

# The Living CHURCH

March 22, 1964

25 cents



"Prince of Peace," by Moïssaye Marans  
National Sculpture Society



Questions may be submitted by readers, addressed to "The Question Box," THE LIVING CHURCH, 407 East Michigan St., Milwaukee, Wis. 53202. Questions may be shortened for use, or several questions on the same subject may be rephrased to be answered. We do not promise to answer every question submitted.

I went into a church during Lent, away from my home city, and found that the color used wasn't purple but a sort of dingy white. Doesn't the Church have rules about the colors used?

The answer to your question always comes as a surprise to many: No. The Church, if you mean the Episcopal Church, has no rules whatever about liturgical colors and about many other matters. There are customs and traditions which govern liturgical colors, not "rules" or canons. The color you saw was undoubtedly that of sackcloth. It is meant to appear somewhat "dingy," to remind us during Lent that our soiled souls are quite "dingy," and that we feel—or ought to feel—rather drab about it. We do not say that sackcloth hangings and vestments are the only right ones for use during Lent, but they are certainly very, very right.

? ? ?

Why do some bishops forbid parishes having raffles and door prizes?

We cannot speak for all bishops, or some bishops, or any, on this matter, but we think that most of them would say this:

The Church should never raise money for its good ends by morally dubious means. This of course begs the next question: Why are raffles, door prizes, bingo, etc., morally dubious? The answer we would give if we were a bishop is twofold: First, compulsive gambling, like compulsive drinking, is a disease, and the Church should never do anything that might appear as a green light to a compulsive gambler; and second, any form of

gambling gives some people—especially youngsters—the dangerously false idea that we can make our way through this world "hitting the jackpot" and "getting something for nothing." We fear that not a few young people have turned to lives of delinquency and crime because they saw people whom they respected gambling for pleasure, and they decided that it would be possible for them to get what they wanted without working for it if they "played it smart."

In sum: The most dangerous and dubious thing about gambling in Church is the example it sets before those who cannot keep gambling a game.

? ? ?

Why do we read so much about the Vatican Council in Episcopal Church magazines?

A good question indeed. It may well be that too much is written in Anglican journals about this Roman Catholic Council. But the Council is profoundly important to all Christendom in its implications. Its original purpose, in the mind of the late Pope John XXIII, was—if we may put it in our words—to open many new windows and let in a lot of fresh air to the massive, thick-walled Roman Communion. The leaders of that Church are being moved by the Holy Spirit to think, pray, and plan in terms of Christendom as a whole. This is good news to the rest of us Christians. Whatever may be our opinion or prejudice about the Roman Catholic Church, it is foolhardy to ignore or to minimize its tremendous importance in the world. As a spiritual and cultural—and political—factor in history, it is certainly not just another Church.

? ? ?

In an Episcopal church in another city I found Stations of the Cross on the walls. I thought this was strictly Roman Catholic. Am I wrong?

You are not wrong in thinking that the Stations of the Cross are "strictly Roman Catholic" if by this you mean that this devotion originated and developed in the Roman Church and is normally to be found only in that Church. It is a late medieval devotion which did not reach its fully developed form until shortly before the Reformation, in the fifteenth century.

There is no reason, however, why Episcopalians should not have it in their churches and use it if they wish—and some of them do. It is a simple devotion to Christ in His Passion, based on a series of pictures in which our Lord's condemnation, journey to Calvary, cruci-

fixion, death and burial are portrayed. Worshipers can "make the stations" either privately and silently or in a group. In the Roman Catholic churches the usual number of stations is fourteen. In Episcopal churches the scheme is often shortened and simplified to omit one strictly legendary item: the wiping of our Lord's face by St. Veronica.

? ? ?

Our rector has us omit the third verse of hymn 535, saying that it is heretical. What does he mean? And if it is heretical, why is it in the official hymnal of the Church?

The offending verse reads:

Rise up, O men of God!

The Church for you doth wait:

Her strength unequal to her task;

Rise up, and make her great!

We do not know exactly why the Church's Hymnal Commission chose to retain this questionable verse as it prepared *The Hymnal 1940*, but we note that it marked the verse with an asterisk to indicate that it may be omitted. It seems, then, that the Commission concluded that the verse is not heretical if carefully understood. This is our conclusion, too.

The words of this verse seem to many to express the heresy of Pelagianism, the essence of which is an exaltation of man's innate goodness and moral strength at the expense of God's grace. The true Pelagian believes that if a man will simply make up his mind to do good he will, and all under his own moral steam, with no need of any help from God. As some people read this verse, this is what it implies. If we Christians will but roll up our sleeves and go to work on the Church's task, with all our strength, we shall "make her great" and victorious. This is reliance upon self rather than upon God. If this is the import of this verse, it should not be in the Church's hymnal.

But a more careful reading should clear up the difficulty. There is a sense in which the Church, and God Himself, must wait for us to join Him in His redemptive work. As a great preacher once said: "There are some things God will not do until He finds a man who prays."

This is no weakness of God or strength of man; it is simply how God chooses to do His work in the world—relying upon our coöperation as His junior partners. So the Church's strength is "unequal to her task" until we rise up to do that task.

But the strength in which we do the task is of God and not of ourselves. Since the words of the hymn in no wise deny this, they are not heretical.

# The Living CHURCH

Volume 148      Established 1878      Number 12

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

## STAFF

The Rev. Carroll E. Simcox, Ph.D., editor. Christine Fleming Heffner, managing editor. Ray C. Wentworth, news editor. Alice Kelley, book editor. The Rev. Lewis M. Kirby, Jr. (St. George's Parish, Box 22, Perryman, Md.), music and records editor. The Rev. William S. Lea, Elizabeth McCracken, Paul B. Anderson, Th.D., Paul Rusch, L.H.D., associate editors. Warren J. Debus, business manager. Marie Pfeifer, advertising manager. Georgiana M. Simcox, People and Places editor. Roman Bahr, subscription manager.

## EDITORIAL OFFICES

407 E. Michigan St., Milwaukee, Wis. 53202

## THE LIVING CHURCH FOUNDATION, INC.

Rt. Rev. Donald H. V. Hallock,\*† Bishop of Milwaukee, president; Harry P. Leadingham,\*† vice president; Peter Day,\* secretary; Joseph Carson,\* treasurer. Rt. Rev. Charles F. Boynton,† Suffragan of New York; Rt. Rev. John P. Craine,† Bishop of Indianapolis. Rev. Frs. William E. Craig,† Dudley J. Stroup,\*† Messrs. Clifford P. Morehouse,† Robert D. Jordan,† John Geilfuss,\* Stuart Ullmann.\*

\*Director

†Member

## DEPARTMENTS

Big Picture	6	News	7
Books	3	Music and Records	20
Deaths	23	People and	
Editorials	14	Places	22
Letters	5	Question Box	2

## FEATURES

The Beginning or the End?	H. J. Rees	11
Clergy in Trouble	George C. Anderson	12

## THINGS TO COME

### March

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
12. Second Sunday after Easter
19. Third Sunday after Easter

**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.

**THE LIVING CHURCH** is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press.

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

**SUBSCRIPTION RATES:** \$10.00 for one year; \$18.00 for two years; \$24.00 for three years. Foreign postage \$2.00 a year additional.

# BOOKS

## A Brooding Discovery

**The Psalm of Christ: Forty Poems on the 22d Psalm.** By Chad Walsh. Westminster. Pp. 80. \$2.95.

Chad Walsh has long come before us in dual roles as a Christian writer: on the one hand most persuasively as apologetical writer and critic, and on the other as a poet. By the consensus of literary tradition the poet's work is inherently the highest, thus it is gratifying that *The Psalm of Christ*, a slender volume of meditative poems measured to the Lenten season, is Chad Walsh's best accomplishment to date in his growth as poet.

In a preface he tells how, to him as to many others, Christ's agonized cry from the cross, "My God, my God, Why hast thou forsaken me?" was cast into wholly new dimensions by the discovery that it is a quotation from the great 22d Psalm. One would suppose this would be early knowledge to a Christian, yet, teaching in Church-related schools, I have seen again and again how this has astonished students from professed Christian homes, and some from clergy families.

It is a discovery especially likely to come late to converts and to set them brooding far more than it does some youthful Christians-by-casual-inheritance. Over a period of years Prof. Walsh cast his broodings on this Psalm into poems linked to specific passages. In time the accretion became part of a conscious purpose and this sequence is its fruit.

The poems vary in length and mode. They vary also in realization. A few seem to miss the mark, or at best to fall into the perimeter of the target. Yet many strike home true and tellingly. The sequence should not be identified narrowly with Lent for it is rewarding for any time of reading.

Each reader will have his favorites. I am struck especially by lines from No. 2: "I have walked in darkness, he hung in it. / In all my mines of night, he was there first. . . ." No. 19, a monologue by one of those who convicted Christ, perhaps even Caiaphas, is brilliant in its capsuled catching of the *Realpolitik* psychology of all ages. In similar vein, No. 21 is a reminiscence by the winner of the coat in the dice-casting for the garments.

