fr. DeMille has written a number of books dealing with various aspects of American Church history, including The Catholic Movement in the American Episcopal Church.

Commentaries: Thick and Fast

Harper's Bible Commentary. By William Neil. Harper & Row. Pp. 544. \$5.95.

Nelson's Bible Commentary based on the Revised Standard Version. **Volume 6: Matthew-Acts; Volume 7: Romans-Revelation.** By Frederick C. Grant. Nelson. Pp. 518 and 425. \$5 each.

Of the making of commentaries there seems to be no end. One-volume commentaries, whether by single authors or teams, and series of commentaries are coming out thick and fast, and the student is

faced with a bewildering array from which to choose.

If he is a layman with no pretensions to scholarship, but who wants help in reading his Bible, he could hardly do better than purchase the William Neil commentary, published in U. S. as *Harp-er's Bible Commentary*—and if he is lucky enough to get it direct from Eng-land he could buy it for 16 shillings. He will find it is not so much a commentary, but a series of introductions on the sev-eral books. These introductions fall into three parts, dealing with: (1) date, au-thorship, historical background, literary problems, etc.; (2) a summary of the con-tent, with an occasional comment on a particularly difficult problem; (3) a brief suggestion as to the value of the book, and (in the case of the Old Testament) its meaning for Christians.

Dr. Neil has a knack of lucid and read-able presentation. His critical standpoint is that of the moderate British school. But the reviewer did indeed rub his eyes to discover that the section about the woman taken in adultery is treated as part of the original text (John 7:53-8:11) without the slightest hint that it might not be!

Dr. Frederick Grant has given us in Volumes 6 (Matthew-Acts) and 7 (Ro-mans-Revelation) of *Nelson's Bible Com-mentary* almost a verbatim reproduction (at least in those parts that I have checked) of his Annotated Commentaries on the King James Version published by Harp-er's a few years ago—though this fact is not noted. The value of this new edition consists not only in its use of the Revised Standard Version, which students are bound to want now, but also in the added bibliographies (which include German works).

REGINALD H. FULLER, S.T.D.

The Rev. Dr. Fuller is professor of New Testament and Languages, Seabury-West-ern.

A Useful Series

Principles and Practices of Pastoral Care. By Russell L. Dicks, B.D., D.D., Litt.D. Prentice-Hall. Pp. 142, including bibliog-raphy, appendix, and index. \$2.95.

Ministering to the Physically Sick. By Doctor Carl J. Scherzer. Prentice-Hall. Pp. 143, including bibliography, appen-dix, and index. \$2.95.

Counseling is now a well established facet of good pastoral care, and has ac-quired such status that both layman and clergyman recognize and approve the in-creasing amount of time that must be spent by the latter in this type of work. Two new small volumes, *Principles and Practices of Pastoral Care* by Russell L. Dicks, and *Ministering to the Physically Sick* by Carl J. Scherzer, are the introduc-tory volume and volume one of a series of 10 volumes being published by Pren-

ce-Hall entitled "Successful Pastoral Counseling," and edited by Dr. Dicks, author of the introductory volume. They should be of great help as an introduction to the subject of pastoral counseling, and we recommend them as such. If the re-maining eight volumes measure up to these two, they will make a readable and practical addition to any busy clergy-man's library.

As an Anglican, one finds the prayers offered for use in specific cases of physi-cal sickness rather subjective and would prefer those in the Book of Common Prayer.

Both books are obviously intended for Protestant use. Nevertheless, one is a little startled, if we are included with the Protestants, to find such a statement in Dr. Scherzer's book as, "Since Protestant and Jewish Churches do not require con-fession, it is extremely important that these clergymen permit a patient who wants to, to confess" (p. 120). One is also surprised to find in the same book (pp. 124-26) a distorted and attenuated ver-sion of the service of Holy Communion from the Book of Common Prayer offered as a form for administering Holy Communion to the sick. When writing a book on pastoral counseling, it would be helpful if some indication were given as to the source of the author's degrees. The mere title "Doctor" in the case of Dr. Scherzer does not indicate whether the title is ecclesiastical or medical.

G. F. WHITE, D.D.

Canon White is now in his 34th year as rector of suburban Trinity Church, Wauwatosa, Wis., and is also lecturer in canon law and parish administration at Nashotah House.

Teaching Juniors

God's People Chosen and Sent, Teachers Manual and Unit Book A. Seabury Press. Pp. 40. \$2. Pp. in Unit Book A, 96. \$2.

A manual for the teachers of junior age pupils has been added to the fine new series, "The Church's Teaching for Small Church Schools." Titled *God's People Chosen and Sent*, it is accompanied by the first of three unit books which pro-vide the actual content of the courses.

Like the primary manual and unit book published last year, this manual deals with the nature of the pupils in a simple but sufficiently thorough way to be of great practical help to teachers. It is so important to know what we can and cannot expect from a class of average children. The section on planning a class is easy to follow, and the instructions on story telling and discussions should be helpful to the most inexperienced teacher. There is a good book list for teachers and pupils. I was particularly impressed with the brief description of 30 activities which can be used in class. If an activity is understood as a device to aid learning rather than as an end in itself, a teacher

should have many of them at her com-mand to keep from getting into a dull rut.

The unit book has six units designed to help the pupils come to a better under-standing of their membership in the Church and of the responsibilities which this involves for them. The particular subject matter is the Book of Common Prayer, and one result of the course should be a better ability to use this book in both corporate worship and private devotions. All of the units use it as a teaching resource and for memory pas-sages.

Of great interest is the conscious attempt by the editors to provide material which will be useful for pupils in the crowded inner-city areas of the nation. We have needed this for a long time. Another new approach is a unit on "God in the Space Age" designed to help chil-dren see all the wonders of modern science as God's revelation of His crea-tive power. Much more needs to be done in this direction since most of our cur-riculum materials seem to limit God's creative activity to the world of nature and of growing things.

Other units help the pupil examine his relationships with adults, with friends his own age and with himself. All of this is done within the context of a study of the Prayer Book and of a deepening aware-ness of being one of God's people who has been chosen and sent. Future unit books will be concerned with our Old Testament heritage and with the gospel according to St. Luke. The National Council's curriculum division is to be congratulated on one of its most useful products to date.

MILLER M. CRAGON, JR.

Fr. Cragon is director, department of Christian education, diocese of New York.

Seabury, Revised

The Nursery Child in the Church. Re-vised Teacher's Manual. (Replacing *Re-ceiving the Nursery Child*.) Closely Grad-ed Curriculum, nursery. Seabury. Pp. 160. Paper, \$2.50.

Keeping the Covenant. Revised Teach-er's Manual. Closely Graded Curriculum, grade 4. Seabury. Pp. 208. Paper, \$2.10.

The first revision of the manual for the Seabury nursery course, *The Nursery Child in the Church*, is a real attempt to give concrete help to the new teacher while keeping in mind the needs of the more experienced. It is replete with ideas, old and new, which will not only give support to teachers but will also help the parent of the very young to understand what can be religious about the nursery class. This book is based upon an under-standing of the way a child can experi-ence God in the Church and in his family and how he expresses this faith in his



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relationships with both family and nursery class.

