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# The Living CHURCH

Volume 148      Established 1878      Number 11

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

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## THINGS TO COME

### March

15. Passion Sunday
22. Palm Sunday
23. Monday before Easter
24. Tuesday before Easter
25. Wednesday before Easter
26. Maundy Thursday
27. Good Friday
28. Easter Even
29. Easter Day
30. Easter Monday
31. Easter Tuesday

### April

5. First Sunday after Easter
6. The Annunciation

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

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

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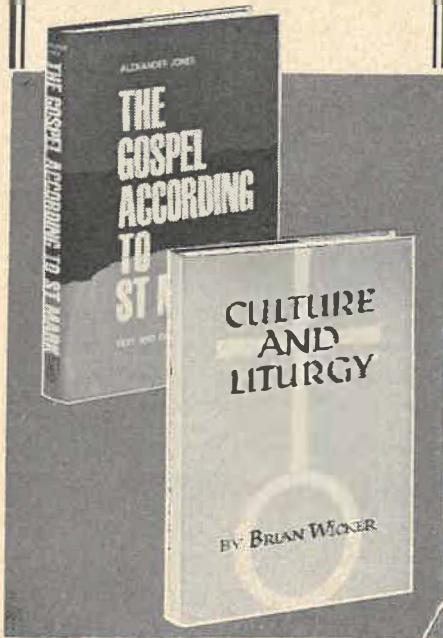
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**LETTERS**

*Most letters are abridged by the editors.*

**No Hedges**

Your reviewer of my lecture notes in ethics [*Prologue to Ethics*, L.C., March 1st] finds two cryptic reasons why I advocate natural law in morality. One of these is "preference" and the other is that I want to build a hedge against liberal theology.

The reason for my advocacy of some version of natural law is not hard to find. Basically, it is the same reason that led our Lord to rest His teaching about marriage on the natural law. There are certain human relationships which are facts in nature that entail "by their very nature" human moral obligations. The simplest of these is the helpless dependency of a child (made so by the natural growth pattern of his DNA molecule). Analogous to this dependency is the dependency of man upon the social order—the family, the community, the nation, which likewise is rooted in man's nature and his peculiar physical and psychic adaptation to being a member of society. Another natural fact which entails obligation is man's freedom from sheer instinct and the development of his rationality as a pragmatic instrument in conduct, entailing again peculiar human obligations.

Had the reviewer been less anxious to put me on his couch in order to discover hidden reasons, and looked at what I said, I think that he might have discovered hints of a distaste rather than a preference for the term, "natural law," but very solid reasons why this methodology in ethics must be discussed and estimated.

I am not interested in theology, either liberal or illiberal, save as it bears on Christian ethics, and I have no cryptic desire to hedge liberals about with obscurantism, as the reviewer implies. In fact I cannot see how my doctrine of natural law could hedge a theological liberal in any way. This doctrine simply claims that in Christianity we have to solve many moral problems by reason, since Scripture hardly covers day-by-day contingencies, and that this reason, being human, is fallible, relative, changing, and situational. (I suppose this is what the reviewer means by saying I recognize natural law "ambiguities.")

It seems to me that such a doctrine of natural law opens the possibility of making use of the rich discoveries of anthropology, sociology, and psychology in Christian ethical thought. For instance, the work that is now being done in traditional moral theology, chiefly by natural-law Romans, in bringing to bear upon traditional concepts the knowledge of depth psychology, is a case of making use of the fruits of reason.

I attempted to make my version of natural-law theory a breakthrough into a flexible, relative instrument for accommodation of scientific knowledge to Christian ethics. My very unpreferential distaste for the term "natural law" is based on the fact that when one uses the term people, apparently like this reviewer, don't read what you say, but think you are talking about the social-contract theory of Ulpian, or some other Stoic.

The initial chapters on value, in which I

*Continued on page 21*

*Christianity  
in the  
20th century*

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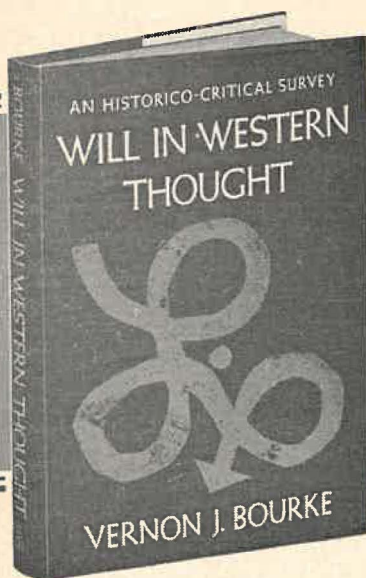


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### Leave Architecture to the Architect

**This Before Architecture.** By **Edward S. Frey.** Foundation Books, Religious Publishing Co., Jenkinstown, Pa. Pp. 127. \$3.50.

*This Before Architecture* is one of those books that give rise to hope that the Church will begin to make use of the architectural talent available to it.

Through a series of lectures delivered to various conferences, Dr. Edward S. Frey goes into the painful details of the agonies that result from the improper use of the building committee. This improper use and function can be summed up by the one phrase which is the title of the book, "This Before Architecture" (underline mine).

The experience of people who try to lead churches in the planning of their buildings gives mournful emphasis to the truth that building committees too often act in the role of the architect rather than in their proper role of creator of the program for the architect to use in the designing of the building.

To know what the Church is, what the Church does, and what the people are like that make up the particular parish that is planning the building, is the chief function of the building committee. Out of this knowledge comes the program that the architect follows, and out of the application of this knowledge by the architect to his designing comes the church building. The degree of excellence of the building will depend upon the skill of the architect-artist. However, if the building committee acts like a building committee and lets the architect act like an architect, unless there is vast fault in the architect, the end product will be an acceptable church, perhaps a great one.

It is not amiss to suggest that every building committee use Dr. Frey's book as a text in workshops of preparation for their function. Even though the book is repetitious (where the lectures overlap), repetition probably is desperately needed because the changes in the normal instincts of the present-day building committee must be so great. Everyone who has dealt with this problem will back Dr. Frey 100% in his careful and interesting urgings that building committees leave architecture to architects, and learn what the Church is as the basis of the program, founded upon theology and liturgics. Dr. Frey does a wonderful job in reiterating this fact over and over, as well as in pointing out that we must build in contemporary styles for the same reason that we must speak in the vernacular.

The church building is the single greatest means of obvious communication between the Church and the world. Lives

of individual Christians may be the most telling on an individual basis, but the church building proclaims for all to see how completely we have given ourselves to serving this age or how completely we stand as a memorial to former greatness.

If the building committee does its programming for today, the architect will be able to use such a platform upon which to erect a structure that will be to the glory of God rather than to His hindrance or to His memory.

DARBY WOOD BETTS

*Archdeacon Betts, an authority on Church architecture, is rector of St. Paul's Church, Oakland, Calif.*

### Valuable Scrapbook

**Centennial History of Trinity Episcopal Church, Bridgeport, Conn.** By **Kenneth W. Cameron.** Published by the parish. Pp. 213. \$6.

All serious students of the history of the American Episcopal Church are in debt to the Rev. Dr. Kenneth W. Cameron for the material he has amassed and made available bearing on the history of the Church in Connecticut. He is an industrious digger-up of facts; bearing testimony to that is his *Centennial History of Trinity Episcopal Church, Bridgeport, Conn.*

It opens with a chapter entitled, "The Catholic Revival in Connecticut," in which he condemns whole-heartedly the Churchmanship of the diocese in the long period between the death of Bishop Seabury and the accession of Bishop Brewster. The parish history, proper, takes up some 25 pages. The remainder of the two hundred-odd pages of the volume might be described as a parish scrapbook. Copies of documents, specimen pages of the parish newspaper, programs of major services in the life of the parish, and a great mass of pictures—these will be at some time in the future an invaluable source of information. I would cheerfully give a considerable sum for such a collection for Christ Church, Stratford, during the 18th century.

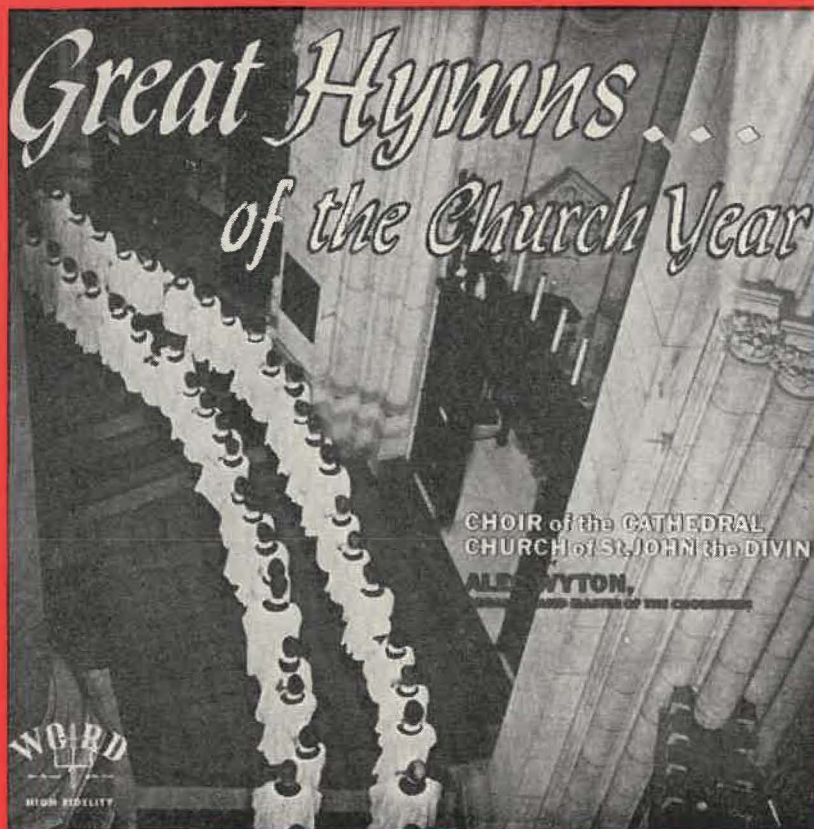
Trinity Church, Bridgeport, was founded in 1863, and during the first period of its existence seems to have been a rather conventional parish of the old High Church school—strong on teaching the faith, normal in its ceremonial. A sharp change took place in 1886, when the Rev. Louis Norman Booth became rector. Booth, ordained two years before, was a product of the "Ritualistic" movement which caused such a stir in the late '60s and '70s, and broke the High Church party in two. He promptly set out to make Trinity a "Catholic parish" according to the ideals of his group, and succeeded so well that it has kept the same tradition up until the present. Dr. Cameron brings out clearly certain features

*Continued on page 28*



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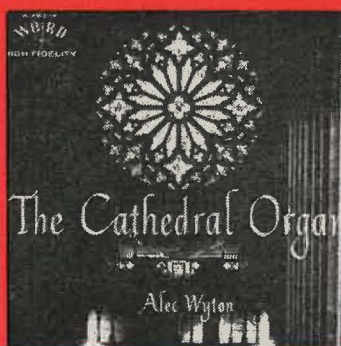
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# The Living Church

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**Passion Sunday  
March 15, 1964**

## OLYMPIA

### **Election in Seattle**

Bishop Curtis, Suffragan of Los Angeles, was elected Bishop Coadjutor of Olympia at a special convention of the diocese of Olympia held February 29th at St. Mark's Cathedral, Seattle. Bishop Curtis reserved decision on whether to accept until he could visit the diocese.

Bishop Lewis of Olympia late last year called for election of a coadjutor after revealing that he is afflicted with chronic lymphatic leukemia [L.C., December 22, 1963].

Bishop Curtis, on the fifth ballot, received a majority of votes in the lay order and lacked only three for election in the clerical order. The sixth ballot secured the election.

A nominating committee submitted Bishop Curtis' name to the convention, together with six others: the Very Rev. C. Julian Bartlett, and the Rev. Messrs. Paul Langpaap, Russell Staines, Arthur Vall-Spinosa, Lesley Wilder, and John Wyatt. Others were nominated by the convention: Bishop Ogilby of the Philippines, Bishop Montgomery, Suffragan of Chicago, and the Rev. Messrs. Walter McNeil, Matthew Bigliardi, Rudolf Devik, John Lockerby, and William Woodhams. Early in the balloting, the convention determined that the leading choices were Bishop Curtis, Bishop Montgomery, and Archdeacon McNeil.

## NORTHERN CALIFORNIA

### **Out of the Deep**

Mrs. Andrew H. Scott, wife of a retired Episcopal priest who lives in Santa Rosa, Calif., escaped death after an accident recently by crawling up a steep, 350-foot slope on which she had spent the night.

An Associated Press story said that Mrs. Scott, who sells real estate, was riding with her employer on a highway near Willits, Calif., on February 27th, when a rattle developed in the car and her employer, Harvey Lee Wells, stopped to search for the cause of the rattle. When Mr. Wells started the motor again, he apparently forgot that the car was in reverse gear, and the car backed over the edge of the highway and down the moun-

tainside, killing Mr. Wells and throwing Mrs. Scott from the car.

Mrs. Scott, 50, spent the night on the mountainside, scarcely able to move in the 32-degree cold, and suffering broken ribs, a dislocated elbow, a concussion, and several cuts and scrapes. After dawn on February 28th, she crawled up the slope, clinging to clumps of brush. She reached the highway after some hours, and finally was found by three truck drivers.