The last stanza of No. 23 thrusts home deeply in a reflection upon what separates a little daughter from the dog she plays with: "Do not be led by him. The dark negation / Of reason and the facile loss of sin / Are not for you. An image stamps you odd, / And when God calls, you must go oddly in."

At the end of No. 24 there are sharp lines, well used whether his or a quotation (they are set in italic and I am not certain): "Forgive us our virtues / As we

forgive those who are virtuous against us."

No. 37 is a quiet image of what happened in the descent into Hell, effective in understatement. No. 39, intimately personal, ends strongly in reflections on the text, "My seed shall serve him."

This is both bold poetry and searching contemporary religious meditation. He has been willing to fail, willing to expose, willing to embarrass, and by these graces able to succeed on a ratio for which anyone should gladly settle.

EDMUND FULLER

*Mr. Fuller is himself a Christian author, as well as critic and teacher.*

## The Activity of God

**Interpreting the Miracles.** By Reginald H. Fuller. Westminster. Pp. 125. \$2.50.

Written as a companion volume to A. M. Hunter's popular *Interpreting the Parables*, the graceful little book, *Interpreting the Miracles*, is a model of what such a work should be. Within remarkably small compass, and on a very large subject, Prof. Reginald Fuller has provided solid food for the Christian apologist, the New Testament scholar, and the preacher, without falling into the error either of over-simplification or of undue compression of thought.

In the first chapter he defines the biblical conception of miracle, pointing out that the biblical words never imply the "violation of natural law," but merely indicate that the event in question points in an unusually distinctive way to the activity of God. Nevertheless Fuller has no doubt that Jesus did work miracles in the commonly-accepted understanding of the term. The central, and major, part of the book is then devoted to a careful examination of the individual miracle stories as they are transmitted through the various stages of oral and literary tradition.

In the consciousness of Jesus the miracles were not understood to be proofs of his Messiahship, but as signs that the Kingdom of God was breaking in. Later, during the period of oral tradition, the title "Messiah" was ascribed to Jesus—in conformity with his intention, though not with his actual practice—and the miracles became evidence of the validity of the claim. This tendency was accelerated when the stories were incorporated in the written Gospels. Matthew and Luke take the tendency a step further by interpreting many of the stories as typical manifestations of Jesus' activity as Lord of the Church. Particularly interesting and original is the analysis of the changes which Fuller believes were made by the author of the Fourth Gospel in the narratives he took from his major source for material of this kind—the hypothetical "Book of Signs."

The book concludes with a brief chap-

ter suggesting how four typical miracle stories could be used in preaching, in such a way as to be faithful both to the intention of the New Testament writers and the outlook of the modern, scientific world.

ROBERT C. DENTAN, Ph.D.

*Dr. Dentan is professor of Old Testament at GTS. Among his books are The Design of the Scriptures and Redemption and Revelation (adult Bible-Study).*

## Church Meets Synagogue

**The Jewish-Christian Argument.** By **Hans Joachim Schoeps**, Translated by **David Green**. Holt, Rinehart, and Winston. Pp. 208. \$5.

Dr. H. J. Schoeps is among the most distinguished of European Jewish scholars, and is equally at home in the Church Fathers or the rabbis of the Talmud. He has published some important studies of early Jewish Christianity and, in English, a full-length book on St. Paul.

In *The Jewish-Christian Argument* he maintains that a genuine "dialogue" between church and synagogue is at last now possible. He reviews the relationship between us over the last 1900 years: In the early centuries Judaism was concerned with refuting Christian reinterpretation of its doctrines, while the Church regarded the Jews as a rejected people. He does not quote it, but the third-century *Didascalia* sums up the Christian position: "God has left the nation and filled the Church, considering her the mount of His habitation and the throne of His glory." In the Middle Ages, the debates were virtually monologues with each side justifying its own faith, and the Jew the predetermined loser. With the Enlightenment and the rise of the modern world the stage was set for a genuine dialogue, but in the 19th century Enlightenment-Jew and Enlightenment-Christian exchanged idealistic speculations without ever coming to grips with the dogmatic content of each other's faith. In our own time there has been the true dialogue between Rosenzweig on the Jewish side and Rosenstock-Huessy on the Christian, between Martin Buber and K. L. Schmidt.

Rosenzweig, the author notes, admitted "what no Jew before him ever admitted of his free will — and without this Jewish admission in the future, no further discussion is possible — that not one of the nations of the world comes to the Father except through Jesus Christ." He also viewed Christianity and Judaism as two religions with but a single center, and worshipping the same God. Judaism is for the one nation of the Jews; Christianity, "the daughter religion," is for the Gentiles.

It is an approach which Dr. Schoeps obviously finds attractive, and one to which Reinhold Niebuhr referred in a famous essay in his *Pious and Secular*

*America* (1958). But you can only hold it if you relegate Christology to a secondary position. It makes nothing of our Lord as the Second Adam, the Head of the human race, in whom mankind (and not only the Gentiles) makes a fresh beginning, and nothing, too, of the assertion that God has visited and redeemed His People, and that there is a common life, a unity of Jew and Gentile which He has created and made in and by the death and resurrection of His Son, and which is mediated now to us by the Church.

This book should find many appreciative Christian readers, for there are indeed signs of the true dialogue of which Dr. Schoeps speaks. Helping it on our side, there has been the growing list of studies which break through the old stereotypes of first-century Judaism, even though these have not yet been assimilated to the degree where they universally affect the teaching given in Church school and pulpit. There has been a recovery of Old Testament theology and spirituality and, above all, the recognition that in view of past wrongs we can only approach the Jew in penitence.

J. R. BROWN

*Fr. Brown is author of Christians and Jews and Temple and Sacrifice in Rabbinic Judaism.*

## The Deputies Were Impatient

**The Anglican Law of Marriage and the American Legislation of 1946-1949.** By **Spencer Ervin**. Trinity Press, 708 Bethlehem Pike, Ambler, Pa. Pp. 33. \$1 (mail order only).

During and preceding the General Conventions of 1946 and 1949 a great deal was written in the Church press and in pamphlet form regarding the proposed legislation on marriage, not all of which was dispassionate and well informed.

Spencer Ervin is notable in the American Church in his knowledge of canon law, and is one who was a member of both Conventions at which the "Marriage Canons" received their present form. Therefore he is in an excellent position to present this subject to the Church at a time when no particular legislation is before it. He traces the history of legislation in regard to marriage and its termination from the earliest days of the Church to the present, both in England and this country. Particularly he describes the manner in which the present legislation was arrived at.

He concludes that the reason for the adoption of a Canon "effecting a complete departure from the traditional definition of nullity in favor of one which allows the amendment of marriage for causes arising after its celebration" [p. 23] was the approval given the legislation by one of the conservative bishops. I would add the additional reason that a majority of the House of Deputies were becoming impatient with the extended debate and

were ready for a compromise which would enable the Convention to proceed to the even more debatable question of "unity."

Later Conventions felt that the present Canons should be given a trial before any further legislation is attempted. Mr. Ervin's treatise, short as it is, deserves careful attention when the question comes up again. His conclusion that the present Canons present a distinct departure from the traditional canon law of the Church can hardly be disputed. Whether this is desirable or not is dependent on one's opinion on questions not related to canon law.

HOWARD T. FOULKES, LL.D.

*The reviewer is chancellor of the diocese of Milwaukee.*

## Booknotes

All who have visited Oxford and especially those who have studied there will find memories renewed by **Cas Oorthuys' Term in Oxford** (Viking Studio Book, pp. 144, \$12.50). The reviewer reports it was a struggle to keep his copy long enough to look through it, since "various friends kept insisting on carrying it off to peruse." He managed to hold on to the book long enough to give this description: "There are over 200 photographs which take you through every aspect of the city and the life of the university. An introduction by **Alan Bullock** is a lightly written essay surveying the history of the university, its ideals and methods of education, and its place in the changing modern world. This is an excellent book to give to others as a present, or to yourself as a treat."

## Paperbacks Received

**MOMENTS OF TRUTH. A Devotional Book for Lent.** By **Roger L. Shinn**. United Church Press. Pp. 112. \$1.45.

**THE SAYINGS OF CHUANG CHOU.** A new translation by **James R. Ware**. New American Library: Mentor Classic. Pp. 240. 75¢.

**INFANT BAPTISM AND ADULT CONVERSION:** By **Dr. O. Hallesby**. Translated from the Norwegian by **Clarence J. Carlsen**. Augsburg. Pp. 109. \$2.

## Books Received

**PERSONAL RESPONSIBILITY.** By **Monica Lawlor**. Hawthorn. Vol. 33 in "Twentieth Century Encyclopedia of Catholicism." Pp. 142. \$3.50.