One of the first questions asked by those who are to work with this age group is, "What can little children understand about Christianity?" This manual shows that there is precious little he can understand about Christianity but that he can "have some very important experiences of Christian life and practice." The chapter on "The Child in the Church" is a simple and lucid exposition of the way the child may meet God in family and class and so come to an understanding of life with Him and others which he may later identify as the Christian way.

This manual is divided into three parts. The first deals with the children, making clear what a three- or four-year-old is like and what place he can have in the life of his church. Part II is concerned with the many elements of class planning — even including the arrangement of the room — as well as the why, what, and how of weekly preparation for the Sunday experience. Specific helps are given for getting started and for finding themes around which to build a session plan. These helps are not in terms of canned programs but rather are suggestions and will do much to free the teacher from the awful sense of not knowing how to get started for his next session.

Part III contains all manner of teaching helps, with much specific "how to" help in such areas as story telling, play, use of the Bible, prayer and praise, music, and the use of creative materials such as paper, clay, crayon, paints — both finger and otherwise.

The inclusion of material about formal worship within the class is helpful but it is reassuring to find the suggestion that there can be much freedom in sharing with the children natural and simple prayers that might be offered within the ongoing life of the class.

This is a good manual and should be helpful for any teacher or parent who is concerned with children as they make their first tentative step into the life of their family which is the Church.

Help for both the new and the experienced teacher is given by the second revision of the fourth-grade teachers' manual of the Seabury Series, *Keeping the Covenant*. It offers much that is new while retaining many of the earlier insights into creative teaching.

Continuing with the unit system, as developed in the former revision, *Keeping the Covenant* contains many built-in helps for making real the Church's year to the fourth-grade class. Especially strong is the support given to the teacher for the first trying sessions as he struggles to know his pupils as well as his material. After this careful preparation and with some understanding of this type of operation there are many helps for the teacher in planning his own sessions.

Seasonal units as well as units of a general type furnish many possibilities for moving with the developing life of the class.

The course's stated purpose is to help these energetic and vital fourth graders learn about "God's Covenant relationship with His people, in order that they may keep the Covenant in their own lives." If the experience of the year bogs down, it will not be because there is insufficient material or for lack of help in developing teaching know-how. Apt use of the seasonal units provides a setting within which the class, teachers, and pupils alike, can live into an understanding of the Covenant that begins in the Creation, the patriarchs, and Moses.

This manual contains many suggestions as to different teaching techniques for use with 10-year olds as well as much background and interpretive material on the early Old Testament stories which furnish the basis of this query into the Covenant and its meaning for us today. In general it is a good and useful manual with much guidance for the teacher.

However, one might wish that our Church schools could be released from the necessity to "make Johnny a good boy"; to give him the facts "so that when" he meets a problem he will know the right answer. Why can we not concern ourselves with helping teachers as they try to help Johnny see the reality of his 10-year-old life in such depth that he might experience the glorious promise inherent in the Covenant? When will we quit trying to use stories, biblical or otherwise, to prove a point and make a demand on our pupils so that we might be free to help our children come to some understanding of the real meaning of their Baptism?

JOHN A. WINSLOW

Fr. Winslow is director of Christian education, diocese of Southern Virginia.

Books Received

THE LORD IS MY SHEPHERD. Meditations on the 23d Psalm by the Rev. Dr. Albert P. Shirkey (Methodist pastor). Upper Room. Pp. 64. \$1; \$10 a dozen.

JOHN RANSOM'S DIARY. By John Ransom, Union Civil War soldier. With introduction by Bruce Catton, who notes that the book gives two sides of the picture (of southern prisons) — "one of them widely neglected in the war literature," e.g., much suffering undergone by Union men in Confederate camps was of their own making. Ransom's diary deals with his stay at Andersonville (Andersonville was the title given the book when he first published it privately in 1881; it was later on reissued under that title and again as *Andersonville Diary*), his transfer to a southern hospital, and his recovery. Paul S. Eriksson. Pp. 281. \$5.95.

CREEDS OF THE CHURCHES. A Reader in Christian Doctrine from the Bible to the Present. Creeds presented (all in some sense "official") range from ancient Hebrews to Indonesian Batak Creed of 1951. Volume includes messages of major Ecumenical Movements assemblies. Edited by John H. Leith, professor of historical theology, Union Theological Seminary of Virginia. Aldine (64 E. Van Buren, Chicago 5). Pp. 589. \$7.50.

LOVE AND THE FACTS OF LIFE. By Evelyn Millis Duvall, Ph.D. Replacing her *Facts of Life and Love for Teen-Agers*. Association Press. Pp. 352. \$4.95.

ORGAN

Continued from page 24

paratively simple in the case of a new building, where all the equipment is to be new. In the initial phases of the general scheme, the committee should choose the organ builder and work together with him and the architect on the entire project from its inception. Whichever of the several possible locations for the choir has been agreed upon, the organ must be proximate. It must also be *in* and part of the building. Since the sounds of the organ are all-important, the instrument must be left free to sound at its best and the building itself be made an acceptable vehicle for such sounds. All of these matters require the closest cooperation between musically knowledgeable people, the architect and the organ builder. I might also add that it would be nice to have the organist on this committee, unless, of course, he is not musically knowledgeable!

The financing of the instrument is another consideration altogether, and outside the scope of this article. This much should be said: The cost of the organ should be considered part of the total financial picture of the building project, rather than as a separate item.

The parish which is not building anew, but has a worn out or defunct instrument to replace, has a rather different problem. Let it be noted that the organ, being mechanical, does get used, does need repairs from time to time, and does ultimately give out. Organs do not "improve with age." If your organ is 60 years old and sounds good today, it was a noble instrument to begin with.

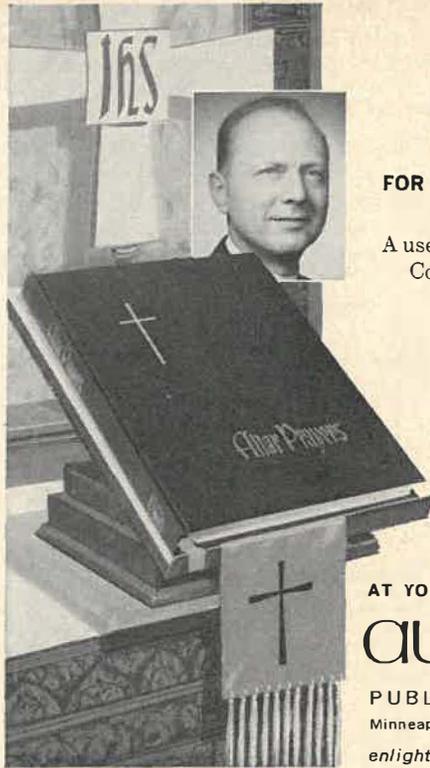
Supposing that you finally have to replace a relic that has breathed its consumptive last, what to do? Appoint the inevitable committee — preferably two committees—as previously suggested. The procedure would seem to be the same as for an entirely new organ, with this exception: the organ chambers (more properly called organ sepulchres) in which "things innumerable" have been reposing all these years, not just pipes, of course, but sundry collections of mops

Miracle at Cana

Copyright, 1963, Jane Carter

Heart of grape,
Know thy Master's heart —
Whose ardor flames
the jugs of tasteless water.
Be docile in thy turn
and, entering the potter's clay,
pour out in timeless vintage
a cup of Ecstasy.