## RACE RELATIONS

### **Help for Property Owners**

A 24-page booklet designed "to help property owners understand and cope with the universal, immediate issues of discrimination in housing" has been published by the National Council.

The booklet, said to be the only material of its kind currently available, discusses the issue of housing discrimination from a Christian standpoint. It tells of a hypothetical local situation in which a real estate broker, a seller, and a Negro buyer must decide how they conscientiously can cope with the pressures against integrated housing.

*Crisis on Elm Street* examines certain general assumptions concerning integrated residential communities, such as a drop in property values, deterioration of Negro-owned property, and so forth.

The Rev. Robert A. MacGill, editor of the booklet, emphasized that it is not intended to "argue the case" against discrimination; but that it marshals the facts and presents them "in such a way that readers may study the issues and make informed decisions on a local basis." It is available from the Seabury Press.

## TENNESSEE

### **No Withdrawal**

A decision to study diocesan structure and operation, a half-million-dollar program budget oversubscribed, and a decision to remain in the Tennessee Council of Churches were features of the 1964 annual convention of the diocese of Tennessee, held recently at Grace Church, Chattanooga, Tenn.

A study committee, to be appointed by the Bishop of Tennessee and to employ



**Bishop Curtis: On the sixth ballot.**

whatever consultants it deems necessary, will review the structure, finances, and administrative procedures of the diocese and make recommendations to the 1965 convention. Bishop Vander Horst of Tennessee called for this study in his convention address, saying, "If in 1951 two bishops were needed to oversee 64 clergymen, then 12 years later, with 149 clergymen canonically connected, one simply cannot be the kind of father-in-God one would like to be. The results of this study may cause me to . . . make a decision as to whether or not the diocese should be divided into two parts. Another possibility is the addition of a suffragan bishop."

The \$510,384 program budget, circulated in advance to all parishes and missions together with the necessary apportionments, was oversubscribed despite the fact that five congregations had to accept less than their arithmetical shares.

A motion to withdraw from the Tennessee Council of Churches was introduced, on the grounds that Episcopalians are not really active in this body and that the TCC is "ineffectual." It was moved that the motion be tabled; the bishop called for full debate and the tabling motion was lost. Following numerous speeches by delegates and the reading of a statement from the bishop and council favoring retention of council membership, the original motion was voted by



orders and was defeated, only a handful of "ayes" being heard.

The bishop had departed from his prepared text during his opening convention address to speak to the wish of some individuals and groups that the Episcopal Church withdraw from ecumenical bodies. "Certain things are taking place that may make us unhappy," he said, "but they are essential to the outreach of one Body in Christ. We have made ourselves known in those areas where there is discomfort, but there is no reason for withdrawal. We are going to sit down and converse, and there is one ground rule: You and I are members of one holy, Catholic, and apostolic Church, and from this there is no dissension."

The convention admitted two new missions: St. Simon's, Lawrenceburg, and Church of the Resurrection, Loudon-Lenoir City.

**ELECTIONS.** Standing committee: Rev. Messrs. G. Brinkley Morton, Eric Greenwood, Homer Carrier; J. M. Patten, Jr., Charles Rond. Bishop and council: Rev. Messrs. William Dimmick, Raymond Ferris, Ralph Smith, Jr.; Charles Crump, T. Cecil Wray, Walter Wooten.

## UPPER SOUTH CAROLINA

### Chapel Goes to College

The mobile chapel of the diocese of Upper South Carolina has gone to a Methodist school.

When Columbia College, Columbia, S. C., a Methodist school for girls, suffered a million-dollar fire recently, the college president asked for the use of the diocese's mobile chapel. The chapel, a converted trailer, was brought from a mission site at Clearwater, S. C., and is now serving on the campus. It is used for services and as a meditation center.

## EAST ASIA

### New Openness

Non-Roman Churches in Asia have been urged to respond to advances in the ecumenical movement by stimulating new fellowship and theological conversation with Roman Catholics.

A statement adopted at the Second Assembly of the East Asia Christian Conference, a gathering of non-Roman Catholic Churches, held recently in Bangkok, Thailand, noted "many evidences of a wholly new openness" toward other Churches by the Roman Catholic Church. "Most members of our Churches are ill-

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prepared for the new situation," the statement said.

The EACC, in its statement, urged mutual respect and helpfulness, and common services and witness, and recommended that information on Roman Catholicism and Protestantism be provided to local congregations. The conference called for joint study of common problems in theological seminaries.

[RNS]

## CORRECTION

### The Facts

A "News Flash" printed in THE LIVING CHURCH, March 1st, was completely erroneous.

The "flash" repeated a report that St. Mark's Church, Shreveport, La., had offered \$22,000 to the missionary district of Nevada, and that the offer had been turned down by Bishop Wright of Nevada. In fact, no such offer was made.

Bishop Wright informed THE LIVING CHURCH that the report was false, and apparently was based on a completely hypothetical discussion carried on during a meeting of the National Council's Home Department.

**Editor's comment:** To the above correction we add our sincere apologies to the vestry and people of St. Mark's, Shreveport, to Bishop Wright, and to all our readers for having misinformed them.

Following the example of the late Mayor La Guardia, we can only say—"When we make a mistake, it's a beaut!"

## PUBLIC AFFAIRS

### Letter to Washington

The rector, wardens, and vestrymen of St. John's Church, Crawfordsville, Ind., have signed and sent letters to U. S. Senators urging passage of "effective civil rights measures." The Rev. Roy S. Turner is rector of the parish.

In their letter, the Churchmen said:

"We write to each of you as the rector, wardens, and vestry of a church which is actively assisting its community in the areas of civil rights and human relations. We write not only as Christians but as Americans who are concerned for the welfare of our entire nation. We know that we have a responsibility to help build a better community and a better America. This is our duty as Christians and citizens.

"It is the responsibility of this parish church to serve this community and this country in her Lord's name. Further, it is our responsibility to pray that God may bless you and guide you as Senators of the United States. It is also our responsibility to let you know how we feel, especially concerning such issues as civil rights and human relations where justice and moral practice are so important to human welfare. We do that in this message, and we urge you to pass effective civil rights measures with all possible haste."

## LITURGY

### Outside Preview

by the Rev. FRANCIS C. LIGHTBOURN

A demonstration "Mass of the Roman Catholic Rite in English," showing the form which this might be expected to take, was presented in the Alice Millar Chapel of Northwestern University, Evanston, Ill., the evening of February 25th.

The demonstration of the Mass was sponsored by Seabury-Western Theological Seminary and Garrett (Methodist) Theological Seminary, Evanston, and by the Northwestern University chaplain, the Rev. Ralph Dunlop.

"Celebrant" of the demonstration Mass was a Roman Catholic layman, who, in my opinion, might well have passed for an experienced priest. He was assisted by other laymen.

The musical setting of the Mass, of about the degree of simplicity of the Merbecke setting, was composed by Dennis Fitzpatrick, a 26-year-old doctoral student at Northwestern's school of music. Mr. Fitzpatrick conducted a 10-minute congregational rehearsal of the music before the actual demonstration.

The "celebrant" faced the people from behind a free-standing altar on which were four short candles and a small cross. Thus the view of the celebrant, of his "manual acts," and of the instruments of the liturgy was unobstructed.

For the first half of the rite the "celebrant," vested in all but the chasuble, stood with his attendant at a lectern in front of a sedile. He assumed the chasuble and went to the altar at the offertory.

The general "shape" of the liturgy, stripped of such additions as the preparation, last Gospel, and some other features, was very much that of the Book of Common Prayer, the two most conspicuous differences being the position of the Gloria (after the Kyries) and of the "Bidding Litany" which, with a brief confession and absolution, came right after the Gospel, before the (Apostles') Creed. The Creed was immediately followed by the Offertory, which was followed in turn by the Canon, sung throughout to a tone reminiscent of the traditional ferial tone of the preface. There was no elevation at the words of institution.

Immediately after the Canon came the Lord's Prayer ("Our Father in heaven, your name be revered. . .") and the "Peace Ceremony," which was introduced by the singing of "May the peace of the Lord be ever with you" and its response, "And with you, too." This ceremony took the form of a handclasp—each member of the congregation at the right of a pew took between his two hands the right hand of his neighbor to the left, saying "Peace be with you" and receiving the reply "And with you, too." Then his neighbor repeated the action with the person on his own left.

A Negro was chosen to attend the



celebrant, and the offertory procession was done by a delightfully motley crowd—including sisters in their habits—who carried glass chalices, some filled with wine, some with whole wheat wafers, and placed them directly on the altar across the board from the celebrant.

Since the rite was a demonstration, all present were invited to "demonstrate" receiving Holy Communion, and many did so. Assisting in the ministrations were students from near-by Seabury-Western in cassocks and surplices, and from Garrett in their academic gowns. The elements were administered on the tongue, using intinction.

The rite was impressive and, in my opinion, well performed. Certain parts, in particular, had definite impact: The singing of the three Scripture lections gave the impression of a "proclamation" of the mighty acts of God; the "Bidding Litany" (sung) sounded as though the Church were pleading, crying out in intercession; the singing of the Canon was a pleasant surprise, as I have always believed it would be appropriate to sing it.

#### ENGLAND

### **The Sign of the Fish**

More than 200 people so far have agreed to join a "good neighbors" project, otherwise known as the "fish scheme," launched recently at St. George's Church, Chesterton, Cambridge, England.

Under the plan, each home in the parish has been supplied with a card bearing the symbol of a fish, a sign used by early Christians. When he finds himself in difficulty, a person is to place the card in his front window, and a person who recognizes the sign will call to see what help can be offered, or will inform the local street warden.

Helpers will look after children or take them to and from school, cook meals for the sick, provide domestic help, read to the blind, the elderly, or the infirm, provide hospitality for students from other countries or for children from institutions, and transport elderly or infirm people to and from local churches.

The plan was instituted by a group known as St. George's Social Service.

#### IRELAND

### **Archbishop to Down**

The Archbishop of Canterbury, the Most Rev. Arthur Michael Ramsey, says he will take part this year in the annual Church of Ireland pilgrimage to Downpatrick and Saul, Northern Ireland, on St. Patrick's Day.

This will be Archbishop Ramsey's first official visit to Northern Ireland as Archbishop of Canterbury, and his first time to join the St. Patrick's pilgrimage in that capacity. He planned to join the pilgrimage two years ago, but his trip had to be

cancelled at the last moment because of illness. Last year the pilgrimage was attended by the Archbishop of York, the Most Rev. Donald Coggan, who preached in the cathedral at Down and in St. Patrick's Church, Saul.

Archbishop Ramsey will meet leaders of the Church of Ireland, including the Primate of All Ireland (the Most Rev. James McCann), the Primate of Ireland (the Most Rev. George Otto Simms), and the Bishops of Meath, Connor, Derry, Kilmore, and Down.

#### MASSACHUSETTS

### **Behind the Organ**

An escaped prisoner hid behind the organ of an Episcopal church on Cape Cod through two Communion services and then surrendered to the vicar.

The Rev. W. G. Dent III, vicar of St. Christopher's Church, Chatham, Mass., reported that a man squeezed through a cell window to freedom on February 25th, and found himself a hiding place in the church. The next day, after two services, the man made his presence known to Fr. Dent. Fr. Dent tried to talk the escapee into surrendering, and the man agreed, providing the priest called a particular enforcement officer.

Detective Lieutenant Killen, a Roman Catholic layman, had befriended the prisoner earlier, and had given him a pair of his own shoes to keep his feet warm while in jail, according to the *Cape Cod Standard-Times*. It was to this man, a state police officer, that the escapee agreed to surrender, and Fr. Dent called him to take the escapee into custody.

#### ANGLICAN COMMUNION

### **First Regional Officer**

The Archbishop of Canterbury; the Church of India, Pakistan, Burma, and Ceylon; and the Executive Officer of the Anglican Communion, acting concurrently, recently appointed the first of nine "Regional Officers" for the Anglican Communion.

The Bishop of Nagpur, India, the Rt. Rev. John W. Sadiq, will be the officer responsible for the Anglican diocese in Ceylon, India, and East Pakistan. He will continue as the Nagpur diocesan.

Bishop Sadiq currently is chairman of the provincial planning committee of the CIPBC, and also is chairman of the Division of World Mission and Evangelism of the World Council of Churches. He was consecrated Bishop of Nagpur in 1957.

According to plans drawn up by the Anglican Advisory Council on Missionary Strategy, Bishop Sadiq and the other eight Regional Officers to be appointed will assist the Churches in their regions in planning, ecumenical relationships, and communication with other regions and

Churches; will be representatives in their own regions of the total life of the Anglican Communion; and will compose an advisory college for the Anglican Executive Officer and serve as his representative in their own regions.

#### DALLAS

### **Bishop on Leave**

Bishop Mason of Dallas has announced that he will take a year's leave of absence, beginning March 15th.

In taking this leave, the bishop said he is acting on the advice of his physicians. He has been increasingly fatigued, and believes that the rest has been needed for some time. The 59-year-old bishop has been a sufferer from arthritis for a number of years.

"Personally, I'm very sorry about this disability," Bishop Mason told Church-people, "but I look forward to spending many happy years working in the diocese with renewed vigor. I ask your prayers, as I will be praying for you."

#### NEW YORK

### **"Mankind Lies Groaning"**

After a working day during which six forums were held, members of the Metropolitan New York Conference on Religion and Race met for dinner at the Americana Hotel, New York City, on February 25th. The Rev. Arthur Lee Kinsolving, rector of St. James' Church, NYC, gave the invocation.