**CHRISTIAN ETHICS.** By **Denis J. B. Hawkins**. Hawthorn, Vol. 58 in "Twentieth Century Encyclopedia of Catholicism." Pp. 122. \$3.50.

**FACING ADULT PROBLEMS IN CHRISTIAN EDUCATION.** By **Helen Khoobyar**. Westminster. Pp. 140. \$2.95.

**THE BASIS OF CHRISTIAN UNITY: An Exposition of John 17 and Ephesians 4.** By **D. Martyn Lloyd-Jones**. Fundamentalist, written from a free-church point of view. "Not helpful for ecumenical discussion," reports priest who read it for L.C., "except insofar as it shows that separated Christians must study even simplest N.T. texts together in order to have common understanding of what they read." Eerdmans. Pp. 64. 50¢.

# LETTERS

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

## Rebuttal

I have rarely seen such dishonest writing and such vicious distortion as appeared in your recent editorial dealing with the pastoral use of hypnotics [L.C., March 8th]. If this is an example of your new editorial policy, may God have mercy on THE LIVING CHURCH!

Your editor has a right to his opinion. But he surely has no special dispensation to bear false witness in writing of a phenomenon about which he obviously knows very little.

Since the editorial contains so many openly false statements, it is difficult to escape the feeling that here is an example of the "big lie technique." Before a writing of this kind is undertaken, is it too much to ask the writer to get his facts correct. You present so much falsehood that refutation must be confined to high spots.

Hypnosis is primarily a religious phenomenon because it derives very much of its efficacy from faith. There is a natural faith and a supernatural Faith. The supernatural virtue of Faith is outside the orbit of any scientific discipline. Jesus often used this Faith to bring about His remarkable cures. And Jesus commanded His ministry to continue this curative function in His Church.

The essential argument which your editor proposes about the hypnotist having control over his subject is plain nonsense. Fifty years ago, this opinion might have found some support but not today. Maybe your editor should read the Scriptures where Jesus spoke of having all power and where He subsequently gave this power to His ministry. In the pastoral use of hypnotic technique, the individual is kept a free agent. May I be so bold as to suggest that the editor might profit from reading the writer's book, *The Pastoral Use of Hypnotic Technique*.

Again your editorial writer states, "We understand that a person under hypnosis cannot be forced to act against his own moral scruples." This sentiment is utterly untrue and I quote it only to demonstrate how little your editor really knows about hypnosis.

During the past two decades, with the grace of God, I have labored with hundreds of people. I must tell the truth. Many paralyzed have walked away, blind have received vision, hopeless victims of mental illness have been restored to normalcy, and many sick in body and in soul have come to newness of life.

I have sought neither preference nor gain for this wonderful experience in the Gospel. In speaking and writing for the benefit of my brethren, I have endeavored to share the practical knowledge that I have acquired in the field of pastoral psychotherapy. Jesus and His Apostles were graduates of no medical school that they should heal the sick. We have been entrusted with this same ministry.

Through the years, however, I have closely worked with medical doctors and I

appreciate the friendship of very many. This very day, a medical doctor requested me to take his own personal case and a registered nurse phoned long-distance, asking for an appointment. I had six people in my study today. These included a minister from Iowa. This is about a normal day in my ministry.

In the name of our blessed Lord, let us face the facts. Since man is both spirit and body, both the ministry and the medical profession have therapeutic functions. Nearly all disorder begins in the area of the spirit and disease in the body usually demands a healing in the spirit. The realm of the spirit pertains to the ministry. Today, we need what Dr. Robert S. Drews calls "a therapeutic dyad." We surely need fewer dishonest editorials in Church publications.

(Rev. Canon) JOSEPH WITTKOFSKI, M.S.  
Director of Pastoral Training,  
Braid Institute

Pittsburgh, Pa.

In an editorial about hypnosis in the Church, the new editor of THE LIVING CHURCH has, for all practical purposes, openly confessed to the whole Church that he intends to exploit his position to destroy the ministry and good name of our rector. The editor's dishonest writing indicates that he is prepared to use all means, fair or foul, in his project of character assassination.

A few years ago, our vestryman, Michael Budzanoski, was diocesan chairman in the project to increase the circulation of THE LIVING CHURCH. Subsequently, our vestry has purchased five subscriptions yearly to strengthen the magazine. We are giving you notice, at this time, that we do not intend ever to renew our subscriptions as long as your new editor is permitted to exercise what he stupidly thinks is a special mission to destroy the labor of our rector.

We have lived with our rector for 20 years. We know him and his work. We urge Canon Wittkofski's friends through the Church to follow our example.

The vestry of St. Mary's Church,  
WILLIAM C. OLER, Secretary  
Charleroi, Pa.

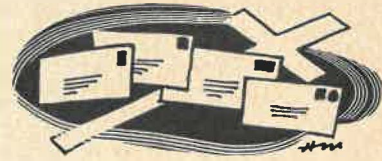
## Hymns in Pokes

During the past three months I have been seeking diligently for recordings of some of the hymns of the Church which could be used to lead group singing.

After having purchased a number of recordings, I found that I was being forced to buy "a pig in a poke" whenever I purchased a religious recording. With the exception of two recordings purchased, only a portion of the hymn had been recorded and nothing was shown on the covers to indicate that the purchaser was being short-changed. An example of this misrepresentation is to be found on the Columbia Masterworks recording ML 5334—"Praise to the Lord"—recorded under the auspices of the Joint Commission on Church Music of the Protestant Episcopal Church in the U.S.A. Nowhere on the cover or on the record is there any indication that one is not getting a recording of the complete hymns listed. Yet on side 1 of the recording only two of the four verses of five of the hymns are recorded. Inquiry shows that even the better record shops do not have any idea of the verses recorded on most of their hymn records which they offer to the public. The

same was true of the Christmas carol records on sale in 1963.

The crux of the matter is that a hoax is being perpetrated on the public. The recording companies owe it to the public not to misrepresent their product to the public.



Furthermore, in the example given above, the Church should not allow itself to become a party to such fraud. All that the buying public wants to know is what it is buying. This could be done very simply by indicating the verses of the hymns or carols which have been recorded.

My only desire in writing this is the hope that enough unhappy victims may be moved to demand that they be given enough information about the portions of hymns recorded to allow them to make an intelligent purchase.

(Rev.) CHARLES W. NELSON  
Priest-in-charge,  
Chapel of Christ the King

Bethel, Maine

## Explanation

Re the cover of the February 23d LIVING CHURCH, "A cherub with tears on its cheeks . . ." It's all right there in the Te Deum! ". . . Cherubim and Seraphim continually do cry. . ."

(Rev.) KENT HUBBARD PINNEO  
Associate, All Saints' Church  
Riverside, Calif.

| Editor's comment: It is to weep.

## Tact and Reconciliation

I can't but agree with your editorial suggestion that Cranmer's collects are in an English that present-day translators would be unlikely to improve on [L.C., March 1st]. But is it altogether tactful or in good taste for you to mention him when you offer the non-copyright text of the Book of Common Prayer to our Roman brethren?

JAMES GOULD COZZENS  
Williamstown, Mass.

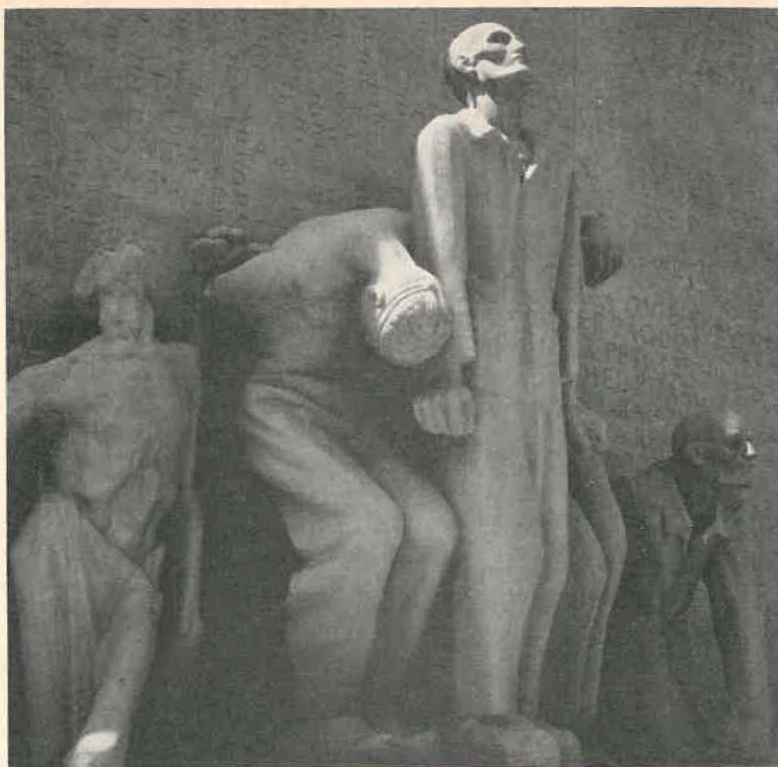
| Editor's comment: We don't see why not. Their use of prayers composed by the Anglican martyr would be a reconciling act.