JANE CARTER



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and rags, the old flowering cross, the choir picnic pictures, and the unused mite boxes from 1949—all this must go! Convert the space into confessionals or a mortuary chapel (that's what it has been for the organ all these years) or something; but new organ—no! The new organ must be *in* the building. This is a matter of artistic principle. An architect should certainly be consulted, and he, together with the organ builder, can offer useful suggestions as to how to utilize the existing space.

Wherever possible, outside help should be secured in the selection of an instrument. There is, in nearly any community likely to undertake the project of a new organ, a musician of calibre whose judgment can be trusted in these matters. An objective viewpoint regarding the organ as a musical instrument can be obtained from a musical person who has no vested interest in your organ or your parish. It is surprising how much of what we want is colored by what we have, and a consultant from outside our own circles should give just the fresh approach necessary to secure optimum results.

One common practice in the selection of an instrument leaves much to be desired, *viz.*, the musical-chairs or progressive-dinner game of visiting church after church listening to organs. The conditions of these auditions contribute little to good judgment, as they are usually held in empty buildings under the poorest circumstances. Actually, it is impossible to tell what an instrument will sound like in *your* church until it is installed and played. It is pointless to make an excursion to a boudoir-type edifice when you are to have a towering A-frame, unless, of course, your parish is doing what one Southern Baptist congregation did: providing the organ committee with a private plane!

Since the purchase of an organ is probably the largest outlay of money (exclusive of a building) that the congregation will be called upon to make, it is natural that considerations of finance loom large. But why should these be the only considerations? The remark of one rector is worthy of note, "Why," he asked, "should we buy a twenty-thousand-dollar organ when we only have a twenty-cent organist?" The answer is engraved on the cornerstone of the building: "To the Greater Glory of God"—and for no other reason.

Whether you have to buy an organ for a new church or an old one, start with this question: Will it be a musical instrument worthy of the worship of God? If you can answer in the affirmative, you can share Schweitzer's satisfaction when he says, "And when on Sundays I think of this or that church in which a noble organ is sounding because I saved it from an ignoble one, I feel myself richly rewarded." *Amen* to that.

MUSIC AND RECORDS

by the Rev. Lewis M. Kirby, Jr.

Sleeper of the Year?

BRITTEN: Noye's Fludde — Owen Brannigan and other soloists. The English Chamber Orchestra; East Suffolk Children's Chorus and Orchestra. Norman Del Mar, conductor. London, 5697, \$4.98; stereo, London, OS 25331, \$5.98.

This record may well be the sleeper of the year! What a thoroughly delightful setting Britten has provided for the story of Noah's experience with the great flood!

The text is that of the Chester Miracle Play. The music was completed in December of 1957 and first performed at the Aldeburgh Festival in Orford Church (place of the present recording) in 1958. With the exception of the parts of Noah, Mrs. Noah, and God, the roles are taken by children. The children's orchestra includes strings, recorders, bugles, percussion and handbells. Children sing the roles of Noah's sons, their wives, Mrs. Noah's gossips, and all the animals.

Comic relief is provided by the narrative of Mrs. Noah's reluctance to enter the ark. The three sons have to literally grab Mrs. Noah away from the gossips. She obviously thought Noah was some kind of fool to believe that a flood of such magnitude was coming.

The performance could not be better. The youthful exuberance of young people is very much in evidence and on it depends the success or failure of a performance of this work. For this reason, *Noye's Fludde* is being performed more and more by schools in England and America.

Technically, the recording is good. The stereo gives an excellent realization of the stage setting, especially for the procession of the animals into the ark. The full text is provided.

Don't miss this one!



THEODORE DUBOIS: Seven Last Words of Christ — Winifred Dettore, soprano; Wayne Conner, tenor; Marshall Heinbaugh, baritone; Philadelphia Oratorio Choir; Earl Ness, organist and conductor. Rittenhouse, 1002, \$4.98; stereo, Rittenhouse, RS 1002, \$5.98.

Dubois is known almost entirely for this composition. It was first performed on Good Friday, 1867, at the Chapel of Ste. Clotilde in Paris. Three years later it was performed at the Concerts Populaire.

The popularity of the work is undeniable. It is performed annually by innumerable church choirs throughout this country, being surpassed in frequency of performance by only one other piece,

Stainer's *Crucifixion*. An especially popular use is to employ it between the Words during the Good Friday preaching of the Passion.

The Philadelphia Oratorio Choir is a comparatively new singing group, organized by Dr. Ness 10 years ago. It performs some 30 oratorios each season in the First Baptist Church of that city. A fine ensemble it is, performing with precision and excellent tonal quality under the conductor's skilled leadership.

Rittenhouse Records is also a newcomer to the recording field and is blessed with superb engineering. Perhaps the fact that Dr. Ness holds a major interest in the firm explains why. The stereo version gives added depth.

In sum, this is the best recording yet to appear of the popular 19th-century standard.

Music at Saint Mark's — Choirs of St. Mark's Church, Philadelphia; Wesley A. Day, organist and choirmaster. Monaural only, \$5.

Contents:

- Trumpet Dialogue — Clerambault
- Choral Prelude "Our Father" — Bach
- Tocatta from the "Suite Gothique" — Boellman
- Adoremus in Aeternum — Day
- Psalm 100 (Anglican Chant) — Russell
- Ave Verum — Byrd
- Hymn "Ride on, ride on" — George
- Hymn "Father, we praise thee" — Gregorian Chant
- Sanctus and Benedictus from "Mass for 3 Voices" — Byrd
- Ave Verum — Mozart
- Psalm 84 — Crotch
- O Light Divine — Arkhangelsky
- Jesu, Joy of Man's Desiring — Bach
- Hymn "As pants the heart" — Wilson-Smith.

This is the second record to be issued by St. Mark's, Philadelphia. A perusal of the contents shows the high standards maintained in this parish.

Mr. Day plays well on a fine Aeolian-Skinner organ which was installed in 1937.

The choirs are well trained. The Canterbury Choir sings at special services and gives special concerts. The Men's Choir is responsible for the Sunday Evensong. The Parish Choir sings for the main Sunday services. Of the three, the Men's Choir is the most professional.

Especially impressive is the tune for "Ride on, ride on" by George. It features choral and organ descants by Donald R. M. Patterson, choirmaster of Culver Military Academy, located in Culver, Ind.

Unfortunately, this interesting program is marred by rather amateur engineering. Loud passages, in particular, tend to "break-up" and distort.

STEWARDSHIP

Continued from page 17

approve of the bishops — don't like High Church. . . ." These are irrelevant. The truth is *pocketbook protection*. You need to give just as you need to worship, to pray, to ask forgiveness, and to be forgiven. These are religious needs which are universal.

It is a shock to realize that the average every member canvass or the successful drive for a parish house can defeat real stewardship. How? When the circumstances are such that the person making the gift is not sacrificing, then the requirements of stewardship are not met. A gift to your own parish house is somewhat like buying a nice piece of furniture for your house. A gift to improve Christian education for your children is somewhat like hiring a tutor. Such gifts are certainly not bad but if they are the only kind of gifts made, they do not qualify the donor as a good steward.