The principal speaker of the meeting, Dr. Abraham Joshua Heschel, professor of Jewish ethics and mysticism at the Jewish Theological Seminary of America, urged his listeners:

"Let us not forget the story of the sons of Jacob. Joseph, the dreamer of dreams, was sold into slavery by his own brothers. But at the end, it was Joseph who rose to be the saviour of those who had sold him into captivity.

"Mankind lies groaning, afflicted by fear, frustration, and despair. Perhaps it is the will of God that among the Josephs of the future there will be many who have once been slaves and whose skin is dark. The great spiritual resources of the Negroes, their capacity for joy, their quiet nobility, their attachment to the Bible, their power of worship and enthusiasm, may prove a blessing to all of us."

Professor Heschel asserted that faith in God "is not simply an after-life insurance policy." Racial or religious bigotry, he said, "must be recognized for what it is: satanism, a blasphemy."

Francis Cardinal Spellman, Roman Catholic Archbishop of New York, presented an appeal to the conscience of the people of metropolitan New York. The conference received a telegram from President Johnson, who said, in part, "We look to the religious leaders of our nation to provide a climate of morality."



## INTERCHURCH

### Anglican Pulpit, Roman Preacher

Preaching at the late morning celebration of the Eucharist on March 1st, at St. Mary's Episcopal Church, Charleroi, Pa., was a Roman Catholic priest.

The Rev. Canon Joseph Wittkofski, rector of St. Mary's (himself formerly a Roman Catholic priest), was the celebrant. In the pulpit, in cassock and surplice, was the Rev. F. Joseph Smith, professor of phenomenology and existential philosophy in the graduate school of Duquesne University. The service was broadcast by radio.

"This is the kind of event," said Fr. Smith, opening his sermon, "to which I hope that we are going to become more and more accustomed during the coming years. By relationships like these, we actually begin to feel once more that we are a Christian Church."

Referring to the Gospel for the day, Fr. Smith commented:

"I truly believe that the house divided against itself has been that of Christianity. That house has not been so much the house of Christ as it has been that of Beëlzebub. Fortunately, Christianity, as we have known it, is now falling. Once more, we are getting the idea that we must be the Church of Christ.

"The Church of Christ is never a house divided against itself. Anything which tends to overcome our divisions takes us in the direction of what we can call the rising Church. I do not think we want any more militant churches or any more triumphant churches. I suggest that we call the coming Church the rising Church, since we are rising once more out of ourselves and toward Christ."

## SPACE EXPLORATION

### Attitudes Are Important

by RAY C. WENTWORTH

Episcopalians generally have no difficulty deciding how to bend their joints during public worship. Most are completely familiar with the covering rule: "Stand for praise, sit for instruction, kneel for prayer." Only occasionally must they make a choice—is it a genuflection or a Sarum-style bow during the Creed, for instance? They never are completely horizontal, unless they are in a complete prostration, or in a faint.

But if a Churchman is among the first Americans to land on the moon, what position will he assume? (Leave aside, please, because we've had enough of it, the pun that he will be an unusually "high" Churchman.) According to present plans, he will try something new—he will approach the earth's nearest neighbor in "trolley car configuration" [see cut].

The question of bodily attitude is a serious one for a potential lunar explorer,

we are assured by our correspondent for space affairs, Elaine Murray Stone. Practical, not liturgical, considerations are the main thing. Releases from the National Aeronautics and Space Administration sent by Mrs. Stone tell us that, in investigating different seating—or rather, positioning—arrangements in what NASA calls its Lunar Exploration Module, couches, "bar stools," and "bicycle seats" were considered. Suspending the men from harnesses would mean a great saving in size and weight for the spaceship designers.

M. Scott Carpenter and Charles Conrad, Jr., both Churchmen and astronauts, who are responsible for providing the astronauts' viewpoint to designers, consider the "trolley car" approach a major step forward in cockpit design for the LEM.

"From our viewpoint it's ideal," said Mr. Conrad. "We get much closer to the instruments without our knees getting in the way, and our vision downward toward the moon's surface is greatly improved." Standing up, attached with straps to the cockpit floor and ceiling, said Mr. Conrad, would mean that "we can wear equipment for use outside the spacecraft after the lunar landing, and we



NASA Photo

Astronaut Conrad dangling in mock-up LEM cockpit.

don't have to worry about putting it on and taking it off as we would if we were seated."

Astronauts exploring the moon are expected to be in a weightless state most of the time they are aboard the LEM, and are not expected to encounter forces above one gravity in strength.

The moon is still pretty "far out" for most Churchpeople, however, and at the moment it doesn't seem as if Mr. Conrad or Mr. Carpenter will have anything to add to earthside controversies on what ceremonial is "rite."

## SPAIN

### Pro-Protestant Ruling

Reportedly for the first time in Spanish legal history, the Supreme Court of Spain has ruled against the government and authorized the establishment of a Protestant church in Valencia.

In the recent decision the court held that the government erred when, in 1961, it rejected an application made on behalf of about 50 Protestants to open a church in that city.

In the hearing before the Supreme Court, government attorneys argued that the permission had been denied because there was no need to open a Protestant church in Valencia, and that if such a church were established it would serve as a center for public proselytism, which is prohibited by the Spanish constitution. The government also held that the granting of permission to open new churches falls within its discretionary competence and that it is under no legal obligation to agree to such requests.

In specific answer to these points the Supreme Court, ruling in favor of the Protestant applicants, said that the existence of 50 Protestants in Valencia was sufficient proof that the church was needed. Further, it said, there was no proof whatsoever that they had or would ever practice public proselytism.

Finally, it ruled, the constitutional guarantee to all non-Roman Catholic citizens of the right of private worship means that the government cannot exercise discretionary competence by withholding such permission, but on the contrary is obliged by the Constitution to grant it. [EPS]

## ATLANTA

### Energy, Wisdom, and Wit

The Rev. Canon Bryan Green, of Birmingham, England, led several thousand Episcopalians of the diocese of Atlanta in a preaching mission, February 16th through 21st. Canon Green preached to capacity congregations every night in the Cathedral of St. Philip and spoke daily to audiences in various places in Atlanta.

The canon's abounding energy, great wisdom, delightful British accent, and ready wit appealed to both young and old. A popular part of the mission was a daily question-and-answer period entitled, "Bryan Green Answers Back." This was conducted at a local parish church and broadcast over the radio. People from about the city phoned in questions which the missionary carefully answered.

Canon Green began the mission with a young people's rally, at which he addressed over 1,000 participants. During the week he spoke at several high schools and one college. Many of the questions directed to him on the daily broadcast

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Vacation + Nature + Christianity =

# A New Kind of School

by Maxine Thornton

There are some good old-fashioned ways of running a vacation Church school for children from six to twelve. Often the formula follows this pattern: The children arrive at the church at 9 a.m., on weekdays, for two weeks. A program of worship, Bible stories, and related activities "uses up" the time until

noon, with perhaps a snack at mid-morning. Sack lunches with milk usually complete this half day of "Church school in the summer."

This approach and pattern may be tried and true as well as traditional, but it ignores the reservoir of opportunity inherent in the out-of-doors, and this fails to meet a deep hunger in all of us to be related meaningfully to God's green earth. It does not take seriously the imperative that we acknowledge and under-

stand our deep dependence on and interdependence with the earth and sea and sky that support us.

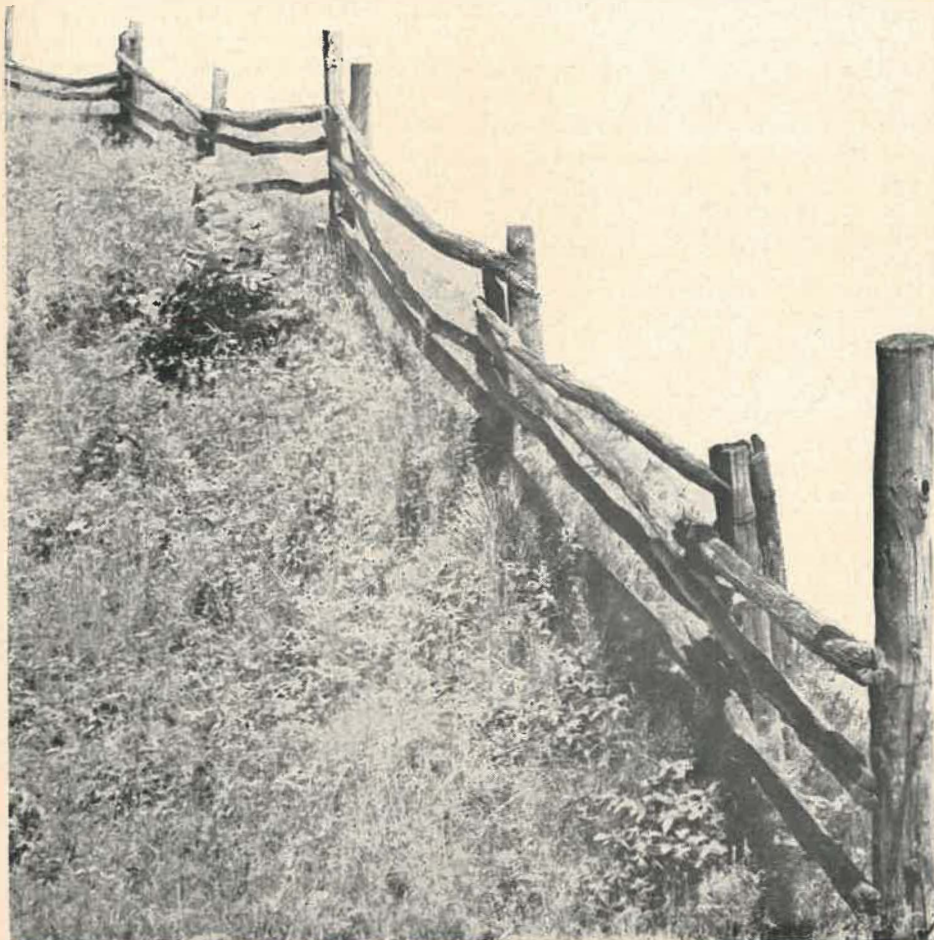
We live in a space age. Communication is instantaneous and world-wide. Many of us live in urban centers and all of us feel the urban influence. Symbols of the affluent society are everywhere; refrigerators, television sets, sports cars, jet airliners.

We are extremely aware of all of these comfort-givers. We count on them to keep life smooth. But that part of God's unlimited and continuing creation which we call *nature*—the rocks and rills, the birds and bees, the fields and streams—is taken for granted or is not really known for its power to stretch, to nurture, and to heal the human spirit in young and old alike.

My purpose is to explore this truth—to point to and point up summertime as the time for knowing and drawing on the strength and healing power inherent in nature, the world of the out-of-doors.

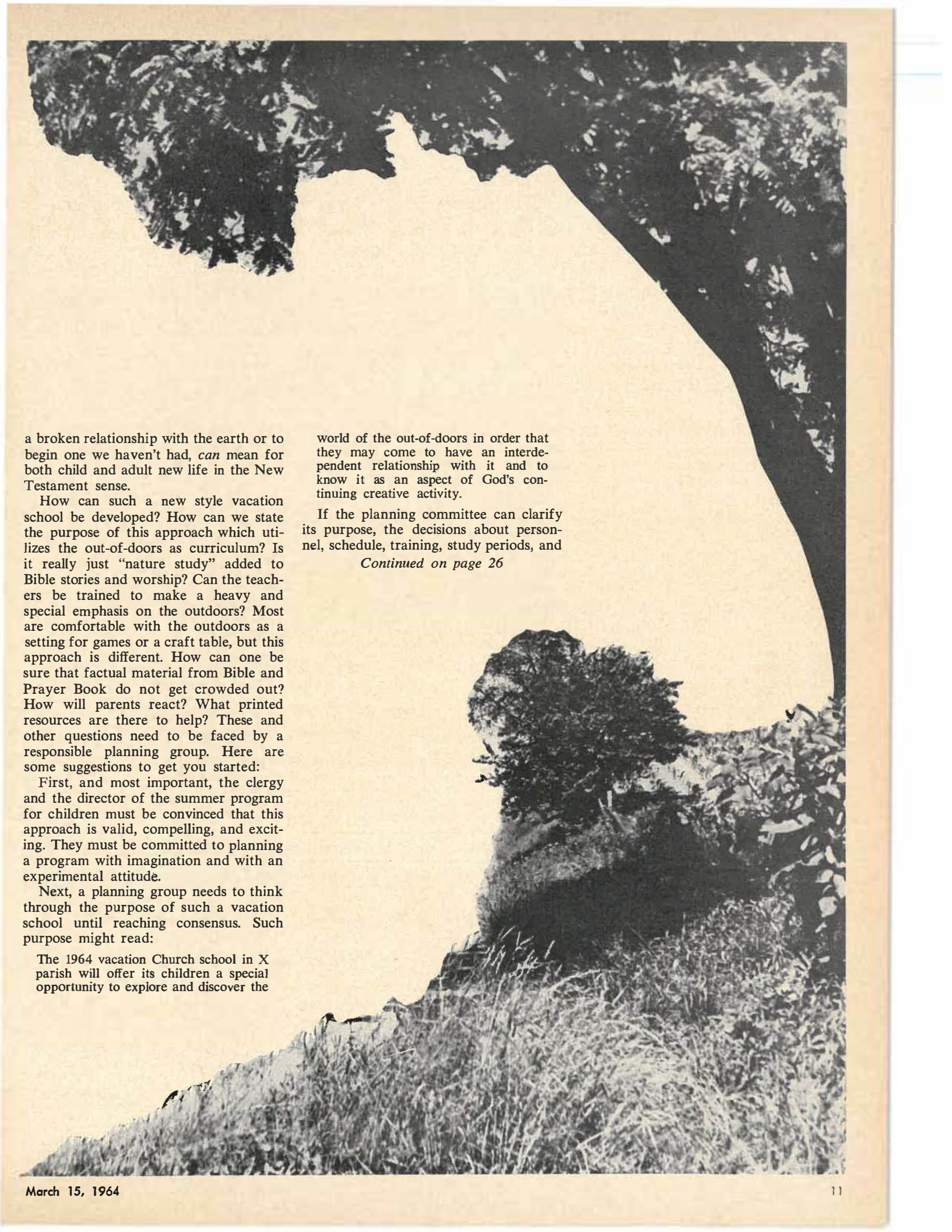
Summer provides bonus weeks of growth for the Church's children when their leaders offer them a vacation school—*new style*. Such a school must build a curriculum which draws heavily on God's natural order. A vacation school of planned educational activities that interweaves the heritage of the Church, biblical material, the children's interest, and some of the limitless material from plant and animal life can open new worlds for the young.