## Double Protest

With reference to Dr. John M. Gessell's review [L.C., March 1st] of Dr. Wilford O. Cross's book, *Prologue to Ethics*, we must say that this is too valuable a book to let such a misleading review go without protest.

The reviewer states that "only in the light of Christ can the meaning of human nature and destiny be seen." He maintains that Christology is primary to ethics. Because Christ is God incarnate in man, however, God's action in the world can be fully understood only upon examination of the structure of man. Fr. Cross describes this structure in the light of modern scientific

Continued on page 18



RNS

Monument to resistance martyrs in Auxerre, France.

## Of Persecution

*(This litany is dedicated to victims of religious and political persecution everywhere.)*

**O** Blessed Trinity, one God,  
Host to all our sorrows,

*Have mercy upon us.*

This bloody century saturates our lives,  
And sickens us with our inadequacy  
When we see piles of nameless dead, our brothers.

*Lord, have mercy upon us.*

Appalled, we feel our very being numbed  
By tragedy we cannot comprehend.  
Where were we, when this lust of death began?

*Lord, have mercy upon us.*

How slow we were to realize, to know  
That dedicated hatred fills some hearts.  
Oh, we confess to sudden wrath,  
Or even the corroding sin  
Of years of dislike  
For one person or another.  
But nothing in our experience prepared us for  
This plundering of dignity from death,  
This starving, beating, killing millions  
Of people  
Like ourselves.

*Lord, have mercy upon us.*

What evil had these victims done, O Lord?  
Surely their crime was hope to know the best,  
A love of freedom, love of field and town,  
And by Your grace, a love of man for man.

*Lord, have mercy upon us.*

To deliver us, to give us all Your love  
You stretched Yourself in death upon the Cross.  
What agony of spirit, Yours and ours,  
That mankind has not yet delivered You!

*Lord, have mercy upon us.*

Unfit for love, we will not search our hearts,  
Fearing to find that we have rationalized  
Our indignation to indifference.

*Lord, have mercy upon us.*

O Christ  
Receive these martyred souls  
In Paradise.

O Christ  
Engrave their purpose  
In our lives.

*Lord, have mercy upon us.*

*Christ, have mercy upon us.*

*Lord, have mercy upon us.*

KAY SMALLZRIED

From *Spilled Milk, and other litanies for contemporary living*, Kay Smallzried. To be published in September, 1964, by Oxford University Press.

# The Living Church

**Palm Sunday**  
**March 22, 1964**

**For 85 Years:**  
**A Weekly Record of the News, the Work,**  
**and the Thought of the Episcopal Church.**

## **NEWARK**

### **Our Way**

The Ven. George Edward Rath became the Rt. Rev. George Edward Rath, Suffragan Bishop of Newark, on March 6th.

Bishop Rath was consecrated at Trinity Cathedral, Newark, N. J. Presiding Bishop Lichtenberger was the consecrator; co-consecrators were Bishop Stark of Newark and Bishop Donegan of New York.

In his sermon, the Rev. Robert N. Rodenmayer, head of the National Council's Division of Christian Ministries, said that episcopacy is our brand of leadership. "The episcopate as an order has never worked perfectly and never will," said Fr. Rodenmayer. "It is subject to criticism, some of it just. But it is our way—it is that which makes us ourselves. It may be that which we have to offer a reunited Church."

The Roman Catholic archdiocese of Newark was represented at Bishop Rath's consecration by its auxiliary bishop, the Most Rev. John J. Dougherty, president of Seton Hall University, who sat in the congregation.

## **RACE RELATIONS**

### **Work to Do at Home**

The Rt. Rev. Lloyd R. Craighill, retired Bishop of Anking, China, was among signers of a recent statement which called on foreign missionaries, while in this country, to help improve race relations.

At a consultation called recently by the Virginia Council on Human Relations, Bishop Craighill and other missionaries now in this country pointed out that foreign missionaries have insight into racial problems which they should share with fellow Christians in the United States. Missionaries are vitally involved in the drive of racial justice in America, they noted, because "the effectiveness of our Christian witness abroad is curtailed by racial strife and discrimination in America." The missionaries said:

"Since the present-day missionary task of the Church is world-wide and not limited to any geographical area, all missionaries are involved in making a Christian witness wherever they are. This is particularly true in the area of human relations. We are convinced that missionaries have an especial

responsibility here for several reasons. First, many missionaries have lived in multi-racial societies or in the midst of people of other races, and as a result have insights to share with fellow Christians in the United States. Second, missionaries have wide contacts with churches in this country and usually travel extensively during furlough years. This gives them many opportunities for sharing their insights. Third, and perhaps most important, the effectiveness of our Christian witness abroad is curtailed by racial strife and discrimination in America.

"We, the undersigned missionaries, therefore join in issuing the following call to our fellow missionaries across the Church. Let us renew our dedication in prayer that God will bless the efforts of all who are working for a society in which the Christian principles of human dignity and brotherhood are realized in every walk of life. While we are on furlough let us keep informed of all developments in the area of race relations. Let us find ways to encourage and participate in the social changes . . . taking place.

"As we travel in this country, let us be diligent in talking to others about the importance of good race relations to the worldwide evangelistic work of the Church. Let us urge our respective boards to redouble their efforts to send out more Negro missionaries. Let us express to our respective boards our willingness to participate as a part of our work assignment in emergency measures that seek to deal with the present crisis."

Baptist, Methodist, Episcopal, Mennonite, Presbyterian, and Lutheran missionaries were represented at the consultation. [RNS]

## **BOOKS**

### **Royalties for Race**

An advance royalty check—a token payment of \$100 against expected royalties from the new book, *On the Battle Lines*—was presented to Presiding Bishop Lichtenberger on March 5th, as a response to the Presiding Bishop's appeal for funds to help end racial segregation.

All royalties from the book, which was edited by the Rev. Malcolm Boyd, have been assigned to the appeal. The advance check was presented to the Presiding Bishop by Clifford P. Morehouse, vice president of Morehouse-Barlow, publishers of the book.

Three major areas are explored by the contributors to the book: "The Jungle of the City," "Contemporary Issues in the Church," and "Morality in Transition." Morehouse-Barlow has called the book



Bishops Stark, Lichtenberger, and Donegan at consecration of Bishop Rath (right).

"a call to the Church to become involved in mankind."

Contributors to the book, a selection of The Living Church Book Club, include Bishop Moore, Suffragan of Washington; and the Rev. Messrs. J. C. Michael Allen, Lee A. Belford, Myron B. Bloy, Jr., Malcolm Boyd, James P. Breeden, Richard E. Byfield, Robert W. Castle, Jr., Don H. Copeland, Walter D. Dennis, Duncan M. Gray, Jr., James A. Gusseller, Michael P. Hamilton, James G. Jones, Charles H. Long, Jr., Grant A. Morrill, John B. Morris, C. Kilmer Myers, Scott I. Paradise, Dom Benedict Reid, OSB, Thomas R. Thrasher, Arthur E. Walmsley, William A. Wendt, George W. Wickersham II, Gibson Winter, William A. Yon, and Layton P. Zimmer.

## **MEXICO**

### **Double Consecration**

The missionary district of Mexico now has two suffragan bishops. The Most Rev. Arthur Lichtenberger, Presiding Bishop, consecrated Leonardo Romero and Melchor Saucedo on March 1st, at the Cathedral of San José de Gracia, in Mexico City, D. F. The Rt. Rev. José Saucedo, Bishop of Mexico, and the Rt. Rev. Albert Ervine Swift, Bishop of Puerto Rico, were co-consecrators.

Suffragan Bishop Romero and Suffra-



Bishop José Saucedo gives the blessing: Two bishops to help him.

gan Bishop Saucedo (brother of the ordinary) were elected by the House of Bishops last October. The district includes the whole of Mexico, some 764,000 square miles. Among a population of nearly thirty-five millions, there are about 6,600 Episcopalians.

Presenting bishops for the consecration were Bishop Harte of Arizona and Bishop Bentley, head of the National Council's Overseas Department. Bishop Gooden of the Panama Canal Zone preached.

Other bishops participating were Bishop Salinas y Velasco, retired, of Mexico; Bishop Stokes of Massachusetts; Bishop Gibson of Virginia; and Bishop Brown of Arkansas. Consents of the standing committees were presented by the Rev. José N. Robredo and the Rev. Francisco Charro. The Very Rev. Gray M. Blandy, dean of the Episcopal Theological Seminary of the Southwest, was the master of ceremonies.

#### **PUBLIC AFFAIRS**

### **Fishing for Focus**

The Rev. Canon John Yaryan, of San Francisco, and actor Marlon Brando went fishing on March 2d as a matter of principle. Teaming up on the side of American Indians and against the state of Washington, they said their fishing trip was made in order to focus national attention

on a controversy about Indian fishing rights.