We have become conditioned to thinking of our giving as purchasing—satisfaction; tax deductions; services for ourselves, friends, and family—and to the extent that our giving involves this kind of a bargain, it is defeating the purpose of stewardship. These are ugly connotations and must be softened by charitable interpretation of motives. We fallible mortals are not permitted to condemn our fellows on a basis of guessing inward motives which we cannot really know. A donor must in all circumstances be credited with the best intentions. The true issue of his stewardship is between him and God.

Stewardship as Witness

Stewardship may present the best avenue open to the average committed Christian of the twentieth century for dramatic witness to his faith. Avenues open to second-century Christians, who carried their new religion in its spectacular sweep of the known world, are closed to most of us.

We cannot walk sandalled around the Mediterranean, a blanket for our bed, eating figs, telling our personal story to those who will listen. To be missionaries today we make applications, take psychological tests and a battery of shots, and travel by jet. Word of mouth has its place, but without radio, TV, electronics, and mass communication the impact is little heard or felt.

Every aspect of spreading the word of Christ today costs money—big money. The bottleneck is poor stewardship. And stewardship is a state of mind. If we don't learn the simple truth that a parish must give away as much as it spends on itself, Christianity could become a minor faith in the 21st century. If we do learn the easy arithmetic of 50-50 giving, a major revolution is in store.

Bishop Bayne said that he could change



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the course of the Anglican Church's history with fifty able missionaries fully supported. Tennessee alone could support nearly that many, with 50-50 stewardship. Clifford Morehouse in the 1963 *Episcopal Church Annual* says, "The greatest hindrance to the growth of the Church is . . . limitation of horizons to the parish. . . ."

If we start with personal commitment to the tithe, move to parish determination *not* to put in the new organ until it fits into a 50-50 budget, and proceed to diocesan determination that every call for domestic and overseas missions shall be oversubscribed, dramatic witness can be made.

Being thrown to lions was dramatic witness 1700 years ago. It was just as painful to die then as now. But we don't have that option. Can you devise some means by which you can demonstrate your faith that conclusively? There isn't any.

In the context of today's materialism, stewardship offers us opportunity for dramatic witness. And in the context of the values we place upon wealth, upon things, upon security, the risking of them takes just about as much courage as it took the early Christian to face those lions.

In short, being a good steward today presents those of us who cannot be missionaries with our most feasible opportunity for dramatic witness to our faith in God.

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ALTAR FLOWERS

Continued from page 14

Assuming that the liturgical meaning of flowers may be defined in the flower type, in general, or by arrangement form as described above, there is yet another test. Flowers should contribute to the *two* elements of worship: the sacrificial and the sacramental. This introduces the worshiper.

The sacrificial element in worship pertains to what the worshiper does. His confession, prayers, hymns, praises, offerings—indeed, symbolically, his very self—these he brings, as did the ancient Jew, as a sacrifice.

Flowers for altar or chancel use should be "brought" in the same spirit. Whether contributed by a donor as a memorial or a thank offering or picked from one's own garden, liturgical flowers should be understood as a symbol of one's self. The motive behind the presence of flowers in worship should be nothing less than an act of worship.

Furthermore, the same is true of the talent brought to the service of God's house by the floral artist. Whether the artist's talents are minor or well developed, whether they are amateur or professional, it is proper that flower arrangement abilities and interest be viewed as an act of worship when directed to church flowers. In my opinion this need not eliminate professional floral service. Quite to the contrary, the relationship of floral service to the Christian under-

A shield, symbolic of the Episcopal Church, forms the central focal point in an arrangement of white snapdragons, light blue delphinium, and gerberas. The arrangement, not intended for altar use, illustrates the possibilities of symbolism in flowers for the narthex, Church school, receptions, or the rectory.



standing of vocation and vocations represents a unique evangelical field in which every parish should joyfully participate.

The sacramental element in worship pertains to what *God* does as well as the worshiper. It is the Christian belief that *God* is active and approaching, as well as approachable. *God* comes then, in His Word, in the sentences, lessons, sermon, and most fully in the Holy Communion.

Flowers are not a sacramental element, but if they bring the symbolic meanings described earlier, they assume "sacramental" functions just as other liturgical arts and symbols do.

Therefore, flowers may assume a wider liturgical function than is generally assigned them today. It will be the sensitive, faithful floral artists in the local parish who will assume this mission. Such liturgical functions for flowers are not foreign to general experience. In addition to their place in general Sunday worship, flowers have an established role in at least two of the rites of the church: in the order of Holy Matrimony where they represent joy and new life; and in the order for the Burial of the Dead where they are reminders of the transience of this life, the comfort and sharing found in the Christian community, and the hope of the life to come.

Since altar flowers in some churches are arranged by their own floral artists, a few practical tips for flower arrangement may be in order.

Containers: The basis of a good flower arrangement is a suitable container. An altar vase should "match" altar ware but it should be functional as a vase as well. This means it should be wide-mouthed, deep and large enough for sufficient water, and of an appropriate height and size for the kind of flowers normally used by the parish. More and more parishes are realizing the need for several types, shapes, and sizes of altar vases. A variety of vase shapes and sizes [as shown on this page] helps to accommodate various stem lengths, flower types, and arrangement styles. This gives greater freedom of expression to the serious floral artist.

Holders: The holder, which keeps the flowers upright and in place, is also of prime importance. A poorly fastened or unsuitable holder can reduce the spiritual level of the floral art very quickly! A variety of holders is available. The best types are chicken wire, floral foams, lead mesh, and needle holders.

Each type has advantages for some situations and disadvantages which restrict its use in others. Chicken wire is cheap and may be used over again indefinitely. It works best in deep wide-mouthed containers. It should fit snugly or be wired or taped in the container so that it does not shift its position. It should be used when thick or heavy stemmed flowers are used.

Lead mesh holders, also good for heavy

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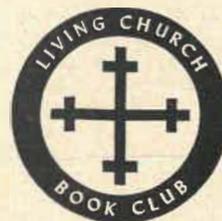
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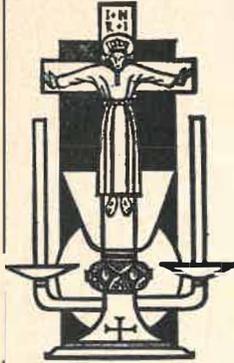
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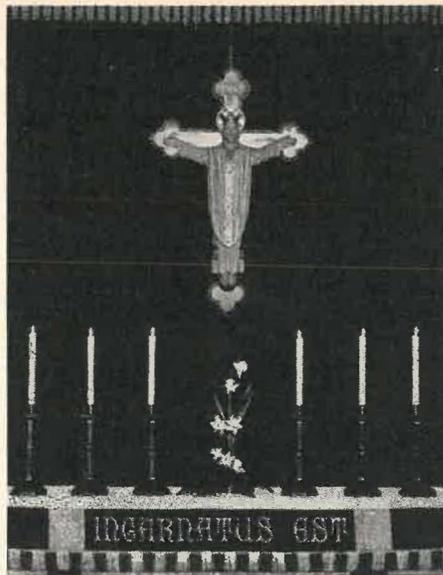
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The altar of the Chapel of the Incarnation shows a simple arrangement appropriate for weekday services. Trumpet-shaped daffodils suggest the good news declared in the parable's Latin phrase. The color harmonizes with the gold on the hangings and the Christus Rex.

stemmed flowers, are also a permanent type. They must usually be attached with clay to the bottom of containers to make them stationary. Occasionally, a lead mesh holder will fit perfectly in the top of the vase.