Let's add earth, water, and sky to the list of curriculum sources. We are so cut off in our seeing and listening to the earth and its life. There is much "going on" in the out-of-doors which demands knowing and appreciating. There is too much happening to take it all for granted. To build



Mrs. Thornton is associate secretary, Training Services, Children's Division, Department of Christian Education, the National Council.





a broken relationship with the earth or to begin one we haven't had, *can* mean for both child and adult new life in the New Testament sense.

How can such a new style vacation school be developed? How can we state the purpose of this approach which utilizes the out-of-doors as curriculum? Is it really just "nature study" added to Bible stories and worship? Can the teachers be trained to make a heavy and special emphasis on the outdoors? Most are comfortable with the outdoors as a setting for games or a craft table, but this approach is different. How can one be sure that factual material from Bible and Prayer Book do not get crowded out? How will parents react? What printed resources are there to help? These and other questions need to be faced by a responsible planning group. Here are some suggestions to get you started:

First, and most important, the clergy and the director of the summer program for children must be convinced that this approach is valid, compelling, and exciting. They must be committed to planning a program with imagination and with an experimental attitude.

Next, a planning group needs to think through the purpose of such a vacation school until reaching consensus. Such purpose might read:

The 1964 vacation Church school in X parish will offer its children a special opportunity to explore and discover the

world of the out-of-doors in order that they may come to have an interdependent relationship with it and to know it as an aspect of God's continuing creative activity.

If the planning committee can clarify its purpose, the decisions about personnel, schedule, training, study periods, and

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# Harmony in the Choir



by Henry H. Graham

**D**irecting a church choir is not the easiest task in the world, as several directors have told me. Often there are jealousies and animosities among the members. They add nothing to the efficiency of the organization and sometimes result in a poor or at least mediocre performance. Some musicians are temperamental, having their feelings easily hurt. The director must at all times exercise the greatest patience, understanding and tact. He should play no favorites among the members of the choir, giving everyone a chance according to his ability. Favoritism in any field of human endeavor is a very bad thing.

If in professional music a paid performer does not, in the opinion of the director, have what it takes, the director is privileged to say, "I'm sorry, but we

tor oust a member he may leave the church and join another, hoping the new choir will have a place for him. No church can afford to lose members. So

it behooves the choir director to get along harmoniously with the people under his wing. Sometimes this taxes his patience to the limit.

Not long ago I was talking with a veteran choir director who related some of his troubles to me.

"Alice and Helen were both singing solos when I took over the choir," he remarked, "the feminine solo parts being about equally divided between them. Yet Alice had and still has an infinitely better voice than Helen. In fact, there is no comparison in the quality of these two sopranos. Alice not only has more natural ability but more experience and training in voice culture. I gave her far more solos than Helen. Soon the latter began to skip choir practice. From others I learned that her feelings were wounded. I was sincere in preferring Alice. Any director would have felt the same way. There was nothing personal in my atti-

tude. Helen was a charming girl.

"Since Helen was a teenager, I thought I could patch things up by talking with her parents. I went to see them. I told them that I had nothing whatsoever against Helen, but that she needed more training. The parents were warmly cooperative. I offered to give Helen some lessons without charge.

"Fortunately, Helen took it all in good part. After many lessons her singing improved markedly and I was able to give her many solos, knowing that she would handle them satisfactorily if not as expertly as Alice. She will never be as good a singer as Alice, but she does have quite a nice voice and is happy the way things are going in the choir."

Another director had this to say about his experiences: "Several of my choir members have had a little professional training and think they know as much about music as I do—I who have a degree from a college of music and have devoted twenty years to choir work. A little knowledge, you know, is a dangerous thing. Certain members didn't like the way I directed the organization and openly voiced their disapproval. There was considerable friction, bickering, and general dissatisfaction.

"In practice I used to sing tenor along with one of the men, trying to help him learn the part. He had only an ordinary voice and almost no training. One day he said to me, 'I'll give you a box of candy, Frank, if you stop singing with me.' Although shocked, I smiled and told him I was only striving to help him as any director would. But he could not see things my way. So I decided the best plan would be to let him struggle along on his own because of his attitude. During an anthem one Sunday he fell down badly as a soloist, giving a very inferior performance, as he well realized. Afterward he came to me and asked if I would coach him. I realized this must have been hard for him to do. But he wanted to make no more such mistakes as he did on the above occasion. I was glad to

won't be needing your services any longer." However, in a church choir the members are seldom paid. They cannot very well be discharged. Should a direc-

accommodate him, nursing no hard feelings. From that time on he and I were the best of friends. He had learned that he didn't know everything about music after all."

Because he is a shrewd judge of voices and music in general it is only natural for the skilled choir director to assign

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# The CHURCH and the FUNERAL

by Jerry Voorhis

Within many church congregations in the United States, memorial societies are being formed. And in increasing numbers bishops, priests, ministers, and rabbis are speaking out concerning the need for the influence of such societies.

Why?

To begin with, the average cost of funerals in the United States is far more than most families can or should afford. And that cost is rising at an almost incredible rate. In the past ten years the cost of dying appears to have increased about twice as fast as has the cost of living. The total bill is more than \$2,000,000,000 a year and the average cost per funeral, including the grave or other burial place, probably exceeds \$1,400.

Almost all this cost is incurred for cosmetic preparation and display and disposal of the *body*. A tiny fraction of the

Mr. Voorhis, executive director of the Coöperative League of the USA, is a Churchman, and lives in Chicago.

cost is spent for memorializing the passing soul or for true religious observances of the meaning of death.

To illustrate, if a man were to dedicate his body at death to the advancement of medical science and the relief of suffering of future generations, and if the only last rites were in the church where they belong, the cost might be no more than 2% or 3% of present funeral costs. And a far more Christian tribute would have been paid to the man who died.

The church should be concerned. It should be concerned about the unconscionable economic burden which even very poor American families now carry for the burying of their dead. It should be even more concerned that this economic burden results largely from a demphasis of the true religious significance of death and substitution therefor of essentially pagan rituals affecting the body only.

There is some dispute over exact statistics. Funeral directors' associations con-

tend that average costs are less than \$1,000, countrywide. But their figures usually leave out the cost of cemetery lots, digging of graves, or preparation of crypts.

Of some facts there can be no doubt. Labor unions which have established welfare funds to care for families of deceased members find funeral costs so high that there is almost nothing left to provide basic needs for surviving widows and children. For example, the International Ladies' Garment Workers Union reports that by 1962 more than one-third of all funerals paid for, out of its welfare fund, cost between \$1,000 and \$1,500. And the grim truth is that millions of families, including the poorest ones, bury their dead at costs that require not only the exhaustion of any savings but heavy burdens of debt as well.

These facts about the costly extravagance of our modern funerals and the essentially pagan atmosphere that thus surrounds death in our materialistic society have all been amply documented. Numerous books have been published on the subject — the best of them, *The American Funeral*, by Dr. LeRoy Bowman, and *The High Cost of Dying*, by Ruth Mulvey Harmer. Magazines from the *Saturday Evening Post* to *Harper's* have carried informative articles on the subject. Sidney Margolius, the journalistic voice of the consumers' interest, has found the high cost of funerals a sufficiently important element in their financial problems to devote many of his columns to the subject.

Most significant have been the articles in Church publications, from Roman Catholic to those of the Brethren. The Department of Church and Economic Life of the National Council of Churches has voted to carry on an intensive study of the problem from the point of view of the Christian Churches.

It is, therefore, hardly necessary or fruitful to repeat many of the alarming and sobering facts about burial costs and practices as they exist today in the United States.

Instead, let us consider one obvious truth! Seldom would such lavish expenditure and sacrifice of the family's substance be the wish of its member who has died.

Why, then do most American families continue these practices? And what kind of challenge does the situation present to the Christian Church?

A brief answer to the latter question is: A great and inescapable challenge, indeed.

For the true religious meaning and significance of death is being lost in the saturnalia of open-casket displays of cosmetically prepared bodies, processions of black Cadillacs, and expensive social gatherings.

The basic reasons for all this are, of

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# parish-sponsored theater

by the Rev. Peter M. Norman

Rector, Zion Church, Avon, N. Y.

Producer, Avon Players Guild



Community theaters do not tend to make much money for their sponsors. The Church's contribution in the field of drama is usually confined to homemade scripts presented in bathrobes and bedsheets. But Zion Church, in Avon, N. Y., has shown that there can be exceptions to both situations. The Avon Players Guild, formed under the auspices of Zion parish, has not only brought legitimate theater to a small town but also brought in profits of up to a thousand dollars a year.

The village of Avon seemed to need some cultural attraction. A residential community of about 3,000 people, Avon is 20 miles south of Rochester, N. Y. Though the village is close enough to Rochester so that Avonites hear of the cultural offerings in the city, the distance is sufficiently great that few participate in them. Past entertainment in the village had been typical of small towns—children's presentations and variety shows. The residents of Avon felt challenged when surrounding communities developed an amateur musical theater and a college theater group. Avon was ready for a venture in community theater.

At the same time, Zion parish was seeking, as always, a financially profitable cooperative activity. A women's group, having become disenchanted with bake sales, suppers, and rummage sales, was in search of a major project by which they could raise money to meet their pledge to the church. The rector and vestry were seeking a means of increas-

Scenery and costume crews at work in preparation for *Strange Bedfellows*, in 1963.



## *The Players Guild of Zion Church has brought theater to the community and profits to the parish*

ing the fellowship between the increasing number of newcomers and "old regulars" of the parish. Several members of the parish saw the creation of a community theater group as an answer to the parish and to the village needs.

Individuals from this nucleus took upon themselves various organizational tasks. One secured the use of the public high school auditorium for performance; another proposed that the women's group take charge of the production staff; the rector managed to convince a young man with some experience in theatrical work to try his hand at directing such an organization.

The director, Norman Bohrer, is a 28-year-old high school physics teacher who had worked with community theater groups during his college and graduate school years. He is lay reader and vestryman of Zion Church and directs a teenage repertory company which tours the diocese of Rochester performing medieval and modern religious drama.

From the meeting of the director, the women's group, and the rector, the Avon Players Guild was born and specific responsibilities delegated. The director was to be in charge of coordinating all dramatic and technical work. The rector, acting as producer, coordinated the activities of the parish, the school, and the players' group. Because the rector was

in a natural position to supervise the business affairs of the organization, the director, happily, was spared these concerns. From the beginning the Avon Players Guild has operated as an organization independent of the church. Because it is open for participation by all members of the village it is truly a community theater.

The initial problem of the group, obviously, was finding a play. The director obtained copies of plays—from public libraries, publishers, and private collections—which met the necessary criteria: They were of professional quality and of a type to interest the community; they called for one setting and an even balance of men and women; the cast was sufficiently large to afford opportunities for many interested actors; and the royalty rates were not excessive. From among this collection of scripts the production staff chose three leading possibilities which were presented to the group through a selection of readings. The final selection was the joint effort of the director and the staff. Actors were located through public notice to the community and rehearsals were scheduled in the parish hall.

The play chosen in 1962 was *The Night of January 16th*, a courtroom drama by Ayn Rand. The play was chosen for the first production because it

offered a good selection of parts and the novelty of audience participation as members of the jury. Last year the Guild produced *Strange Bedfellows*, by Florence Ryerson and Colin Clements. This was a family comedy about the women's suffrage movement. It was picked as a contrast to the first offering, particularly from the point of view of period setting and costume.

This last January the Guild produced *Monique*, by Dorothy and Michael Blankfort, and they are now in the process of choosing a play for production in 1965! Shaw's *Androcles and the Lion* is one of the plays being considered.

Whereas many community theater groups prepare a production in a few weeks of concentrated several-nights-a-week rehearsal, such a schedule was not possible in a situation where most members of the cast and staff had other responsibilities in the community. The only rehearsal schedule which could be used was one which provided once-a-week meetings except for the two or three weeks just prior to performance date.