Canon Yaryan and Mr. Brando were arrested for fishing illegally in a river just outside of Tacoma, Washington, but they were quickly released. A public prosecutor explained that he didn't want to make "martyrs" out of them.

The Indians are protesting fishing laws which they say violate treaties made a century ago. Said a local Churchman, "Far from being settled, the war between the Indians and the state . . . fish and game commission continues. Promising further 'fish-ins,' with or without actors and/or canons, the Indians continue their protest."

#### **SOUTH AFRICA**

### **Conflict or Pressure**

Dr. Richard Ambrose Reeves, the former Bishop of Johannesburg, Church of the Province of South Africa, has called upon governments and people throughout the world to help fight *apartheid* in South Africa.

Bishop Reeves, who was deported by the South African government in 1961, is now an Assistant Bishop of London, England. He told some 2,000 people attending a recent anti-discrimination rally in London that, in the face of the "appalling mental and physical torture" encoun-

tered in South Africa today, all Christians must resist the temptation to remain silent.

"If governments and peoples outside South Africa fail to act before it is too late," he warned, "they must not be surprised if posterity concludes that in some measure they were responsible for the ugly and bitter racial conflict which is now the only possible alternative to massive international pressure."

Bishop Reeves added, "Let us not forget that behind all financial and economic considerations is the plain fact that, under the present tyranny in South Africa, hundreds of people of all races and religions are suffering." [RNS]

#### **SPECIAL REPORT**

### **South Africa Surrounds Him**

Currently touring the United States, under the sponsorship of Episcopal Churchmen for South Africa, is the Bishop of Basutoland, the Rt. Rev. John A. A. Maund. In a recent interview in New York City, Bishop Maund told *THE LIVING CHURCH* something of the conditions in his diocese.

Bishop Maund travels, chiefly on a pony, all over the 11,637 square miles of his diocese, making trips that take as much as three weeks at a time. He may visit some 16 different villages, leading services, preaching sermons, and confirming. Often his work must be done outdoors, because there is no church building in some of the areas. He often sleeps in a sleeping bag, under the stars.

Two-thirds of Bishop Maund's diocese is mountainous, with peaks rising to 11,000 feet above sea level. The Basutos live in huts, and a village usually has only one bed. The village chief is the one who normally occupies the bed, but when Bishop Maund visits, the chief lets him use the bed. If there is no bed, the bishop sleeps on the floor of a hut, covering himself with a blanket.

Basutoland is a small British protectorate completely surrounded by the Republic of South Africa. It is about the size of Belgium. Almost a million Basutos live there, and are "developing rapidly towards a state of independence," according to the bishop. The soil is poor in Basutoland, and there is not a great deal of wildlife. "At one time or another," said Bishop Maund, "most of the men contract themselves," leaving their families for the term of the contract—usually for nine months. Mostly, the men go to the gold mines of Johannesburg.

The Anglican Church is one of three major Christian bodies in Basutoland today—the other two being the Roman Catholic Church and the Paris Evangelical [Calvinistic] Missionary Society. The Anglican Church was first established there in 1875, and the diocese of Basutoland, Church of the Province of South Africa,



was created in 1950. Bishop Maund is its first bishop. Some 70,000 Anglicans live there today, cared for by 11 white and 20 African clergymen.

"The people are poor, and their contribution to the diocese amounts to \$18,000 a year," said the bishop. A shortage of finances is the greatest problem. The main needs are for payment of the clergy and the teachers in the Church day schools. Needed are 60 churches and 12 elementary schools, he said, and \$18,000 is needed for completion of a high school.



William Griffith

Bishop Maund: Usually, he rides a pony.

"This would be the only high school in an area of which the population is 80,000," said Bishop Maund.

"The Basuto people are noted for their courage and self reliance," said the bishop. "During the 19th century, under the leadership of the first paramount chief, Moshoeshe, the Basuto nation fought off the southward sweep of the Zulu regiments and the Boer settlers. In 1868, Chief Moshoeshe negotiated an agreement with Queen Victoria, whereby his land became a protectorate of the Crown, and his people British subjects."

## GREECE

### Death of King Paul

Greek Orthodox lost their leading layman on March 6th, with the death of King Paul I of Greece. He has been succeeded by his son, Constantine [see picture, L.C., March 8th].

The Most Rev. Archbishop Iakovos, head of the Greek [Orthodox] archdiocese of North and South America, was named by President Johnson as a member of the official United States delegation to King Paul's funeral. Mrs. Johnson (a Churchwoman) and former U. S. President Harry S. Truman led the delegation.

Services were held in many Greek Orthodox churches, and on March 12th,

the day of the funeral, civic and religious leaders attended a service at Holy Trinity Cathedral, New York City. At the request of Presiding Bishop Lichtenberger, the Rt. Rev. John Bentley, head of the Overseas Department, represented the Episcopal Church.

King Paul died at the age of 62, two weeks after he underwent surgery for a stomach ulcer. Archbishop Iakovos said of him:

"In the days of his glory and happiness, as well as in the day of political crisis, physical pain, and even in death, he manifested deep faith, humility, and Christian patience and courage."

King Paul was the first Greek ruler to visit the Pope since the 15th century, according to Religious News Service. In 1959, with his wife, Queen Frederika, he was given an audience with Pope John XXIII, and received the Order of the Golden Spur, reportedly the highest papal decoration that a non-Roman Catholic may receive.

## NEW YORK

### Name Change

The New York Protestant Episcopal City Mission Society, which was incorporated in 1833, has officially changed its name to the Episcopal Mission Society in the Diocese of New York.

The Rev. Ralph Bonacker, director of the society, told THE LIVING CHURCH that the new name, besides being simpler, more accurately reflects the fact that the society serves all 10 counties in the diocese of New York, not merely the City of New York.

## SCOTLAND

by the Rev. THOMAS VEITCH

### Do This

The synod of the diocese of Edinburgh, Scotland, a year ago, decided that steps should be taken to try to make the Eucharist the central service of the day in all churches in the diocese. A commission was appointed to go into the matter.

Now the Bishop of Edinburgh, the Rt. Rev. Kenneth Carey, has produced a booklet, *Do This*, which is to be delivered to all communicants. The bishop has called upon the whole diocese to make the period from Mothering Sunday (mid-Lent) to Ascension Day one in which every member is to try to be present faithfully and regularly at the altar.

Throughout his booklet, the bishop's emphasis is that people must recapture the idea of the Church as a family, and the Eucharist as a real Communion at which every member must be present. He ends the booklet with the words: "The Holy Communion is the heart and center of Christian life. That is the reason why, all over the world, it is becoming again

what it was in the early days of the Church . . . the service in which all the friends of Jesus came together, week by week, to give thanks for Him, to receive Him into their own lives, to renew their deep friendship with Him and with each other, and to go out into the world to live lives of love and penitence and obedience."

Bishop Carey has also asked the people of his diocese to give up one meal a week during Lent, and to pass the money thus saved on to him as a contribution to Inter-Church Aid. He hopes the diocese will raise some \$15,000 this way.

## Stewardship Follow-up

In the past two years, following the enthusiastic leadership of the Representative Church Council, nearly every part of the Episcopal Church in Scotland has undertaken a stewardship campaign. On the whole, the results have been satisfactory, though the situation in Scotland presents certain difficulties.

The first difficulty is that many of the country charges have very small congregations, and, with all the good will in the world, any very substantial increase in giving cannot be expected. The second is that, with the vast rehousing schemes in the cities, urban congregations are now finding that their members are scattered, and a vital parish life is something of a difficulty. The third is that, very simply, the average Scot is unwilling to discuss frankly his giving to the Church. In spite of these difficulties, the initial results of the stewardship campaigns have been very good.

The Representative Church Council, however, has realized that such campaigns can only be the beginning, not the end, of the story, and some time ago a "Stewardship Follow-up Committee" was set up. This committee has had the help of various study groups and of suggestions from individuals all over the Scot-



tish Church. The result of their deliberations has now been published as a booklet, entitled, *To Serve Thee Better*.

In its introduction, the committee said: "To follow up stewardship campaigns is to follow up Gospel teaching about service. A policy for following up stewardship campaigns is therefore essentially a policy for serving Jesus and mankind better."

Policy is outlined under various headings—worship, mission, service, efficiency, ecumenicity—and practical suggestions are made as to how all this can become

a reality. Great emphasis is laid upon the responsibility of the laity in the life and work of the Church. It is interesting to note that the [Presbyterian] Church of Scotland is moving along the same lines—its authorities have recently issued a scheme of study for its elders and officeholders, dealing with much the same subjects. A publication much read in Scotland these days is *God's Frozen People*, by Gibbs and Morton, which also calls for a new, vital religious life for the laity.

*To Serve Thee Better* gives examples of how laymen can bring to the service of God, both inside and outside the churches, many talents which now lie dormant. Great emphasis is placed upon the missionary duty of all Christians: "Our Church's mission within Scotland is to give all that we have to all who will have it. Until every soul in Scotland is a committed Christian, there is ample room for this."