Needle holders can be used for medium- and small-stemmed flowers. Needle holders are a useful kind for tray-type containers.

Floral foam is the easiest and quickest material to work with for many floral artists. It holds water but also causes water to evaporate more quickly from the vase. This fact causes rapid depletion of the water supply for the flowers. Keeping an abundant supply of free water in the vase will eliminate this problem. It must be remembered that no floral foam is a substitute for water.

The sacristy: Modern sacristies are equipped with storage cabinets for altar ware and flower arrangement equipment. There should be a work surface and a source of water.

Flower quality: In a genuine sense, only the best should be good enough. Realistically, however, any flowers are quite acceptable if they are fresh, and free of insect, disease, and weather damage. Stem strength is an aspect of floral quality which aids immeasurably in the ease of arrangement. Strong, straight stems are needed in most arrangements, while naturally curved or wired stems are almost necessary for the crescent and Hogarth forms.

Color: Color is a major consideration in the arrangement of altar flowers. Ideally, the use of the season's liturgical color would be most appropriate. Since this is not always practical, many parishes use white without exception. Aside from the preference for white, there is little to

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justify this bit of legalism. The rich diversity of floral colors, just as any other creature, may be used with freedom by those parishes which choose to do so.

Color must, nevertheless, complement the colors present in the sanctuary. Generally speaking, light colors (white, pastels, etc.) are best for dark interiors, while darker, more vivid colors may be used to good advantage in many of the brighter, light church interiors.

Originality versus Tradition

By now, some readers may have had some of their floral traditions stepped on. Of course altar flowers and floral service are properly a matter of parish choice and decision. However, if the floral art is truly an art, and if the worship experience is ever new, then we should expect — indeed, demand — vigorous, creative, and original floral art for the church.

The altar is not an experimental situation, but neither is it well served by timid, repetitious, and unimaginative floral art. Restraint and good taste, set within the true artist's understanding of scale, proportion, balance, and color, should be the only requirement. The Christian faith is, or should be, a transforming and renewing experience. Such an experience cannot help but show in the floral artist's work. He symbolizes what has "happened" to him by producing new and relevant expressions with flowers.

Given a serious floral artist who does this work with care and an appropriate sense, dignity, and reverence, the result should be an altar setting of simplicity and harmony. The flowers will be so integrated into the whole that they will be properly restrained, yet obviously present.

Flowers may speak to us of the inexpressible wisdom and beauty of the faith. Provided by a love-motivated donor and tastefully arranged by a floral artist — however humble — flowers speak to the glory of God.

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PEOPLE and places

Appointments Accepted

The Rev. Albert C. Baker, formerly rector of St. Timothy's Church, Yakima, Wash., is now rector of St. Peter's Church, Talladega, Ala. Address: Box 206, Talladega.

During the Rev. Mr. Baker's rectorate in Yakima, the congregation grew from less than a dozen members to more than 650 communicants and 1,000 baptized members. There is a new \$330,000 church that incorporates an educational plant.

The Rev. R. Dudley Bennett, Jr., formerly vicar of St. Andrew's Church, New Platz, N. Y., priest in charge of Holy Trinity Church, Highland, and chaplain of the New Platz State Teachers' College, is now chaplain for college work for the diocese of Newark. Address: 24 Rector St., Newark 2, N. J.

The Rev. Marvin H. Blake, formerly organist-choirmaster and assistant to the rector of Trinity Church, Santa Barbara, Calif., is now vicar of St. Michael's Church, Montebello, Calif. Church office: 2000 W. Olympic Blvd.; vicarage: 1929 Millis St.

The Rev. Frank Butler, formerly vicar of St. John's Church, Okanogan, Wash., is now vicar of Trinity Church, Oroville, Wash. He continues to serve St. Paul's Church, Omak, Wash., and may be addressed in Omak.

The Rev. Edwin L. Conly, formerly curate at Trinity Church, Tulsa, Okla., is now rector of St. Andrew's Church, Nashville, Tenn.

The Rev. Samuel T. Coulter, formerly vicar of St. Paul's Church, Harsens Island, Mich., and All Saints', Fair Haven, is now rector of St. Matthias' Church, Detroit. Address: 6855 Vinewood Ave., Detroit 8.

The Rev. Thomas A. Dodson, formerly curate at St. Luke's Church, Forest Hills, N. Y., is now rector of St. Elisabeth's Church, Floral Park, N. Y. Address: 191 Tulip Ave.

The Rev. Larry B. Gatlin, formerly curate at St. John's Church, Norman, Okla., will on August 18 become curate at All Saints' Parish, Stretford, Manchester, England. Address: 233 Barton Rd., Stretford, Manchester, Lancashire, England.

The Rev. Richard H. Gingher, formerly assistant minister at St. Andrew's Church, Dayton, Ohio, is now associate Protestant chaplain in the Toledo State Hospital, Toledo, Ohio. Address: Box 2027, Toledo 3.

The Rev. Chester C. Hand, Jr., formerly rector of the Church of the Transfiguration, Palos Park, Ill., has for some time been rector of All Saints' Church, Fanwood, Scotch Plains, N. J. Address: 559 Park Ave., Scotch Plains.

The Rev. William K. Hart, formerly headmaster of All Saints' School, San Diego, Calif., will on July 1 become rector of St. John's Church, Chula Vista, Calif. Address: 760 First Ave.

The Rev. David Kent, who was ordained deacon in March, will on July 15 begin work as curate at Christ Church, Whitefish Bay, Wis. He has been assisting at Sunday services in recent months, while completing his studies at Nashotah House.

The Rev. Paul S. Kyger, Jr., formerly vicar of St. Cyprian's Church, Chicago, is now executive secretary of the department of Christian social relations of the diocese of Chicago. Business address: 65 E. Huron St., Chicago 11; residence: 4840 N. Nashville Ave., Chicago 31.

The Rev. John C. Pasco, formerly a chaplain with the U.S. Army in Germany, has for some time been rector of St. Martin's Church, Pryor, Okla.

The Rev. Frederick W. Phinney, who has been serving as rector of St. John's Church, Beverly Farms, Mass., will on September 1 begin work as rector of the Church of the Holy Spirit, Lake Forest, Ill.

The Rev. Robert N. Piper, formerly assistant minister at St. Edward's Church, Columbus, Ohio, will become rector of Christ Church, Ironton, Ohio, in July.

The Rev. William V. Powell, formerly vicar of St. Mark's Church, Perry, Okla., will on July 1 become vicar of St. Peter's Church, Tulsa, Okla.

The Rev. George H. Quarterman, Jr., formerly a

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chaplain at Travis Air Force Base in California, is now vicar of St. James' Church, Burley, Idaho, and Trinity Church, Rupert. Address: Box 483, Burley.

The Rev. Dale C. Rogers, formerly vicar of St. John's Church, Vinita, Okla., and acting chaplain of Eastern State Hospital, will on July 1 become chaplain of Bishop Clarkson Memorial Hospital, Omaha, Neb.

The Rev. Henry W. Roth, formerly rector of St. John's Church, Elkhorn, Wis., will on July 1 become associate rector of St. Mark's Church, King City, Calif.