Such a schedule necessarily meant that the group would have to allow months for a single production. This amount of time, however, has proved to be an asset—when cast members have worked to-

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Act III of *Strange Bedfellows*, Players Guild 1963 production: The girls from the Barbary Coast invade the Nob Hill mansion.





## EDITORIALS

# God's Year-Around Goodness

**We beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ our Lord.**

**The Collect for Passion Sunday.**

In most Episcopal parishes this Sunday it will be made clear to the worshiper in a variety of ways that Passiontide is now upon us. The hymns, ornaments, and (hopefully we say it) the sermon, will drive home the reality and the meaning of our Lord's passion — His redemptive suffering.

But the Collect, Epistle, and Gospel for the day will not drive this home at all. They don't seem to know that it is Passiontide. And this for a very good reason: the Collect was written and the Epistle and Gospel were appointed many centuries before Christians observed Passiontide as such.

Whatever the day or season, God's family needs to be governed and preserved by God's great goodness: this is the premise of the Collect. The divine goodness which governs and preserves us is mediated to us through agents of God rather than given to us directly by God, and this can easily confuse us. When you are desperately sick, and your doctor shoots that wonder drug into you and you miraculously recover, who or what is it that preserves you? Immediately, the doctor and the drug; but ultimately, God. Or your good parents so reared you in your childhood that you have never been able to prevaricate gracefully and comfortably. Who has delivered you from becoming an accomplished liar? Immediately, your parents; ultimately, God.

Throughout these days of Passiontide we ought to be more mindful than ever of God's great goodness, seeing it as we do in the sacrificial love of His dear Son. But this divine goodness goes on governing and preserving us the clock around, the calendar through, and that is why we are governed and preserved. "O give thanks unto the Lord, for he is gracious: and his mercy endureth forever" (Psalm 136:1).

## Poverty U.S.A.

Whatever the American Christian's political views, he cannot as a Christian quarrel with the goal of President Johnson's declared war on poverty. He may disagree about weapons and tactics to be used in the war. Some of us who hate poverty as ardently and sincerely as the next man are nonetheless emphatically unsold and unsellable upon any program of spending our way to prosperity by lavish public works projects. This strategy did not conquer the great depression of the thirties; the war boom did. We don't want that "solution" again.

The President is making Sargent Shriver one of the key men in his "Poor Corps," and we were heartened by this recent statement of Mr. Shriver: "I'm not at all interested in running a handout program, or a leaf-raking program, or a 'something for nothing' program." Good for him! Now, if he can keep the boondogglers at bay, he can at least preserve us from a wasteful and fruitless federal spending spree which will only increase the national debt and the personal fortunes of a few profiteers.

There are some facts which politicians are generally loath to mention, or even to face, about poverty in America. One is that some people can never be made to be self-supporting; the capacity is not in them. Estimates vary considerably as to how many such Americans there are. They are a relatively small minority. But they are among us, and the best that we can do is to take care of them and be kind to them. Christians should be able to recall their Master's words about the poor whom we have always with us without misapplying the words, as is too often done. We are not asked to approve of the poverty of these poor; we are asked only to understand that they are with us and we cannot banish their poverty by pretending that it doesn't exist. We have tended as a nation to make this vain effort to pretend poverty away. Our beloved phrase, "the affluent society," has hypnotized us into assuming that it describes everybody and everything in our society.

Actually, the nature and extent of poverty in our "affluent society" is appalling. The Christians in America have a special job to do in this situation —



several, in fact. One is to answer those who say: "But we're still the richest people on earth." Whether this statement is categorically correct or not, it is a seriously distracting irrelevance when used to give us assurance that our poverty problem is negligible or non-existent.

We mentioned the specifically Christian jobs to be done in this war on poverty. The frank recognition that some people are incurably poor and must simply be cared for by the rest of us — this is one of these jobs. And the refutation of the argument that "we're still the richest — so why worry?" is another. Still another is one which may draw upon us some indignant dissent. We contend that Christians should maintain a stern vigilance against social parasitism among those who receive help from the community. It was not a wicked bloated capitalist, but blessed Paul the Apostle, who gave commandment that "if any would not work, neither would he eat" (II Thessalonians 3:10). This is New Testament doctrine, and it is up to Christians to keep it alive and at work: The man who refuses to do what he can to earn his bread should have none. The politician finds it hard to say this, still harder to see that the rule is enforced in his district, for the parasite still has his vote, and his buddies who vote. Then let the Church say it without apologies. Charity is at one with justice in requiring that we owe it to any man to help him to help himself. If we love our brother in



need we will not permit him to become a professional dead-beat.

It may be that God is calling the Church in our day to do more than to oppose poverty on principle. It is a shining fact about the Church of Jesus Christ of Latter Day Saints that it takes care of its own; no Mormon ever needs to go on public relief. In this caring for its members in deed as well as in principle the Mormon community excels all Christian bodies in applied Christianity.

The Episcopal Church might well begin to think, to plan, and to do something along this line for its members who are somewhat less than millionaires. (Some of our neighbors wonder if there are any.)

The Christian Church in its infancy took care of its own in their every need. It should never have ceased to do so. Now is the time to consider a return to this sharing of bread, with prayer and careful planning.

## Compulsory Worship

Compulsory chapel attendance is a thing of the past today in most American colleges, but it is not so at the three military service academies at West Point, Annapolis, and Colorado Springs. We understand that there is a legal out for the conscientious objector to attending: He may apply in writing for a dispensation from the chapel requirement. But in so doing he may jeopardize his prospect of promotion later on; this is one consideration. Another is that it is by no means certain that he would get the dispensation. For one West Point officer is quoted (*Newsweek*, Feb. 24, 1964) as saying: "You don't offer a man an out for math or engineering. We feel our cadets must be exposed to religion whether they accept it or not."

It is for our professional military leaders to decide what our future military leaders should be exposed to in their training. We strongly agree that the cadets and midshipmen should be "exposed" to religion. But why cannot this best be done in the way in which they are exposed to math and engineering — in the classroom, rather than in the chapel? Since these young men are rightly required to become men of broad knowledge and culture as well as fine character, they should indeed be exposed to religion. They should know their own spiritual tradition, and that of other people. As leaders of other men and of the nation they can hardly do their job without such knowledge.

We are sure that a deep religious faith, nurtured by worship and armed with intellectual competence, will make a man a better soldier and leader because it will make him a better man. The question we are raising concerns compulsory worship in chapel. We doubt that true worship can be forced on anybody. Our fear is that the young men who are marched off to chapel willy-nilly because it's part of the curriculum may come to regard Christianity itself as "part of the curriculum." It is time to re-appraise compulsory worship at the service academies. It may be defeating the good purpose behind it in the lives of many young men who for reasons of professional prudence are not expressing their minds on the issue.

## A Green Hill Far Away



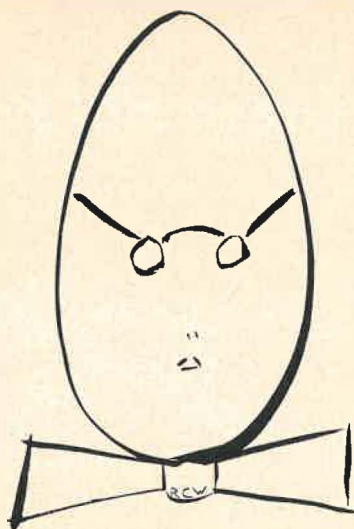
I met a man  
Pointing to a green hill far away,  
Beset by the ice-borne,  
Thrust up from the Arctic sea.  
"Will it be safe?" I asked.  
"Of course," he heartened me,  
"And beautiful, too.  
But first will welcome you  
The village of Golgodorsk."

That dread name,  
Where spirits canker and bodies break,  
Unmanned me  
As I kayaked  
Past brutish floe and overbearing crag,  
Alone.

Alone?  
"He will abide by your side," he said,  
"But grasped in His living hands  
Is a terrible thing.  
Once, long ago, His Son cried out,  
'Not My will, but Thine be done,'  
As he was lynched  
On a green hill far away."

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major solos to those members who are best qualified. But the man or woman who is ambitious and who has a naturally good voice should not be discouraged, neglected, or forgotten even though he is not as capable as others. The more opportunities he has to sing the better his voice will become. Also, he will be encouraged to practice more at home and perhaps get professional assistance. Sometimes the director can tactfully suggest that an inferior singer take some lessons. One director of my acquaintance handled the situation this way: He announced that he would personally devote one evening each week to voice culture. Any member of his choir who wished to attend would be welcome and there would be no charge. To his delight those who needed the training most took advantage of the offer. He worked with them for several months and they profited richly from the experience. He was glad to devote the time to training his singers even though it was sometimes inconvenient for him to do so.

The successful choir director is competent, fair-minded, tactful, diplomatic, punctual, and hard working. But even so he has problems.

One director told me that several members of his organization hated to go to practice. Yet they always expected to sing when an anthem or other public performance was presented. They often missed practice. Naturally, they did not know the music well enough to participate in it. Their unfamiliarity with the music lessened the quality of the choir's efforts.

So he said this to the whole choir one evening: "Some of you do not attend practice at all regularly, perhaps skipping at least one session out of three. It takes time to learn music. Do you absentees think you're being quite fair to those who are always on hand? A choir is a unit. In order to give a good performance each member must do his part well. Those who fail lower the caliber of the anthem or whatever we offer. We are judged by our combined efforts and if two or three do not sing correctly the whole performance suffers.

"Perhaps you have never thought about the matter this way. So even though it may be somewhat inconvenient let's all try to be here regularly for practice in the future. I have to be here every time. If I missed practice there wouldn't be any. Do you not think it only fair that all of you be present, too? When we fall down on a performance it reflects unfavorably on me as the director as well as on you. I take pride in my work and I'm sure you people do, too. We should all try to do a good job. We should all cooperate."

The little talk got good results.



## THEATER

Continued from page 15

gether for this long, even once a week, they develop the ability to behave naturally in any on-stage situation which might occur. Such a production schedule, however, limits the group to producing one major play a season.

In our locality, doing only one major production a year is not a drawback. In fact, we believe that this is one reason why the venture is financially successful. Community theaters with a more extensive season are often faced with the problem of having to pay a director because of the time involved. Since we do a single play each year, not only is the director willing to volunteer his services but we are able also to take advantage of a lull in the social-cultural calendar. Limiting the number of productions enables the group to do a more profitable job of selling program advertising—a major source of revenue—and to use volunteer parish workers for the construction of necessary equipment. Most important, the Avon Players Guild is satisfying a community need without exhausting it.

In summary, we believe that the value of a parish-sponsored community theater is manifold. Such a project is an activity which has appeal for a variety of age levels. The production of a play is creative fun with a purpose. Have you ever imagined the challenge and reward of creating a role or contributing to a group creation? Theater, in general, is a new educational experience for the participants and the spectators. The Avon Players Guild, in fact, is represented in the American Educational Theater Association. Often entire families have participated in the creation of a production: in a recent play two father-daughter combinations were on stage together.

In the first play, six players had experience in non-professional theater. In the second one, only one actor had had



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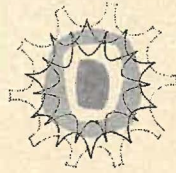
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stage experience outside the Guild.

Parish leaders have found a church-oriented theater group derives two particular values from its work. First of all, the Church is able to speak to the community in a novel and unexpected way, showing its interest in civic concerns and encouraging Christian ideals through the selection of the play and the administration of the theater. The Church demonstrates that it does have something to say about daily life. Secondly, through its work in the medium of drama, the parish has realized the effectiveness of drama as a tool in other areas of Christian education. Zion parish has used dramatic material for sermons and study programs, and to highlight the liturgical year.

The Avon Players Guild seems to have a meaningful place in the future of the church and of the community. Fraternal groups in and around Avon have come forward to share in the responsibilities and profits of production. In this way the players' group reaches out to even more people and benefits community charities.

Working with sponsoring groups of this type, the Guild profits financially because of wider publicity and an increased number of performances. The work load is lighter because it is divided between two organizations. As the community becomes drama-oriented, the Avon Players Guild is finding it possible to introduce plays with deeper significance. Because of the response to the major productions, the Guild is turning its attention to possibilities of supplementing the season with children's theater and with a play-reading workshop.

Of the actors in last year's play, 17 were members of the parish and five belonged to other Churches, but major roles were divided equally between parishioners and others. Of the 17 on the production staff, only two were not members of Zion Church. We find that as interest in the group is growing, the number of non-Churchmen active in the project is increasing.

The experience of having such a group in the parish has revitalized the spirit of the parishioners and awakened renewed interest in a tremendous educational medium. There's no reason why it can't happen in other parishes as well.

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## LETTERS

Continued from page 3

sought to show that some facts do logically entail moral obligations, should have clarified the natural-law term sufficiently that no one who had the patience to read my sometimes tediously detailed argument could have possibly thought that I was growing obscurantist hedges.

One last thing. The reviewer seems to demand of me that I defend some idealistic and romantic obscurantist doctrine of "free will." I insist upon the autonomy and plasticity of man and his limited freedom of choices. But it is a person (not a Kantian will) that makes choices. A person has a history that has given him attitudes and habits and he chooses "by character" not in a vacuum. A "free will," if one must use this romantic term, would be a compass needle turning uncaused in a universe in which every magnet was shattered. Man has autonomy and flexibility, but he also has character, and the limitations of his freedom lie in his character. I think this is what existentialists mean when they say that man builds his essence by his decisions. In one sense the decisions that we make today were made yesterday.