Worship is of primary importance, says the booklet. "The Church will not grow by multiplication of services but by having members who come to church. There is no swift cure for our present erratic condition. The vital, practical step is for it to be known that the Church, not just the local priest, has a standard and requirement in this matter which it takes with the greatest seriousness. Sustained and coordinated pressure and preaching throughout the Church and in the name of the Church is urgently required. . . . God must be served better in worship;



The Rev. Waldo F. Chase (above), of Whittier, Calif., celebrated his 102d birthday anniversary on February 12th by assisting at Ash Wednesday services at St. Matthias' Church, Whittier, and receiving a message of congratulations from President Johnson.

On Sunday, February 16th, St. Matthias' parishioners honored him with a special celebration of the Eucharist, at which Fr. Chase administered the chalice. Fr. Chase regularly assists at St. Matthias'.

it is no alternative to serve Him better in other things instead."

One final note is added: Any advance depends upon good means of communication within the Church. The Episcopal Church, alone of all the principal Christian bodies in Scotland, has no magazine or newspaper. The Representative Church Council and various committees appointed by it have been discussing this problem for over five years, but nothing has actually been done. Yet, until a solution is agreed upon, the lack of communication is going to stultify all plans, however practical, exciting, or important. This would be a pity, as the follow-up committee has done a wonderful job in producing a blueprint for future Church life of the highest value and significance.

## KOREA

### "Honorary" Priests

Some 600 signatures to a petition for the ordaining of "honorary" [self-supporting] priests to minister to one of the largest parishes in the country were obtained in what may have been the first "Every Member Canvass" in the Korean Church, certainly the first spontaneous one in recent memory.

When the parish at Chinch'on lost its priest, the Rev. Timothy Ch'oi, who is still completely incapacitated by a severe paralytic stroke, the Rev. William Austin, one of the American priests at the diocesan theological college, and the Rev. John Whelan, an Irish priest who is head of the diocesan department of Christian education, offered to go to Chinch'on for a month and find out whether there were any men suitable for ordination as volunteer "elder-priests" who could provide the sacraments in their own town or village, at least until seminary-trained men are ready to take on the responsibility.

The two foreign priests found an immediate response to their presentation of a plan for the ordination of such self-supporting priests—a plan which had been put forth by the Bishop in Korea, the Rt. Rev. John C. S. Daly. Bishop Daly had previously ordained two men in this way, but had not heard enough favorable comment from the diocese at large to be sure that this was a sound way of meeting the need for more clergy. The first case of this kind has been completely successful, and the people of that priest's village not only have the sacraments regularly but they all, with the exception of only two families, have become Christians and participate in the life of the Church.

The Chinch'on parish includes a large number of villages scattered through a series of mountain valleys over an area of more than 300 square miles. There are organized churches in the central town and five of the larger villages, but there has never been more than one priest at a time to minister to this area, and the

priests have always had to depend either upon infrequent bus service or their own feet to get them from one station to another. The parish has been known for a long time in the diocese as a "man-killer."

Presented with the idea of men being ordained to continue in their present professions (as farmers, teachers, or civil servants) while providing the Christians with the Eucharist, Baptism, Matrimony, and Unction, not only did the six churchwardens respond enthusiastically, but they decided to get signatures on a petition to the bishop in order to convince him that the entire parish could really become completely self-supporting on such a basis, and that the parish would undergo such a renovation of its morale that raising money to support a full-time teacher of theology or a seminary-trained priest would be no problem. Until now the one priest they have had has been paid largely by the diocesan office.

Because of the inability of clergy to get around a parish which is more like a small diocese, pastoral ministrations have inevitably been neglected and the ratio of lapsed Christians to active Christians runs high—by some estimates as high as 4,400 to 600. At any rate, the people were sufficiently enthusiastic about the idea of an "honorary" priest in each station that in only a few days 600 signatures were collected.

There is evidence that a real reawakening of concern may result from such a move, according to the wardens and others from the six churches who met for a conference, when the rector of the theological college, the Rev. Archer Torrey, an American priest, came on behalf of the bishop to evaluate the situation and to participate in the conference. The participants spent all their discussion time on problems of evangelism and proposals for evangelism. Some expressed the belief that one or two new churches would be constructed almost immediately, entirely with Korean money, if the "independence" of the parish under its own presbyters is permitted by the bishop.

The men who have been nominated or who are expected to be nominated for the positions of elder-priests are all men of mature years, of standing in their community, and of many years' service to the Church. Most of them are men of considerable educational attainments, as well.

A proposal for a conference of all the churchwardens of the diocese to discuss self-support and self-propagation throughout the entire Korean Church was also brought forward by the conferees. There seemed to be a strong conviction that working priests, supporting themselves, would be the basis of a self-supporting national Church under the present economic conditions of the country. It was also the conferees' opinion that finding volunteers who are willing to exercise the priesthood at their own expense will not be difficult.

# The Beginning



## or the End?

by H. J. Rees

A rapt hush fell on the great convention as the bishop spoke. No rustle was heard from book or bulletin, no throats were cleared—nothing but the silence which can come to a great gathering only when every person is lost to awareness of self.

"There are no longer 'giving' Churches and 'receiving' Churches, all are interdependent, one body, the Body of Christ."

The bishop continued, "This interdependence implies an exchange of Christian responsibility new and surprising. The American Churches are waking up to the knowledge that the forward thrust of Christianity may be seen more clearly in Africa, or the Philippines, or South America, than in the United States.

"The need for greater dedication to Christ may be recognized more in Brazil than in the U. S. That congregation here at home which recognizes its stewardship may learn that the money which had been set aside for a new organ might be used more to God's glory if, instead, it pays for training native clergy or builds chapels in Brazil. Such a congregation will have become vitalized by the Spirit of God, to do His work in the world.

"Let those who stand in the way of this new dedication be asked to step aside. They make no contribution to the Kingdom of God on earth."

There was a rustle, an uneasy shifting in the pews. Several slight gasps were heard. "Ask people to leave the church!" could have been the exclamation most heard, had the congregation spoken audibly.

The service continued as the bishop focused his "charge" to other phases of the Church's work in the diocese.

The thoughtful ones lingered longer on the leavening thought of the bishop—"Act like Christians or stand out of the way so the Church can accomplish her work." Pretty rich brew. *Could* the churches survive if the financial and organizational support of many of the members was withdrawn? *Dare* we antagonize people who do not agree?"

The address was ended—the trumpeters were sounding for the final hymn. The choir rang out, joined by the swell of voices from the congregation. The great triumphant rolling sound told more than words could, that the message of the bishop had been recognized as a call

to arms for Christ. The convention keynote had stirred its response.

— 24 HOURS LATER —

The visiting bishop was finishing his address at the convention dinner. The M.C. had nobly concluded his interesting and varied comments, tying together introductions of the newly-elected, the faithful retiring, the soon-to-be-ordained. The head table being raised on a platform made it an excellent view-point to survey the famed "ballroom" of the newest and finest hotel in the city. Elaborate and costly chandeliers studded the ceiling panels and around them the air conditioning carried away the blue curls of smoke. An uneasy chill was in the room. The fur stoles of the well-dressed women and the air of festivity, together with the club-arrangement of tables and the bustling of waiters, reminded one of the importance of the place.

Delegates had entered the building through a lovely garden, graced by fountains, had walked through the cosmopolitan lobby, and even now were aware of other groups applauding in other meeting rooms.

A waiter unobtrusively passed a tray saying, "Your dinner tickets, please." A glimpse of the ticket just placed on the tray revealed the owner had paid \$4.75 for it.

The meeting ended amid vague allusions to the future of the work of the Church in the diocese.

The guests visited animatedly, then hastened away. Some were eager to reach their cars before the hour expired, remembering that they had parked where the evening price was 60¢ per hour. Four hours had almost passed since the crowd gathered.

Others remembered baby-sitters hired at from 35¢ to \$1 an hour. It would be five hours before they reached home. Conversation was a bit choppy as these guests took their departure.

The visiting bishop hastened out, followed by those charged with seeing him to his plane. As he checked to assure himself that his ticket was in the proper pocket, he remembered the price he had paid for it—round-trip, \$300. Then he thought of the work at home. It pressed upon him. He began in thought to arrange the work; and to plan ways he could make each moment count, tomorrow, in view of his absence from the diocese these two days.

Visiting priests cast weary eyes at their watches as they went back to hotel and motel rooms, wondering if they would be able to make the long drive home after tomorrow's final session of convention. The cost of housing and gasoline was insinuating itself into their consciousness. "Thank heavens," some of them were thinking, "The vestry and women's organ-

*Continued on page 17*

# Clergy

by  
Dire

Recently a bishop inquired why there appears to be an increase in emotional problems among clergymen. It is difficult to determine the extent of the actual increase, if any, and to what degree the statistics reflect a better understanding of mental health and illness. But it is no secret that many clergymen do seek medical or psychological help with their problems. It is estimated that over 15,000 clergymen in the United States are undergoing psychoanalysis or receiving psychiatric care.