The Rev. Charles W. Shike has resigned as chaplain at the New Jersey State Hospital, Greystone Park, N. J., and will give most of his time to work as a psychoanalytic pastoral counselor with an office in East Orange, N. J. He is on the faculty of the American Foundation of Religion and Psychiatry in New York City and will assist a few hours a week at St. Paul's Church, Montvale, N. J.

The Rev. Herbert C. Skelly, formerly curate at the Church of the Good Shepherd, Nashua, N. H., is now serving as the first vicar of St. Christopher's Chapel, South Kingston, N. H. Address: RFD 2, Box 337, Plaistow, N. H.

The Rev. Carl W. Stokes, formerly vicar of St. Peter's Church, Tulsa, Okla., is now assistant at St. James' Church, Texarkana, Texas.

The Rev. William R. Wooten, Jr., formerly assistant at St. Andrew's Church, Richmond, Va., and principal of St. Andrew's Parochial School, will on August 1 become assistant at Grace Church, Silver Spring, Md.

Resignations

The Rev. Hooper R. Goodwin, rector of St. John's Church, Randolph, Vt., Christ Church, Bethel, and Grace Church, Randolph Center, will retire on August 1.

The Rev. Lee W. Heaton, formerly priest in charge of Trinity Church, Melrose, Fla., has retired. Address: 340 S. Ridgewood Ave., Daytona Beach, Fla.

The Rev. Dr. J. Lindsay Patton, rector of Grace Parish, Colorado Springs, Colo., for almost 20

years, will retire from the active ministry on August 31. During his ministry Grace Church established three chapels which are connected with the mother church but have their own vicars. Two of these chapels can achieve independence in a few years, if they desire; the third was more recently established, near the Air Force Academy. More than three-quarters of a million dollars has been spent by Grace Church in constructing and maintaining the chapels.

The Rev. Thomas B. Smythe, Sr. has retired as rector of St. Michael's Church, Birdsboro, Pa. Address: 1341 Ave. S, N. W., Winter Haven, Fla.

The Rev. Derald W. Stump has resigned as priest in charge of Trinity Church, Carroll, Iowa, in order to study at the University of the South.

Changes of Address

The Rev. Carington R. Cariss, who became curate at Christ Church, Bloomfield and Glen Ridge, N. J., in January, may be addressed at 74 Park Ave., Glen Ridge, N. J.

The Rev. Max L. Drake, rector of All Saints' Church, Valley City, N. D., is on leave of absence and may now be addressed at 9383 S. Rio Vista Ave., Reedley, Calif.

The Rev. Charles F. Duvall, rector of St. James' Church, James Island, Charleston, S. C., may be addressed at Route 5, Box 419, Charleston.

The Rev. Henry F. Fairman, vicar of St. Peter's Church, Plymouth, Pa., and assistant at St. Stephen's Church, Wilkes-Barre, may be addressed at 22 Academy St., Plymouth, Pa.

The Rev. Charles H. Kaulfuss, rector of St. Stephen's Church, Delmar, N. Y., has moved from Ridge Rd. to 113 Devon Rd., Delmar.

The Very Rev. Ledlie I. Laughlin, Jr., dean of Trinity Cathedral, Newark, may be addressed at 457 Highland Ave., Newark 4, N. J.

The Rev. Edward A. Lockhart, priest of the diocese of Newark, formerly addressed in Jersey City, N. J., may now be addressed c/o Harris, 3-5 W. 122d St., New York City.

The Rev. George Richard McKelvey, curate at

Trinity Church, Swarthmore, Pa., may now be addressed at 307 N. Chester Rd., Swarthmore.

The Rev. A. Grant Noble, formerly addressed at the Washington Cathedral library, will move on July 1. Address thereafter: Office of the Chaplain, Episcopal Church Center, University of South Florida, Tampa, Fla.

Armed Forces

The Rev. John E. Cline is leaving his work as vicar of St. Andrew's by the Lake, Elsinore, Calif., and priest in charge of the Church of the Ascension, Sunnymead, and will enter the U.S. Army Chaplain School at Fort Hamilton, N. Y., on July 7. After September 6 he will serve with the First Infantry Division at Fort Riley, Kan. (Fr. Cline was instrumental in founding the Church of the Ascension about two years ago; it is in the vicinity of March Air Force Base.)

Chaplain (Captain) Glen E. McCutcheon, formerly addressed at Keesler Air Force Base, Miss., and at Biloxi, Miss., may now be addressed: Chaplain's Office, 72nd Combat Support Group, APO 845, New York.

Births

The Rev. John W. Biggs and Mrs. Biggs, of the Church of the Epiphany, Grandview, Mo., announce the birth of a daughter, Anne Elizabeth, on May 25.

The Rev. Robert C. S. Deacon and Mrs. Deacon, of Zion Church, Philadelphia, announce the birth of their third son, David William, on May 25.

The Rev. Donald W. Kimmick and Mrs. Kimmick, of Christ Chapel, Midland Park, N. J., announce the birth of their first child, Gretchen Genevieve, on March 27.

The Rev. John J. Lloyd and Mrs. Lloyd, of St. Andrew's Church and Christian Centre, Yokkaichi, Japan, announce the birth of their fourth child and second daughter, Julia Barton, on May 23.

The Rev. J. Fletcher Lowe, Jr. and Mrs. Lowe, of the Church of the Ascension, Seneca, S. C., announce the birth of their second child and first daughter, Elizabeth Talbot, on May 22.

The Rev. Robert E. Morisseau and Mrs. Moris-

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PRIEST — married, would like parish. Honor graduate college and seminary. Experienced all phases parish life, with special responsibilities Christian Education. Reply Box H-937.*

PRIEST, single, 35, desires eastern urban or suburban position. Reply Box H-949.*

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- (A) 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 insertions; 17 cts. a word an insertion for 13 to 25 insertions; and 16 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rate as (A) above, add three words, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- (D) Copy for advertisements must be received at least 12 days before publication date.

THE LIVING CHURCH

407 East Michigan Street Milwaukee 2, Wis.

THE LIVING CHURCH reserves the right to forward only bona fide replies to advertisements appearing in its classified columns.

NOTICE TO SUBSCRIBERS

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

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

THE LIVING CHURCH

seau, of St. John's Church, Oneida, N. Y., announce the birth of a daughter, Sarah Carter, on May 17.

The Rev. Alfred H. Smith, Jr. and Mrs. Smith, of St. Timothy's Mission, Tanacross, Alaska, announce the birth of their first child, Deborah Virginia, on May 8 at St. Joseph's Hospital, Fairbanks, Alaska.

The Rev. Herbert A. Willke and Mrs. Willke, of St. James' Mission, Alexandria, Va., announce the birth of their second child and first son, Christopher James, on April 2. (After July 1, the Willkes will be living at 610 Roberts Rd., Alexandria, in the new rectory which is being built.)

Women

Windham House 1963 June graduates: Sister Grace Aaron, who will return to work in the Church of South India; Nancy Adadow, summer staff member at Scargill House, Kettlewell, England; Ruth Gilbert, group worker, Urban League Center for School Dropouts, New York City; Diana Goss, chaplain resident, Hartford (Conn.) Hospital; Claudette Horton, to be married to Mr. Frank E. Hastie, Jr.; Juddith Hubbard, psychiatric social worker, Childville, Inc., Brooklyn; Carol Rieger, social worker, Astor Project, New York City; Alice Updike, director of Christian education, St. Thomas' Church, Owing Mills, Md.; Yok-Wing Wong, teacher, St. Stephen's School, Manila; Doris Kaan Yu, returning to Hong Kong for assignment.