(Rev.) WILFORD O. CROSS  
Professor of Ethics,  
Nashotah House

Nashotah, Wis.

### Impossible Scripture

My associate and I prepare brief explanatory introductions to the Scripture lessons every Sunday. We feel that without these the people are completely unprepared to hear these passages of ancient Scripture read out of context. But even this is a poor solution to the problem: How to make Scripture reading in Divine Offices meaningful to a modern congregation when so few laymen have any background of Bible study. Often I feel we would be getting just as far by reading the Scripture in Hebrew or Greek.

Just take one example of a passage appointed for the Second Sunday in Lent: Matt. 5:27-37. These ten verses merely: (1) define adultery; (2) advise physical amputation; (3) condemn divorce and remarriage; (4) prohibit oath taking. Would you like to prepare a two-minute introduction for that lesson! Would you like to try to prepare a twenty-minute sermon on the basis of that lesson! (But even that one is a "breeze" as compared with some of Paul's wild passages, for instance the Epistle for the Thirteenth Sunday after Trinity — Gal. 3:16.)

Frustrated week after week, I have to groan, "Impossible! — hopeless — an anachronistic, superstitious practice — not much better than the Chinese prayer wheel!"

The only two solutions I can think of are: (1) Eliminate all Scripture reading from public services; (2) Use one passage for a month (as contrasted with three per Sunday) and analyze a different part of it each week.

All I am appealing for is honesty. Lessons used as they are now are a superstition, a quackery, a blasphemy, a Pharisaical work. The Church must start with honesty even if amputation is the only solution!

(Rev.) ELDRED JOHNSTON  
Rector, St. Mark's Church

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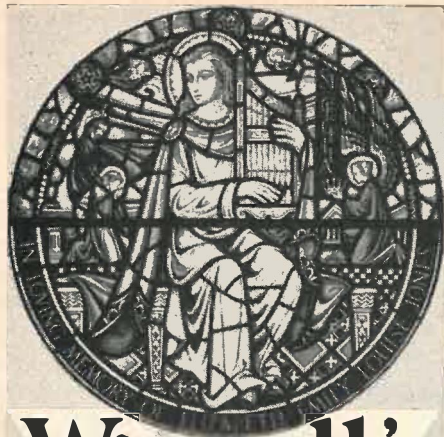
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**FUNERAL**

Continued from page 13



course, not difficult to perceive. One of them is that, having decided to devote ourselves to the "good life," with all the trimmings, as a primary goal of human existence in our time, there is no very logical reason why our exaltation of material things should stop with death. The dead body, therefore, becomes more important than the passing soul, and observance of the "accepted standards" for burial takes the place of genuine—and necessarily simple—tribute and memorial.

A second reason is the utter unreadiness of most survivors to consider the economic aspects of burial and memorial.

The more poignant the sense of loss, the more is this true. Hence the virtual helplessness of most families to resist suggestion that "surely you do not want to save money if it means a less fitting observance for your dear departed one."

The extent to which the morticians of the country are to blame for the situation is hotly debated in press and radio across the country. It is contended by sensationalists that they are grasping monsters willing to take advantage of their clients in their hour of grief. To this it is answered that the average profit per funeral is somewhat less than \$60 and the average net annual return of "funeral directors" a comparatively modest \$8,500. And it is further contended that funeral directors are no more lacking in conscience than other businessmen.

But these heated arguments are a bit wide of the really important mark. The Rev. Edgar H. S. Chandler, executive director of the Church Federation of Greater Chicago, brings us back to the core problem when he says: "From the Christian's point of view, the funeral is a religious responsibility; I don't blame the morticians for the situation but the Church itself. It has repudiated its role of keeping the funeral as its own responsibility. Today the minister is hired by the funeral industry to carry out the religious part of the arrangements. The tendency has been to emphasize the physical aspect of the funeral, making it more and more elaborate. The open-casket funeral places emphasis on the material—the body—at a time when we should be attempting to emphasize the reality of the spirit."

The point, therefore, is not that morticians are greedy or evil people, but simply that they are businessmen engaged in a commercial enterprise in a badly crowded industry and that they are not—and cannot be expected to be—spiritual or even psychological counselors.

What, then, is to be done?

There are an increasing number of people who think they know.

For want of any better term they may be said to belong to the memorial society movement.

This movement has roots in much older—and unfortunately much less successful—attempts to organize coöperative funeral homes, attempts which go back over a number of decades. But the main impetus of the movement comes from revulsion of thoughtful people, particularly in the Churches, over costs and paganism.

In any case, the memorial society is spreading across the nation rapidly. Its influence, despite some furor from the morticians, is altogether constructive. For example, the Coöperative Bay Area Funeral Society of California has estimated that in 1962 alone it saved some \$70,000 for its members on the 240 funerals for which it made arrangements in that year. Average cost was about half what would have been the case if the funeral society had not been in existence.

The memorial society will almost certainly continue to grow until the worst abuses are corrected. A national organization—the Continental Association of Funeral and Memorial Societies—has been formed through initiative of the Coöperative League of the USA and, while not yet solvent financially, is gathering to itself a core of strength and support which hopefully will give constructive leadership to the movement.

Increasingly memorial societies, funeral societies, and coöperative funeral associations are becoming its members. Most of them share four major objectives:

*First*, to make it possible for families desiring to do so to reduce the present inordinate cost of funerals and burial.

*Second*, to reduce the barbaric pageantry, and increase the emphasis on spiritual meaning of death.

*Third*, to provide opportunity for living persons to decide *before* death what the observances of their own death are to be, and to entrust to the memorial society the carrying out of these wishes.

*Fourth*, and overriding and informing all the other three, to encourage survivors to seek comfort and guidance from their churches or synagogues rather than from someone who is merely commercially engaged in the funeral business.

It is to be noted that "putting morticians out of business" is *not* one of the purposes of the Continental Association of Funeral and Memorial Societies. On the other hand, what the societies try to do is to act as effective bargaining agents for groups of people in order to obtain for them reasonable, fair, and economical arrangements for the physical aspects of funerals. The memorial society can do this calmly, carefully, and long before death takes place. The family of the deceased simply cannot.

Probably, therefore, the focal point of



the entire movement is to enable people, before death, to exercise for themselves free choice of the type of funeral which they wish for themselves. That free choice alone will probably be enough to put an end to exorbitant expenditures on lavish funerals, such as few families can prudently afford.

The memorial society movement is a helpful and hopeful organization. It is another instance — like those which have brought other coöperative institutions into being — of the resourcefulness of the American people, and of the way in which they can mobilize a common need or problem through group action, in order to solve it for themselves.

But there is one area of need at time of death which neither memorial societies nor any other similar agency can fill. This is the need for spiritual comfort, guidance, and interpretation of the meaning of death in the only terms in which it can have meaning, namely religious ones.

Only the Church can supply these needs. There are those who feel that the Church has not tried hard enough in recent years to do so. They feel that it has to a degree surrendered to the lust for status which grips our society and has thus partially abandoned its proper, and God-entrusted, role at the time of death.

The memorial society movement needs, therefore, more and more leaven of societies formed in church parishes, including Episcopal ones — societies dedicated to the restoring of the emphasis on the spiritual meaning of death, to substitution of religious services for pagan rites, and to the providing of comfort and guidance to the bereaved.

The memorial society movement needs the leadership of devout members of all Churches.

Reduction of funeral costs, advancement of science, assistance to the living through eye-banks — all these are worthy objectives of this dynamic memorial society movement. But they are in my opinion secondary to the deeper objective, implied in the very name itself, the objective of bringing memorials for the dead back into the church, where they belong.



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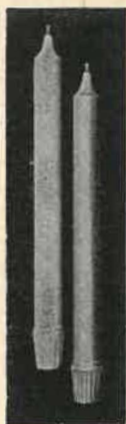
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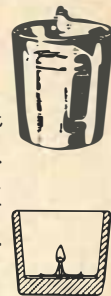
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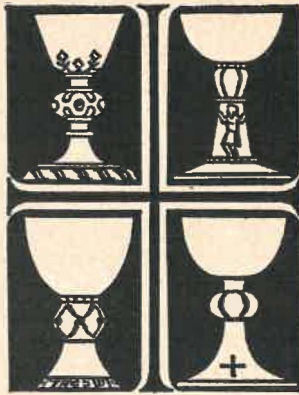
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## NEWS

Continued from page 9

were from teenagers.

Canon Green's mission as a whole dealt with questions that come to people in their daily life. He answered these questions from the standpoint of the Christian Gospel. He talked frankly on the subject of sexual morality with the young people. His nightly sermons to the adults related the Gospel to our modern society.

Co-missioners with Canon Green were the Rev. W. Holt Souder of Richmond, Va., and the Rev. Moultrie McIntosh of Oak Ridge, Tenn. All churches in the diocese coöperated in the mission.

### EVANGELICALS

## Conference on Unity

The Evangelical Education Society and its Pennsylvania chapter will be hosts at a day-long Evangelical Conference on Church Unity on April 8th, at Christ Church, Philadelphia.

The conference will be opened with a Bible meditation and prayers by the Rev. Theodore P. Ferris, rector of Trinity Church, Boston. Principal speakers will be Bishop Mosley of Delaware, chairman of the Joint Commission on Ecumenical Relations; the Rev. Charles W. F. Smith, professor of the New Testament at the Episcopal Theological School and a member of the Standing Liturgical Commission; Dr. Eugene Carson Blake, Stated Clerk of the United Presbyterian Church in the U.S.A.

### WEST INDIES

## Name Change

Two major decisions were made at the recent annual synod of the Anglican Church in Jamaica: to change the name of the Church, and to share a theological college with a number of Protestant denominations.

Hitherto, the Church has been officially described as the "Church of England in Jamaica," and has traditionally been known as the "Jamaica Church." After an hour and a half of debate (part of it *in camera*), the synod approved a resolution offered by the Rev. Canon R. O. C. King, changing the name to the "Church in Jamaica in the Province of the West Indies."

Some Protestant ministers have protested the new name, on the grounds that Anglicans are trying to "jump the ecumenical gun," and take to themselves a name which one day a united Church of Jamaica might bear. Canon King has assured them that Anglicans are not trying to "unchurch" any other branch of the Christian Church.

The synod approved in principle a resolution that the Church in Jamaica share in the establishment of a united

theological college. The new seminary would be set up close to the University of the West Indies in Kingston, and details of its establishment, from the Anglican viewpoint, would be worked out by the Bishop of Jamaica, the Rt. Rev. Percival W. Gibson, and the diocesan council.

The Anglican Church already has its own theological college in the West Indies—St. Peter's College—and there was some discussion as to whether this should be retained. Bishop Gibson said he had been persuaded never to sell the college, as it would for a long time be essential to have a preliminary course for Anglican ministers who would still have to be coached "in the visiting of the sick and the well, and learning how to pray."

The Suffragan Bishop, the Rt. Rev. B. N. Y. Vaughan, agreed that it would be impracticable to close St. Peter's. "Each ordained man must have pastoral training," he said. St. Peter's has accommodation for 10 or 12 men, and is some miles from the University of the West Indies.

### NORTH CAROLINA

## Renunciation Accepted

Bishop Baker of North Carolina has announced that he has accepted the renunciation of the ministry of James Parker Dees, former rector of Trinity Church, Statesville, N.C., and leader of a schismatic group calling themselves the "Anglican Orthodox Church" [L.C., February 16th].

Bishop Baker said he accepted Mr. Dees' renunciation under the terms of Canon 60, Section 1, and Canon 64, Section 3 (b). He added that he took the action for causes which do not affect Mr. Dees' moral character.

Mr. Dees, who said that he had found the theological and spiritual climate in the Episcopal Church to be depressing, told THE LIVING CHURCH late last year that he felt the Church "has departed from what I consider to have been its intellectual, spiritual, and doctrinal heritage" [L.C., December 1, 1963]. He added that he had had "all that I can stand of [the Church's] social, economic, and political program of socialism; of its pseudo-brotherhood; of its appeasement of the Communists; of its so-called civil rights; and of its rejection of much that I consider to be fundamental to the biblical faith."

A few weeks ago, Mr. Dees proposed abandonment of the episcopacy by his group, and suggested that priests both ordain other clergy and confirm new members [L.C., February 16th]. His followers recently were joined by a group of Episcopalians from the Nashville, Tenn., area, who have withdrawn from their parishes to form what they call "All Saints' Anglican Church."



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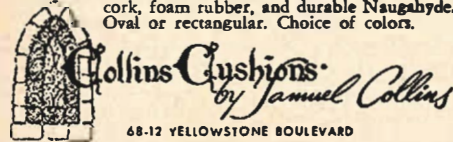
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## SCHOOL

Continued from page 11

worship will be easier to meet and re-  
solve. For example, the staff would keep  
the purpose foremost in their minds when  
they choose the biblical and Prayer Book  
material to be used in worship, or in class  
work. How much more pertinent to the  
total experience such choices would be!  
What an overwhelming experience it  
would be to actually *discover*, "Nothing  
is wasted in nature; it only changes its  
form" (Eccles. 3:14-15). Here are a few  
that "fit":

Gen. 1-2:4	Psalm 148
Job 37:5b-39:30	Eccles. 3
Psalm 104	Matthew 6:25-34
Psalm 139:14	Acts 27
Psalm 147	Colossians 1:15-20

Planning the total program to be offered  
with a clear focus will necessitate using  
material from the Bible.