All bishops are confronted from time to time with situations involving clergymen or their families which have difficult and often tragic consequences for all involved. On these occasions it is not easy for a bishop to make the proper decision. He is often torn between his duty as a disciplinary officer of the Church and his role as a pastor to his clergy. When the situation involves suspension of one of his clergymen the matter becomes even more critical. Yet he must never forget that the primary role of a shepherd is to do everything possible to strengthen the fallen, and to bring healing to the emotionally and spiritually ill.

Today, when so much progress has been made in medicine, psychiatry, and the behavioral sciences, it would seem worthwhile for us to take advantage of this fresh knowledge about health and behavior.

This is especially important for standing committees and bishops who are dealing with clergymen and their families in trouble and making decisions of grave significance for them. Few bishops have

Panel of door of the  
Good Shepherd Home,  
Allentown, Pa.:

The bishop must never forget  
the role of a shepherd.



# in TROUBLE

**Rev. George Christian Anderson**  
Academy of Religion and Mental Health,  
New York, N. Y.

the specialized technical or medical competence to appraise physical or emotional health, yet the bishop is a key figure in determining the fate of his troubled clergy. I have known several instances where clergymen have plunged into deep, irreparable psychosis because of further suffering inflicted by bishops with little knowledge of the nature of psychiatric illness. One minister committed suicide. Many psychiatrists have clinical evidence of mental damage in their clerical patients which was intensified by well intentioned but tragic decisions of Church authorities.

We need to take steps to prevent further suffering of the mentally ill, and especially to prevent injustice. Toward this end, perhaps we should consider a medical advisory committee to serve diocesan standing committees and bishops. This committee should consist of five or more qualified physicians, with at least two of the committee trained in psychoanalysis. The decisions of the medical advisory committee should be a group decision, but a minority report should be permissible.

I think it would be helpful if we adopted a new Canon requiring such a medical advisory committee in each diocese, with the provision that in instances where a clergyman is liable to presentment under Canon 53 Section 1, the medical advisory committee must be consulted for a medical and psychiatric evaluation. In reply to recent correspondence with a number of bishops, in which I suggested this proposed new Canon, several of them expressed the view that the proposal for a medical advisory committee was valuable and deserved further study.

Some bishops might object to the mandatory directive that before a presentment can be made the advice of the medical advisory committee must be procured. However, canon law directs

that before a candidate can be considered for Holy Orders he must undergo a medical examination, which examination "shall cover the man's mental and nervous as well as his physical condition." Is it not equally pertinent that at another critical stage in the clergyman's career that medical advice be sought? Furthermore, some bishops, like so many average laymen, are misinformed or have prejudiced attitudes concerning mental illness.

During his consecration, the bishop is admonished to "heal the sick, bind up the broken, bring in the outcasts, seek the lost." The mandatory report of a medical advisory committee would enable the bishop to fulfill his pastoral obligation to his clergymen, as a minister to ministers. The committee would not take away any prerogatives or responsibilities of the bishop and the standing committee. It would, however, give a clearer picture of the emotional, mental, and physical health of the clergyman.

Because our clergy are part of the inner household of our faith, vital and beloved members of our religious family, there is need for more intensive study of clergymen who are in emotional difficulty, particularly of those who are to be dropped from the Church's ministry. Equally important is a need for each diocese or Church jurisdiction to provide its clergy with professional counseling or psychiatric help when needed. The subcommittee on pastoral counseling of the House of Bishops has made a good start in pointing out areas which need to be studied and better understood.

If we believe in the doctrine of salvation or in the individual's ability for spiritual growth, we must support those who are walking in the valleys of emotional distress and personal agony. The Christian community should be a healing community. For to heal means to love, and to love means to heal.

*Proposed:*

*Canon law*

*to help*

*the bishop*

*care for*

*his clergy*

## Christ Our Example

**Almighty and everlasting God, who, of thy tender love towards mankind, has sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord.**

**The Collect for Palm Sunday and Holy Week.**

Any concept of Christ which makes Him the model man, our perfect pattern and example of holy living, and *only* that, is less than Christian; and because modern liberalism has said that Jesus is man to be followed, but not God to be adored, there is a tendency on the part of orthodox believers to retort militantly that Jesus is *not* the model man, our perfect pattern and example.

This, too, is wrong. Jesus is true God, but He is also true man, who took our flesh upon Him and suffered in it. Three weeks from this Sunday we shall pray: "Almighty God, who has given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour to follow the blessed steps of his most holy life."

We do well to remember this at all times, and perhaps most of all at the outset of Holy Week. Christ died to save us. But we show ourselves to be people "saved by His precious blood" only by showing ourselves to be faithful cross-bearers, following in His steps, obeying the Father as He obeys, forgiving as He forgives, loving unto the death of self even as does He. To be sure, we are not Christs. But in a very real sense we are, as Luther put it, "little Christs." Our Lord's redemptive dying is to be shown forth to the world in *our* flesh as it lovingly goes the way of *His* flesh—following the example of His patience.

## Praying for the Jews

Ought Christians to pray for the conversion of Jews? Until very modern times this has not been a seriously debatable question to Christians. But to raise it today is to ask for trouble. If we say that we ought not to pray for the conversion of Jews, we shall be accused by some of treason against our Lord, who commands us to preach the Gospel to every living creature. If we say that Christians must pray and labor for the conversion of Jews, some will have no further need of witness that we are Anti-Semitic. So why not permanently table the question? Because tabling a question never answers it.

The third Collect for Good Friday in the present American Prayer Book contains this petition: "Have mercy upon all who know thee not as thou art revealed in the Gospel of thy Son." This is a drastic dilution of an earlier petition: "Have mercy upon all Jews, Turks, infidels, and heretics."

Our 1928 revisers were squeamish about associating Jews with "Turks, infidels, and heretics." They had no good reason in semantic logic for so feeling. "Turks," "infidels," and "heretics" are not dirty words, if properly used. But the feeling behind this change must be respected, whatever the logic or lack of logic in it. It was a feeling born of shame at the thought of what Christians have done to Jews in times past, and present. (This was several years before Belsen and Buchenwald.)

At the time the American revisers were working on their Prayer Book the English were working on theirs. They met the same difficulty in the same prayer, and proposed this replacement of the old petition: "Have mercy upon thine ancient people the Jews, and upon all who have not known thee, or who deny the faith of Christ crucified." So the Proposed English Prayer Book of 1927. The excellent Canadian Prayer Book (1959) follows the English lead with further improvement: "Have mercy upon the Jews, thine ancient people, and upon all who reject and deny thy Son."

As things now stand, the American Prayer Book contains no prayer specifically for the conversion of Jews. This is the result of a soft-headedness which decided that it would be uncharitable to pray for them! If this is not what the 1928 revisers did, what then did they do?

It is a bad misreading of Christian history which sees nothing but Christian persecution of Jews. Good Christians of every age have loved their Jewish brethren in the family of God, have prayed for them, and have tried to show them that Jesus their brother in the flesh is their Messiah and Saviour. The effort of the inquisitors to "convert" the Jews at the point of the sword was a monstrous crime against the Jews, and against Christ. But it was exceptional as well. From the first century A.D. down to the present, some Christians have faithfully used the only weapons Christ gives His followers for the winning of others to His Way, and as a result some Jews have been won. The Church has always assumed that it has a missionary vocation to God's ancient people Israel. Now this assumption is being challenged and discarded by some.

We ask on what biblical or theological grounds this vocation can be denied, or tactfully tabled to avoid giving offense. To be sure, the Christian stands in a unique relationship to the Jew, quite different from that in which he stands to "Turks, infidels, and heretics." Jew and Christian together are God's elect nation. The classic scriptural treatment of this mystery is the eleventh chapter of St. Paul's letter to the Romans. It could be argued against our thesis that nowhere in this passage, or anywhere, does St. Paul, or any other New Testament writer, tell us that we must go out and convert the Jews to Christianity. Of course not. The New Testament writers understood perfectly well what all Christians need to understand: that we cannot convert anybody. Only the Holy Spirit can do that. So it is not for us to convert the Jews. It is for us to offer

ourselves, our souls and bodies — and our prayers — to God for His use as He reconciles all men to Himself through Jesus Christ.

Our Prayer Book revisers of a generation ago were well meaning but misguided in eliminating mention of the Jews from this Good Friday prayer for the conversion of all men. But as we offer this prayer on Good Friday we can remember our Jewish brethren before the throne of grace; and on Good Friday, and throughout the year, we can pray that He who was sent to the lost sheep of the house of Israel and who died for them as for us may speedily fetch them home to His fold, that we may all be one flock, under one Shepherd.