Mrs. Betty K. Newton, director of Christian education at Grace Church, Kirkwood, Mo., has resigned, effective August 31.

Deaconesses

Deaconess Frances B. Affleck, of San Antonio, Texas, celebrated her 55th anniversary as a deaconess in May.

Fellowships

Two graduates of ETS have been awarded fellowships for the academic year of 1963-1964. Mr. Frederic Burnham, class of 1963, will study history and philosophy of science at Jesus College, Cambridge, England, with the Church Society for College Work acting as his sponsor. The Rev. William Buttrick, class of 1960, assistant at Christ Church, Cincinnati, is the winner of a Woodrow Wilson fellowship; he will work for his Ph.D. at UTS and Columbia University.

The Rev. Vern E. Jones, vicar of St. John's

Church, Woodward, Okla., has won the James Mills fellowship for 1963-1964 and will attend St. Augustine's College, Canterbury, England, this summer. In fall he will start a year of post-graduate work at GTS.

Masters' Degrees

VTS — M.S.T.: Rev. Harcourt E. Waller, Jr.

Honorary Degrees

VTS — D.D.: Bishop Longid, Suffragan of the Philippines; other Episcopal clergy, Charles E. Berger, Joseph Kitagawa, George R. MacClintock, Hugh C. White, Jr., John Page Williams; also the president of UTS, who is the Rev. Henry P. Van Dusen, and Bishop Germanos, who is connected with the Greek archdiocese of North and South America.

Nashotah House — D.D.: Rev. Charles H. Graf.

Other Changes

The Rev. Dale C. Rogers, vicar of St. John's Church, Vinita, Okla., served for the fifth year as director of the "boys' state," sponsored by the American Legion. More than 600 high school students and a staff of about 60 men took part in the May 31-June 8 civic affairs sessions at the University of Oklahoma.

DEATHS

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

The Rev. Henry Tobias Egger, rector of St. Peter's Church, Charlotte, N. C., died on October 18, 1962.

Mr. Egger was born in 1915 in Atlanta, Ga. He received the B.A. degree from the University of Virginia and the B.D. degree from the Virginia Theological Seminary, and was ordained to the priesthood in 1942. Before going to St. Peter's Church, Mr. Egger served churches in Niagara and Buffalo, N. Y., and Clistom, Ga., from 1941 to 1945. He served as rector of Epiphany Church, Rochester, N. Y., from 1945 to 1950. From 1950 to 1953 he was rector of Trinity Church, Lumberton, N. C., and from 1953 to 1956, when he became

rector of St. Peter's Church, he was rector of Holy Trinity Church, Fayetteville, N. C.

In the diocese of North Carolina, Mr. Egger served as chairman of the commission on evangelism and chairman of the committee of new parishes and missions.

Surviving are his widow, Ann Pattishall Egger, and three daughters.

The Rev. MacKinley Helm, author and lecturer, died April 7th, in Santa Barbara, Calif.

Dr. Helm was born in Duluth, Minn., in 1896. He was a graduate of the University of Idaho, and received the S.T.D. degree from General Theological Seminary in 1926, the S.T.M. degree from Nashotah House in 1930, and the D.Th. degree from Harvard in 1932. He was ordained to the priesthood in 1926.

He is survived by his wife, Frances Hammond Helm; a sister, Louise Helm Schermerhorn; nieces and nephews.

The Rev. Samuel Henry Lowther, retired priest of the diocese of Long Island, died April 18th, in New York City.

He was born in Brooklyn, N. Y., in 1903, and was ordained to the priesthood in 1936. From 1937 to 1940 he was locum tenens at St. Stephen's Church, Brooklyn, and from 1940 until 1943, he was canon residentiary at Trinity Cathedral, Trenton, N. J. He was curate at St. Paul's Church, Flatbush, Brooklyn, from 1944 until 1949, when he became priest-in-charge of Emmanuel Church, Sheepshead Bay, Brooklyn, where he served until his retirement in 1957.

Survivors include his wife, Mabel L. Lowther, and a step-son, Robert C. Clayton.

LIVING CHURCH DEVELOPMENT FUND

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged	\$1,017.00
Receipts Nos. 4181-4185, May 6-June 3	100.00
	\$1,117.00

ATTEND SUMMER CHURCH SERVICES

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.

TUCSON, ARIZ.

ST. MICHAEL & ALL ANGELS 5th St. & Wilmot
Sun HC 7:30, 9:30, 11:15, MP 9, Cho EP 7;
Daily MP & HC 7, EP 5:45; also HC Wed 6:30;
Thurs 9, Mon, Tues, Fri, Sat 8; C Sat 4:30-5:30

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r
Sun Masses 8, 9, 11, MP 10:40, EP & B 5:30;
Daily 9; C Sat 4:30 & 7:30

ST. MARY'S

3647 Watsoka Ave.
Rev. R. Worster; Rev. H. Weitzel
Sun Masses 7, 9 (Sol), 11; Daily 7, 9; C Sat 5-6

ST. MATTHIAS

Washington Blvd. at Normandie Ave.
Sun Masses 7:30, 9:15 (Sung), 11; Daily Mass Mon,
Tues, Wed, Fri 7; Thurs 9:15; Sat 8; B, HH
1st Fri; C Sat 4:30-5:30, 7:30-8:30 & by appt

SAN DIEGO, CALIF.

ALL SAINTS' 625 Pennsylvania Ave.
Rev. Paul G. Satrang, r; Sisters of the Holy Nativity
Sun Masses 7:30, 9, 11; Daily Mass 7, Wed & Fri
7 & 9:30; C Sat 5

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. Near Civic Center
Rev. James T. Golder, r; Rev. Warren R. Fenn, asst.
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat 4:30-6

SANTA MONICA, CALIF.

ST. AUGUSTINE-BY-THE-SEA
1227 4th St. near Wilshire Blvd.
Sun 7:30, 9:15 & 11; Daily HC, MP & EP

NORWALK, CONN.

ST. PAUL'S ON THE GREEN 60 East Ave.
Rev. F. L. Drake; Rev. A. E. Moorhouse; Rev. R. I.
Walkden
Sun 8, 10 (Sung); C Sat 5-6

WASHINGTON, D. C.

WASHINGTON CATHEDRAL Wis. & Mass. Aves.
Sun 7:30, 9, 11, 4; Daily 7:30, 9:30, 12, 4.
Frequent guided tours.

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; ex, except; 1S, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; 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.

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

ATTEND SUMMER CHURCH SERVICES

Continued from previous page

WASHINGTON, D. C. (Cont'd.)

ST. JOHN'S Lafayette Square
Rev. John C. Harper, r
Sun HC 8, HC & Ser 9:30, MP & Ser 11, French Service 4, EP & Ser 7:30; Daily services at 12:10. Church open from 7 to 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 6 & 12; MP 6:45, EP 6; C Sat 4-7

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r
Sun 7, 8, 10; Daily 6:45; C Sat 4:30

FORT LAUDERDALE, FLA.

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun HC 7, 8, 10; Daily 7:30, 5:30, also Tues 6:30, Fri 10; HD 6:30, 7:30, 10; C Sat 4:30

ORLANDO, FLA.