In recruiting and training the staff, try  
to find a science or biology teacher in an  
elementary school who could work with  
the children directly, and/or could be of  
constant help with information and sup-  
port to the teaching staff. If such a teach-  
er is not available, an agriculturalist  
father, a botanist, a horticulturist, or a  
mother who was a "science major" in  
college might be willing to carry out this  
special helping role.

Staff training is very important. The  
*Vacation Church School Training Guide*  
(Seabury Press, 1960) presents a six-  
session sequence, 12 hours in length, with  
a final session on creative activities. In-  
stead of using this last session, substitute  
a special training session which involves  
the staff in visiting some "nature wonder-  
land" such as a stream and its banks, a  
new garden beginning to grow, a patch of  
unspoiled woods, a freshly plowed field.  
Your science teacher staff member should  
be along to help.

When you reach your chosen spot, take  
a little time for each staff member to find  
something in the earth that interests him.  
Bring these discoveries together in a little  
clearing. Then ask each person to study  
the specimens and offer a question or  
comment. One question leads to another  
and one fact points to a related one.

Soon all will begin to point up the in-  
terrelationship of created things and the  
dependence of man on the natural world  
for his very life and well-being. The  
ecology of the natural world will come  
through and it will be fitting to close  
your training session with a prayer: "O  
Heavenly Father who hast filled the  
world with beauty . . . [Prayer Book,  
p. 596].

It's rather important to understand that  
this approach is *not* nature study. We  
must begin with the understanding of  
God as Creator and Sustainer of con-  
tinuing creation and develop this basic

truth into programed opportunities and  
experiences in the out-of-doors that en-  
able the children to know its reality. This  
approach is definitely not "nature study."  
If a child picks up a rock which has a  
fossil imprint, he is encouraged to ask  
questions which lead to a discussion of  
rock formation, the changing seasons,  
how life is sustained, what happens when  
anything dies. That child is thereby  
helped to see his relationship to God's  
creation and the sustaining strength in it.

What will parents say? They will love  
the whole idea. How many families move  
to the country to satisfy a longing, among  
others, to keep close to the natural world?  
They will support your efforts to awaken  
the child's awareness of his dependency  
on the earth and its riches. This is one  
question that has an easy answer.

Are there printed materials to help  
you? Yes. The Department of Christian  
Education of the National Council offers  
a set of six courses, two for each two  
grades (First and Second, Third and  
Fourth, Fifth and Sixth). Some do not  
include much emphasis on the out-of-  
doors. The first two, *God Is Great, God  
Is Good* and *Adventure in Growing* are  
very much related to my thesis here. The  
first deals with God's creative power and  
activity in the natural world and the  
second emphasizes the growing of a  
young child. These two are designed for  
six- and seven-year-olds. You can trust  
them to supply you with ways to plan  
carefully, and with appropriate course  
areas and resources.

There is a passage in *The Green  
Roller\** that clearly states the interrela-  
tionship and interdependence of man and  
God's continuing creation in the out-of-  
doors:

"Imagine you are listening to an old-  
fashioned preacher in the swamps of  
Louisiana, a long time ago. The Green  
Roller was a man of God. Listen to  
his words:

'Lord,' said the Green Roller, 'my time  
is mighty nigh out, with so much sin  
yet in the land.'

'Time,' said the Lord, 'is just the front  
doorstep to Eternity.'

'I been preaching a solid hundred years,'  
said the Green Roller, 'and it seems like  
I didn't have time to hardly make a  
scratch on the surface of iniquity. Time  
just moves too fast for me.'

The Lord sat down beside the Green  
Roller and looked both ways up and  
down the bayou. 'Green Roller, that is  
just where you are wrong. You have  
been moving too fast; not time. Time  
stands still. Time was, Time is, and ever  
shall be, but it don't move a lick.'

'How you mean, Lord?'

The Lord pointed to the bayou and  
said, 'Take a look at Old Red Chute.  
That bayou is full of water. The water  
is full of fish. The water moves down-  
stream and the fish move upstream.'

\*Quoted from *The Green Roller* by Roark Brad-  
ford, Harper and Brothers, N. Y., 1949.



And yet the bayou moveth not, likewise the fish. They move but they stay yet still.

'Sounds like Ezekiel's wheel-in-a-wheel,' said the Green Roller.

'The fish eat the minnows. The minnows eat the skippers. The skippers eat the gnats. The gnats eat the nits. The nits eat the mites. The mites eat the algae. The algae eat the little bitty thing I ain't even took the trouble to name yet. And so on and on. All of them, the bayou, the water, the fish, the minnows, the skippers, the gnats, the nits, the mites, the algae, and all, wiggling and squirming and moving about. And they stand yet still. The water oozes slowly downstream, day and night. But the sun sucks it up in the clouds, and the rain drops it down again at the head of the bayou.

'And here we set, on old Red Chute's bank watching it move and stand yet still. Downstream, as far as your mind can take you, is what's done come and gone. Upstream, likewise in your mind, is what surely will be when it gets here. But where we set, and upstream and down, is Now. The whole bayou is Right Now!'

'That sounds like a miracle, Lord,' said the Green Roller.

'Was, is, and ever shall be,' said the Lord.

'And if you think Time sounds like a miracle, just wait until you get strung out on Eternity.'

The basic theological question in the new approach to Vacation Church School is: Will it be possible to enfold nature in our understanding of God's redemptive act in Christ? Is the world of nature, as well as human history, the arena of grace and within the scope of redemption? I affirm that it is, if only our minds have the mental space to encompass such an enlivened and contemporary doctrine of creation!

One final note: please don't enroll your pre-schoolers in this new style Vacation Church School. They need and deserve a program tailored to their own maturity level.

RNS



March 15, 1964

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## BOOKS

Continued from page 4

of this process—the crusading fervor which characterized the men of this school, the staunch support of consecrated laity, and the missionary zeal which has been a continuing quality of this parish.

What one misses most in the book is the play of a critical intelligence on the facts of the case. But one can't have everything in one book.

GEORGE E. DEMILLE

Fr. DeMille is the author of *The Catholic Movement in the American Episcopal Church*, standard work on the subject.

### Meeting the Need

**The Clergyman's Fact Book, 1964-1965.** Edited by Benson Y. Landis. New York: M. Evans and Company, Inc. Pp. 311. \$4.95.

This reference book has been widely needed for a long time. For all of us who deal with religious matters it meets the need for a religious almanac of the "Information Please" kind. The title is misleading in its implication that it is of interest and usefulness to the clergy only.

Mischievously, I like to catch an author in factual error if I can. I have not been able to do so here, although in the article on the Protestant Episcopal Church I find the statement that people in the "broad church group" are sometimes called "rationalists." Sometimes, perhaps; but the standard word is "liberals." As you see, I've had to dig deep and work hard to come up with even this minor lapse, if lapse it be.

Especially valuable is the admirably complete listing of resource materials—magazines, organizations, etc.—in connection with the topical entries. If, for example, you look up "Adult Education" you are given a list of all the good agencies in the field. The book does more than give you the bare essential facts of a subject; it directs you to sources from which you can get what you need.

By its nature, this work will have to be revised every year or so, since so much of its content is strictly current. It should be of wonderful utility to all who need sound information about religion, or for religious purposes, and need it on the spot.

CARROLL E. SIMCOX

### THE ANGLICAN CYCLE OF PRAYER

March

15. Colombo, Ceylon
16. Colorado, U.S.A.
17. Connecticut, U.S.A.
18. Connor, Ireland
19. Convocation of American Churches in Europe
20. Cork, Cloyne and Ross, Ireland
21. Coventry, England

## The People Are the Temple

**The House of God.** By R. Kevin Seasoltz, O.S.B. Herder & Herder. Pp. 249 plus 15 pp. bibliography. \$4.95.

In an era of church building it is sad to see the dollar-waste, poor taste, and "dated" edifices that are the result of assumptions by builders that "they know what they want" or "what a church should look like." Were any business firm to proceed with new construction without an analysis of the function of the new buildings, or an awareness that there might possibly be some valid new concepts since the 1880s worthy of examination, the stockholders would soon vote out the officers or the business would cease to function.

Fr. R. Kevin Seasoltz, who is a member of the department of religious education at the Catholic University of America, has condensed the best from 20th-century Roman Catholic thinkers, books, periodicals and decrees to make a practical and valuable guide to fundamentals of church art and architecture. Titled *The House of God*, it is profusely documented. There is an excellent bibliography of 326 listings that range far beyond the confines of architecture *per se*.

The work is set within the frame of reference of the Roman Catholic Church and its canon law. But what are these canons but the common-sense distillation of centuries of experience in church building and usage? Their value as guides is therefore pertinent to many beyond those for whom they are prescriptive law.

Part I is devoted to "Sacred Art," and Fr. Seasoltz makes clear the oft blurred distinctions between sacred art, religious art, and liturgical art. Part II, which makes up the bulk, examines "The Building of a Church." In the first chapter of this part, "The Mystery of the Church Edifice," the author says: "Those who constructed the Jerusalem Temple sought to construct a house of God, but the church buildings of the New Law are built primarily that the people of God may assemble and so themselves become the temple of God."

In Chapter 2 (of Part II), "The Development of the Church Edifice," the author defines the basic philosophy behind each of the great historical styles of Church architecture and thereby reveals why they are for the most part unsuitable for today: "The modern man is coming to realize more and more that it is not in a building that he will find security but rather in the Christian community of God's people. The modern churches, then, stand as symbols of man's passing to better things; they are expressions of the fact that Christians are a people on the march. In union with Christ their Head, they are on their way to the heavenly Jerusalem."

Chapter 3, "The Church as the Place for the Celebration of the Liturgy," is a



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fascinating examination of the shape of the building in terms of theology and liturgical function.

The author examines theological and liturgical background for "The Place of the Clergy," "The Place for the Proclamation of the Word," "The Nave as the Area for the People of God assembled to Hear, Pray and Sing Together, Offer and Communicate," and the what, why, and where of choirs. The final chapter considers the needs of "Other Functions of the Church." Fr. Frederick R. McManus provides an introduction in which he expresses the "hope that a better understanding of the church structure may increase the understanding of the Church as the Body of Christ, so that all the people may have a greater role in the act of worship and indeed in the building of the sacred house of that worship."

This book is designed to open the eyes of the blind. It is for clergy, architects, building committees, vestries, or boards of trustees—for all who have the responsibility of shaping the public opinion of congregations, which opinion, in the last analysis, determines the kind and quality of building that is erected.

DON H. COPELAND, D.D.

*Dr. Copeland is director of the World Center for Liturgical Studies, Boca Raton, Fla.*

## In Mexico, Tertium Quid

Church Growth in Mexico. By Donald McGavran. Eerdmans. Pp. 136. Paper, \$1.95.

Episcopalians in Mexico have grown accustomed to being overlooked by the Roman Catholic majority, but it is a surprise to find no mention at all of our Church in a book which terms itself "a study of the development of the Protestant Churches in Mexico," written by and for non-Romans. It cannot be a question of size or antiquity, for most of the groups included are smaller and their

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history shorter than ours, forcing one to the conclusion that we have been deliberately omitted as not belonging to the Protestant or "Evangelical" category. Apparently we are, as some of our theologians have maintained, "neither fish nor fowl" but a "genuine *tertium quid*."

Be this as it may, those who care about an effective missionary program in foreign lands can still profit greatly from a careful reading of *Church Growth in Mexico*. Donald McGavran, and his collaborators, Jack Taylor and John Heugel, are well equipped to analyze the factors that have caused some Churches to grow rapidly while others have remained static. The first two men are associated with the Institute of Church Growth, while the last is a second-generation missionary in Mexico.

The Episcopal Church in Mexico has, until recently, belonged to the static category. Even now, its membership is hardly more than it was when the first bishop was sent in 1904 to salvage the remains of an indigenous schismatic group. But there are good historical reasons for this and we are in a large and respectable company. As this book points out, because of revolutionary turmoil in Mexico "only since 1935 has orderly work been possible." Essentially all religious groups have been static except the Pentecostal sects and other groups of similar persuasion and techniques.

Dividing Mexico into 10 types of settings ("liberal cities," "conservative cities," "tight little towns," "border country," etc.), the authors present and interpret such statistics as are available and isolate certain factors which have contributed to or inhibited Church growth. From this it is evident that, to date, genuine growth is almost always the result of spontaneous lay evangelism, humanly unplanned, without aid of missionaries, and without any outside support.

Money, missionaries, and a program of "consolidation of gains" have occasionally been superimposed on such a people's movement, and have almost invariably had the effect of stopping its progress. "In Mexico we know of no institutional approach that leads to more than an occasional convert," says McGavran & Co., and they have the facts to document their case.

#### What We Are Not

We Episcopalians would do well to take notice of the facts offered in a book like this. The list of "growth factors" reads like a catalog of what we are not. The Churches that have grown are the ones that select their own leadership, run their own affairs, get no help from outside, are structureless, puritanical, legalistic, narrow, enthusiastic, and divisive. The suggestion is not being made that we

should be all of these things, by any means, only that we should recognize, for whatever it is worth, that our high concept of the ministry, our broadmindedness, our organization, our emphasis on education and on order, and our paternal pastoral care of lay Christians—especially new converts—are apparently the very things that have quenched the evangelical spirit of most mission Churches of Mexico and inhibited their growth.

I cannot dispute the accuracy of either these facts or their interpretation. Indeed, as one with some years' acquaintance with Mexico, I must agree with them. However, the picture, so far as the *Iglesia Episcopal Mexicana* is concerned, is incomplete and misleading, for in the past few years she has come to life again. It is too soon to say whether significant and permanent growth will result from this quite evident reawakening, but there are many reasons to hope so. Perhaps a supplement to this book at the end of the current decade—one in which our statistics were included—might show a different picture and reveal some new "growth factors" at work.

G. T. CHARLTON

*The reviewer was rector of Christ Church, Mexico City (which was at one time the cathedral of the missionary district of Mexico), from 1958 to 1963. He is now rector of St. Andrew's Church, Wilmington, Del.*

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# PEOPLE and places

## Appointments Accepted

The Rev. H. A. Guiley, who was with the department of social relations, diocese of Dallas, is rector of All Saints' Parish, Peterborough, N. H. 03458.

The Rev. John A. Harms of St. Aidan's, San Francisco, will become rector of St. John's, Montclair, N. J., on April 15. Address: 59 Montclair Ave.

The Rev. Harry Leigh-Pink, former associate rector at St. Paul's, Bakersfield, Calif., is vicar of St. Stephen's, Stockton, Calif. Address: 4223 Cliff Dr.

The Rev. B. Stanley Moore, former vicar of St. James' Mission, Lindsay, Calif., is vicar of St. Mary's Mission, Manteca, Calif.

The Rev. Jack E. Schweizer, associate rector of St. Michael and St. George, St. Louis, Mo., will become rector of the parish on April 1. Address: 6345 Wydown Blvd., St. Louis, Mo. 63105. (Clayton 5, Mo.)

The Rev. Emmet C. Smith, former rector of St. Peter's, Gallipolis, Ohio, is vicar of St. Giles', Pinellas Park, St. Petersburg, Fla. Address: 52d St. at 82d Ave., N.

The Rev. Roger Strem, former vicar of St. Mark's Mission, Tracy, Calif., is vicar of St. James' Mission, Lindsay, Calif. Address: 600 E. Hermosa.

## New Addresses

The Rev. R. G. Jenevein, 3700 14th Ave., Oakland, Calif. 94602.

The Rev. Thomas A. Moneymaker, Jr., former curate of St. Peter's, Morristown, N. J., has entered graduate school, Drew University, Madison, N. J.

The Rev. Harry J. Rains, 808 Park Avenue, Elizabeth, N. J.

The Rev. Charles F. Schilling, 1143 Van Buren St., Hollywood, Fla. (rectory).

## Resignations

The Rev. J. Francis Sant, D.D., rector of the Church of St. Michael and St. George, St. Louis, since 1939, has resigned as of April 1. Address: 6345 Wydown Blvd., St. Louis, Mo. 63105.

## Ordinations

### Deacons

District of the Philippines—by Bishop Ogilby, on February 1, Peter Alangui, who is assistant to Bishop Loñgid. Address: Bontoc, Mountain Province, Philippines; Rufino Aquino, assistant at St. Benedict's Mission, Besao, Mountain Province, Philippines. Address: same as Mission. Francis Daoey, assistant at Epiphany Mission, La Trinidad, Benguet. Address: Box 61, Baguio City, Philippines.

### Degrees

The Rev. William E. Blewett, director of college work, diocese of Pennsylvania, was awarded the Ph.D. degree from Michigan State University. His dissertation was on "Jeremy Taylor: Baconianism, Arminianism, and Socinianism," a study of the influence of these 17th century movements as reflected in Taylor's works.

### Births

The Rev. Jacob D. Beck and Mrs. Beck announce the birth of their second child and second daughter, Anne Theresa, January 8. He is chaplain at the University of Washington, Seattle.

The Rev. Samuel R. Boman and Mrs. Boman of the Church of Our Saviour, North Platte, Neb., announce the birth of their fourth child and second son, Samuel Reighley, on February 9.

## Adoptions

The Rev. Arthur S. Lloyd and Mrs. Lloyd of Trinity Church, Bloomington, Ind., announce the adoption of a son, Joseph Scherr, born February 7. Their address is 111 S. Grant St.

## Depositions

Clay B. Carr, Jr., presbyter, was deposed on February 4 by Bishop Hunter of Wyoming acting

in accordance with the provisions of Canon 60, Section 1, with the advice and consent of the council of advice; renunciation of the ministry; action taken for causes not affecting moral character.

James Parker Dees, presbyter, was deposed on February 15 by Bishop Baker of North Carolina acting in accordance with the provisions of Canon 60, Section 1 and Canon 64, Section 3 (b), with the advice and consent of the clerical members of the standing committee; renunciation of the ministry; action taken for causes not affecting moral character.

## Living Church Correspondents

The Rev. David Reed is no longer the South Dakota correspondent, but he is our correspondent for Colombia. Address: Apartado 2240, San Jose, Costa Rica.

## DEATHS

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

The Rev. John C. H. Mockridge, retired priest of the diocese of Pennsylvania, died January 30th, in Toronto, Canada. He was 88.

Dr. Mockridge was born in Hillier, Ontario. He studied at King's College School, Windsor, N. S., and received the B.A. and M.A. degrees from Trinity College, Toronto. He received the D.D. degree from St. Stephen's College. He was ordained to the priesthood in 1896 and received into the American Church in 1897. He was rector of the Church of the Messiah, Detroit, from 1897 to 1903, and rector of St. Andrew's Church, Detroit, from 1903 to 1907. Dr. Mockridge was rector of St. Paul's Church, Louisville, Ky., from 1907 to 1910, and vicar of Trinity Chapel, New York City, from 1910 to 1915. He was rector of St. James' Church, Philadelphia, from 1915 until his retirement in 1940. The Philadelphia church, which was a central city landmark, was subsequently dissolved and demolished. He returned to Canada after his retirement.

Dr. Mockridge was a deputy to General Convention in 1907, 1910, 1931, and 1934.

Surviving are a daughter, Mrs. Beatrice Harcourt, and two sons, Harold and John.

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### LOS ANGELES, CALIF.

ST. MARY'S 3647 Watseka Ave.  
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Sun Masses 7, 9 (Sol), 11; Daily 7, 9; C Sat 5-6

### ST. MATTHIAS

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Fri & Sat 9; C Sat 4:30-6

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### WASHINGTON, D. C.

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& HD HC 12:15; Thurs HC 7:30

### COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road  
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HD 10; C Sat 4:30

Continued on next page



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# GO TO CHURCH DURING LENT

Continued from previous page

## CORAL GABLES, FLA.

**ST. PHILIP'S** Coral Way at Columbus  
Rev. John G. Shirley, r  
Sun 7, 8, 9:15, 11; Daily 6:45; C Sat 4:30

## FORT LAUDERDALE, FLA.

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

## ST. MARK'S PARISH & DAY SCHOOL

1750 East Oakland Park Blvd.  
Sun 6, 7:30, 9, 11; Daily 7:30; Wed 9:40 HU, 10 HC; C Fri 5. Parochial school-pre-school thru 5th grade

## 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. James D. Anderson; Rev. Lisle B. Caldwell  
Sun 8 HC, 9:15 MP & Ch S, 11 MP & Ser; Daily MP 8; Wed HC 10

## WEST PALM BEACH, FLA.

**HOLY SPIRIT** 1003 Allendale Rd.  
Rev. Peter F. Watterson, STM, r  
Sun Masses: 7:30, 9, 11; Daily: Mon & Wed 9; Tues, Thurs & Sat 7; Fri 6; C Sat 4:30

## ATLANTA, GA.

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

## CHICAGO, ILL.

**CATHEDRAL OF ST. JAMES**  
Huron & Wabash (nearest Loop)  
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

## 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.

**MOUNT CALVARY** N. Eutaw and Madison Sts.  
Rev. MacAllister Ellis; Rev. William L. Jones  
Sun Masses 7, 8, 12:15 (Low Masses); 10 (High Mass); Daily 6:30, 7, 9:30; Fri 5:30; C Fri 5-6, Sat 4:30-5:30, 7:30-8:30

## BOSTON, MASS.

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

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschild, S.T.D., r  
Sun HC 8, 9, 11, 1S, MP; HC Tues 7, Wed 10

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
Rev. Tally H. Jarrett  
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Mon, Tues, Wed H Eu 9:30; Thurs, Fri, Sat H Eu 7:10; EP daily 5:30

## EAST MEADOW, LONG ISLAND, N. Y.

**CHRIST THE KING** DeWolfe at 5th St.  
Rev. Marlin L. Bowman, v  
Sun 8, 10, 12

## 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

The Living Church

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

**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

## GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.  
Daily MP & HC 7 (7:30 Sat & hol); Daily Cho Ev 6

**HEAVENLY REST** 5th Ave. at 90th Street  
Sun HC 9 & 1S, 11, MP Ser 11 ex 1S; Wed HC 7:30; Thurs HC & LOH 12 & 6; HD HC 12

**ST. IGNATIUS'** Rev. Charles A. Weatherby, r.  
87th Street, one block west of Broadway.  
Sun Mass 8:30, 10:45 MP & Sol Mass (Nursery care); Daily ex Mon 7:15 MP & Mass; C Sat 4

**ST. JOHN'S IN THE VILLAGE** 218 W. 11th St.  
Rev. Chas. H. Graf, D.D., r; Rev. Alan MacKillop, c  
Sun HC 8, Ch S 10, Cho Eu 11; Weekdays HC Mon, Wed, Fri 7:30, Tues, Thurs, Sat 10; HD 7:30 & 10

**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
46th St. between 6th and 7th Aves.  
Sun Low Masses 7, 8, 9 (Sung), 10; High Mass 11; B 8; Weekdays Low Masses 7, 8, 9:30; Fri 12:10; C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8, Sat 2-5, 7-9

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

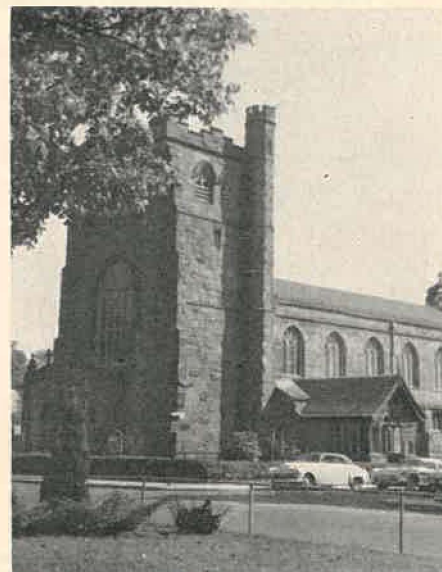
**SAINT ESPRIT** 109 E. 60 (just E. of Park Ave.)  
Rev. René E. G. Vaillant, Th.D., Ph.D.  
Sun 11. All services and sermons in French

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

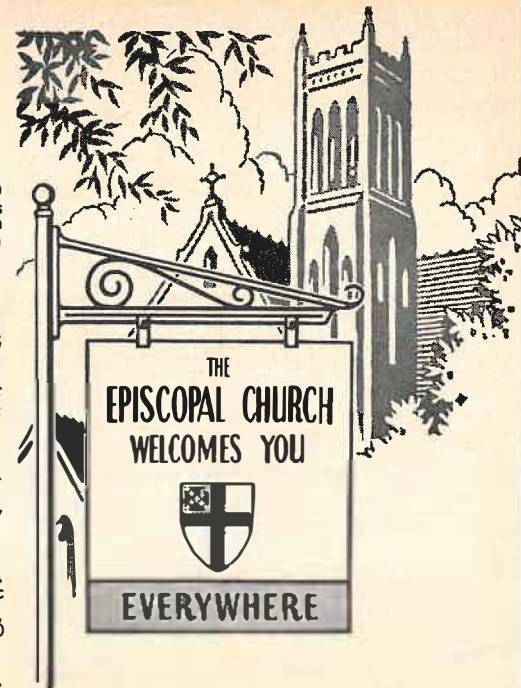
## THE PARISH OF TRINITY CHURCH

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; Sot HC 8; C Fri 4:30 by appt



ALL SAINTS' CHURCH  
BOSTON, MASS.



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

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

## CHAPEL OF THE INTERCESSION

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

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

**ST. AUGUSTINE'S CHAPEL** 292 Henry St.  
Rev. Wm. W. Reed, v; Rev. Thomas P. 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. James L. Miller, p-in-c  
Sun MP 7:15, Masses 7:30, 9, 11 (Spanish), EP 5:30; Daily: Int 12; Mon-Fri MP 7:45, Mass 8, EP 5:45; Sat MP 8:45, Mass 9, EP 6, C 4-6 by appt

## COLUMBUS, OHIO

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

## PHILADELPHIA, PA.

**ST. LUKE & THE EPIPHANY** 330 So. 13th St.  
Rev. Frederick R. Isacksen, r  
Sun HC 9, MP 11 (HC 1st Sun); Wed & Fri HC 12:10

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

## WESTERLY, R. I.

**CHRIST CHURCH** Broad & Elm Sts.  
Sun 8, 9, 11; Daily Office, 9 & 5; HC 9 Wed & HD; 10 Tues, 7 Thurs; C Sat 5-6

## HOUSTON, TEXAS

**GOOD SHEPHERD** 211 Byrne  
Rev. Skardon D'Aubert  
Sun HC 7:30, 9:15 (3d Sun), 11 (except 3d Sun); MP 9:15, 11 (3d Sun); EP 6; Wed HC 9:30, 6; Fri HC 6:30

## 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

March 15, 1964