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

PALM BEACH, FLA.

BETHESDA-BY-THE-SEA
S. County Rd. at Barton Ave.
Rev. J. L. B. Williams, M.A., r; Rev. Lisle B. Caldwell, Minister-Christian Education
Sun 8 HC, 9:15 MP & Ch S, 11 MP, 5:15 Ev; Daily MP 8; Wed HC 10

ST. PETERSBURG BEACH, FLA.

ST. ALBAN'S 85th Ave. & Blind Pass Road
Rev. John F. Hamblin, Jr.; Rev. George P. Huntington
Sun 7, 8, 9, 11; Daily 6:30; C Sat 4

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11, Ev & B 8; Wed 7; Fri 10:30; Other days 7:30; C Sat 5

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 9:30 HC, 11 MP, HC, Ser; Daily 7:15 MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru Fri) Int 12:10, 5:15 EP

ASCENSION

1133 N. LaSalle Street
Rev. F. William Orrick
Sun MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdys MP 6:45, Mass 7, EP 5:30; Fri & Sat Mass 7 & 9:30; C Sat 4:30-5:30 & 7:30-8:30

EVANSTON, ILL.

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

BALTIMORE, MD.

ST. MICHAEL & ALL ANGELS 2001 St. Paul
Rev. Osborne R. Littleford, r
Sun 7:30, 9, 11, 4; Daily HC and the offices

MOUNT CALVARY N. Eutaw and Madison Sts.
Rev. MacAllister Ellis; Rev. Robert Jaques
Sun Masses 7, 8, 12:15 (Low Mass), 9 (Sung Mass); Daily 6:30, 7, 9:30; C Sat 4:30-5:30, 7:30-8:30

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Rev. Frs. S. Emerson, T. J. Hayden, D. R. Magruder
Sun 7:30, 9 (Sung), 11 Mat, Low Mass & Ser; Daily 7 ex Sat 9; EP 5:30 Sat; C Sat 5, Sun 8:30

DETROIT, MICH.

ST. JOHN'S Woodward at Vernor Highway
Rev. Thomas F. Frisby, r
Sun 8 HC, 11 MP Ser; Wed HC 12:15

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, S.T.D., r
Sun HC 8, 9, 11, 15, MP; HC Tues 7, Wed 10

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
Rev. Tally H. Jarrett
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

The Living Church

NEWARK, N. J.

GRACE Broad & Walnut Sts.
Rev. H. S. Brown, r; Rev. Jay H. Gordon, c
Sun Masses 7:30, 9:15 (Sung), 11; Daily 7:30 (ex Fri & HD 9:30); C Sat 11-12, 4:30-5

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL
Sun HC 8, 9:30, MP 11; Daily HC 7:30 ex Fri 9:30

ALBANY, N. Y.

CATHEDRAL OF ALL SAINTS So. Swan & Elk
Sun HC 7:30, 8:30 (Sung), 10:45 (Sung), EP 5:15; Daily MP 7, HC 7:15, EP 5:15; also HC Thurs 10; Wed & HD 12:05; C Sat 4-5

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main Street at Highgate
Rev. Anthony P. Treasure
Sun 8 Low Mass, Family Mass & Ch S 9:30, Sung Mass 11; Mon 9 Low Mass; Tues, Wed & Fri 7 Low Mass; Sat 8:30 Low Mass, C 10 to 11

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4; Wkdys MP & HC 7:15 (& HC 10 Wed); EP 5:15

ST. BARTHOLOMEW'S

Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC, 11 Morning Service & Ser, 9:30 & 11 Ch S, 4 EP (Spec Music), Weekdays HC Tues 12:10; Wed & Saints' Days 8; Thurs 12:10; Organ Recitals Wed 12:10; EP Daily 5:45. Church open daily for prayer.

SAINT ESPRIT

109 E. 60 (just E. of Park Ave.)
Rev. René E. G. Vaillant, Th.D., Ph.D.
Sun 11. All services & sermons in French.

HEAVENLY REST

5th Ave. at 90th Street
Sun HC 9 & 15, 11, MP Ser 11 ex 15; Wed HC 7:30; Thurs HC & LOH 12 & 6; HD HC 12

ST. JOHN'S IN THE VILLAGE

218 W. 11th St.
Rev. Chas. H. Graf, D.D., r; Rev. A. MacKillop, c
Sun HC 8, Cho Bu 11; Weekdays HC Wed 7:30, Thurs 10; HD 7:30 & 10

ST. MARY THE VIRGIN

139 West 46th St.
Sun Masses 7, 9, 11 (High), EP & B 8; Daily 7, 8; Wed 9:30; Fri 12:10; C Thurs 4:30-5:30, Fri 12-1, Sat 2-3, 4-5; 7:30-8:30

RESURRECTION

115 East 74th St.
Rev. Leopold Damosch, r; Rev. C. O. Moore, c;
Rev. C. L. Udell, asst.
Sun Mass 8, 9:30 (Sung), 11 (Sol); Daily 7:30 ex Sat; Wed & Sat 10; C Sat 5-6

ST. STEPHEN'S

The Bronx, Woodlawn Vireo Ave. at E. 238th St.
Sun HC 7:30, 10 (Sung); Mon, Tues, 9:15; Wed, Fri 7; Thurs 6:30; Sat 9:30; C Sat 4:30, Sun 9:15

ST. THOMAS

5th Avenue & 53d Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (15), MP 11; Daily ex Sat HC 8:15; Tues 12:10; Wed 5:30

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

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY

Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily MP 7:45, HC 8, 12, Ser 12:10 Tues, Wed & Thurs, EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL

Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8, MP HC Ser 10; Weekdays HC (with MP) 8, 12:05 (HD also at 7:30); Int & Bible 4:30-5:30. Organ Recital Wed 12:30.

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. C. Kilmer Myers, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15, Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 12 minutes before HC, Int noon, EP 8 ex Wed 6:15, Sat 5

ST. LUKE'S CHAPEL

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

ST. AUGUSTINE'S CHAPEL

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

ST. CHRISTOPHER'S CHAPEL

48 Henry Street
Rev. Wm. W. Reed, v; Rev. Wm. D. Dwyer, p-in-c
Sun MP 7:45, HC 8, 9:30, 11 (Spanish), EP 5:15; Mon-Thurs MP 7:45, HC 8 & Thurs 5:30; Fri MP 8:45, HC 9; Sat MP 9:15, HC 9:30; EP Daily 5:15; C Sat 4-5, 6:30-7:30 & by appt

PEEKSKILL, N. Y.

137 N. Division
ST. PETER'S
Rev. M. L. Foster, r; Rev. J. C. Anderson, c
Sun MP 7:15, HC 7:30, 10 (Sung); Tues 7, Wed 9:30, Fri 6, C by appt

WATKINS GLEN, N. Y.

ST. JAMES'
(Founded 1830; present church built 1863)
Rev. Alton H. Stivers, r
Sun H Eu 8, 10:30; Weekdays as anno

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 9, 11; Weekdays 7:45 (ex Sat), 5:30; Wed 12:10; Sat 9:30; C Sat 12-1

RICHMOND, VA.

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

SEATTLE, WASH.

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



ST. JAMES' CHURCH
WATKINS GLEN, N. Y.