## Where Our Money Goes

Most Churchmen who do not themselves work at 815 Second Avenue, New York, darkly eye that address for any signs of creeping—or galloping—bureaucracy. It is part of our glorious freedom as Episcopalians and Americans to put those bureaucrats in Washington and at the National Council into the pillory and there to pelt them with whatever is at hand, for their souls' health and our own. And, indeed, we think we *ought* to keep an eye on "those people" — Presidents, Presiding Bishops, Senators, Christian education — all of them. Be it so.

But sometimes we get some quite grotesque misconceptions of what those people are doing with our money, and the record needs to be set straight. In our issue of February 9, 1964, we published a letter by the Rev. Roy Pettway, rector of the Church of Our Saviour in Atlanta, in which he made this statement: "A recent study of the budget of the national Church showed that it costs as much to support the offices in New York as it does to support our whole missionary program



outside the United States." This is a heavy indictment, if true. So we made a study of our own, and the results of our investigation are at wide variance with those of the study to which Fr. Pettway refers. The following are the facts, as of the year 1963:

The people of the Church, through payments on diocesan pledges to the national Church in that year, provided \$10,067,564 toward the total missionary, educational, and social programs of the national Church. Here we quote our source of information directly: "Remittances overseas (including Alaska and Honolulu) exceeded \$8,000,000 from the following sources: the Overseas Department, World Relief and Inter-Church Aid, and the Capital Funds item in the budget. These amounts, then, are nearly equivalent to 48% of the giving through the dioceses. These amounts

are exclusive of designated gifts handled by the Treasurer in excess of \$800,000, the Good Friday Offering, grants from the United Thank Offering, and the Church School Missionary Offering."

So much for what went out from the Church in 1963 "to support our whole missionary program outside the United States." Fr. Pettway has charged that it costs as much as this amount "to support the offices in New York." If this is correct, we expect to find a sum of 8 million dollars-plus going to maintain the staff of the National Council. What we find is that the total cost for this operation is not 8,000,000 but 900,000.

Our source of information is Warren H. Turner, Jr., vice-president of the National Council. He would have us note that the figures he gives us have not yet been audited, but that we may be sure that they are correct within a few dollars.

It well may be that we still spend too much of our money at, and on, "815." Fr. Pettway, like every other Churchman, is entitled to his opinion. But he is by no means alone in his erroneous belief that a very large share of our missionary money never gets to the mission fields but is caught in a permanent bottle-neck at 815 Second Avenue. It is not the calling of THE LIVING CHURCH to do any special pleading for those people at Church headquarters. But we think it very important that this widespread misconception of where our missionary money goes should be corrected.

## How Help the Sick Priest?

The Rev. George C. Anderson, Director of the Academy of Religion and Mental Health, is not only a trained and experienced psychological counselor; he is a priest of the Episcopal Church. In an article on "clergy in trouble" on page 12 of this issue he calls attention to a serious problem within the Church and then makes a definite proposal looking toward at least a partial attack on the problem.

Mr. Anderson's proposal is that in each diocese there be appointed a medical advisory committee which will give counsel to the bishop whenever he must deal with a clergyman in this kind of trouble. The proposal specifies that the committee consist of five or more qualified physicians, at least two of whom should be trained in psychoanalysis. The Canons of the Church should be revised to include a requirement of such committees.

With somewhat less assurance, we second Mr. Anderson's proposal that the bishop and standing committee be *required* to consult with the medical advisory committee before proceeding to the presentment of a clergyman under Canon 53, Sec. 1. ("Crime or immorality" is listed among other things in this Section as grounds for presentment and trial of a bishop, presbyter, or deacon.) Such canonical compulsion in such cases will be resisted by many who might welcome a voluntary system. Yet it is already established in canon

law that before a candidate can be ordained he must—not may—be given a physical and mental examination. In view of this, it is hard to answer Mr. Anderson's question: "Is it not equally pertinent that at another critical stage in the clergyman's career that medical advice be sought?"

We have heard many bishops express their bewilderment as well as their heartache when they find themselves with one of these tragic problems on their hands. A priest has cracked up somehow; he cannot stay where he is; and it is up to the bishop and standing committee to decide what to do with him. Very few bishops care to deal with the matter purely legalistically; they are pastors as well as masters. They should welcome any light on the medical and emotional side of the problem from a committee made up of competent authorities.

To Mr. Anderson's proposal we would add one amendment of our own: an insistence that all the members of such a diocesan medical advisory committee be believing and practising Christians. For they must be able to see the sick man's needs in terms of Christ's power to redeem; and only Christians can see that.

Here is a matter to which the 61st General Convention could well give serious and constructive attention.

## Questions Before Answers

A troubled reader has asked us to explain what is going on in some of our seminaries and theological circles where men presumably pledged to the defense of the Christian faith are taking it apart.

An article in *Time* [March 4th] is undoubtedly shocking many churchly readers. It concerns four Anglican theologians of Cambridge University and their symposium volume, *Objections to Christian Belief*. These men are Anglican Christians, not atheists, but one might have trouble guessing this from reading their book. They treat as open questions such questions as: "Is God personal?" "Was Jesus divine?" "Is the morality of the Church immutable?"

The *Time* story ignores the even more notorious case of the eminent theologian who begins his opus on the existence of God with this question and answer: "Is there a God?" "Apparently not." Surely, *this* man has gone too far and should be removed from his teaching post. But this gets rather sticky, because the man, one Thomas Aquinas, did his questioning and negative-thinking 700 years ago; and now we call him the Angelic Doctor!

What can be said, if anything, for Aquinas in the 13th century, or for men like Bultmann, Tillich, Robinson, and Vidler today? Only God knows of course what they are trying to do; but what they are actually doing is strengthening the Christian faith by challenging it. This is dialectical reasoning, and it is the process of all good theology. It consists of making the assertion of faith, then trying to knock our own assertion to pieces with counter arguments.

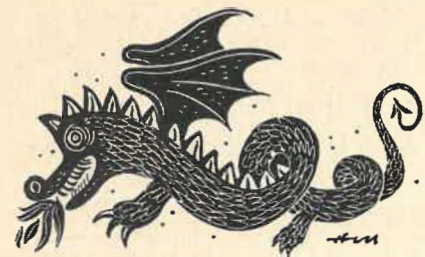
Unlike those Churchpeople who are troubled by the

extent of this kind of dialectic among our theological experts and their students, we should be troubled if it were not going on. Like everyone else, we want "the answers." But we have come to realize that we don't get the answers until we've first got the questions.

In a sense, these Christian theologians who raise such diabolical questions speak for the unbelieving world rather than for the believing Church. And it is right, rather than wrong, that they should. They are Devil's advocates, and the Devil should always have the best possible advocate so that the Church will have to state its case against him in the strongest possible way. When Clarence Darrow took a case for the defense, the prosecutor knew that he had better have a strong case of his own, well in hand. We submit that a Christian seminary is in a happy case indeed if it has on its staff a theological Clarence Darrow or two, to lay merciless hands upon the "faith" of pious young men who already know "the answers" and shake it into a million bits. It was a rather non-dialectical seminary dean whom we once heard say with heart-weariness unfeigned: "God deliver me from these young men who come here straight from the acolytes' guild knowing all the answers!"

The theological teacher, who must teach others how to give a reason for the faith which is in them, has a two-fold duty. The first part of it is to give his pupils the questions; then, and only then, to give them the answers. We submit that no man has learned how to think as a theist until first he has learned to think as an atheist. If he has not learned how to think as an atheist before coming to seminary his professors there must teach him—and we mean really teach him atheism. If they do not, he will go forth poorly armed to do battle with the Dragon Disbelief.

Once the professor has given his pupils the questions in a way which shatters their preconceived "answers," what then? Is he not obligated to give them the answers of faith? Not entirely; for that is not entirely possible. The faith, as the whole body of saving beliefs, is not



simply a set of triumphant answers to the questions of the ungodly. A man must pray his way as well as think his way to knowledge of the answers. And "the answers" which Christ gives to His true believers are not immutable propositions. Therefore no theologian or professor can simply give them to anyone else.

It is a poor seminary that does not force a man to think. It is an even poorer seminary, no doubt, that does not help a man to walk in closer, dearer company with his Lord. We dare say that those shocking "Cambridge objectors" would wholly agree with this. For our part, we wholly agree with them that we can never hope to get to the answers until first the questions have got to us.



## BEGINNING OR END?

Continued from page 11

izations have budgeted for the expenses of the delegates."

Fr. Dolby was thinking, "Mrs. Mayberry would have been made so much more confident in her work as United Thank Offering custodian if she had been able to attend the workshop this morning. In time she would not be so conscious of 'keeping up with the way everyone else dresses' and would come dressed as she was able—but now—well, she was scared out when she heard where the 'banquet' was being held."

Mr. Snow, treasurer of St. Mark's Mission, did not leave his table with the first departing guests. His wife had met friends long unseen, and a hearty conversation was going on 10 feet away. He took out his pencil and doodled a while, then he began to jot down some figures:

*There were 65 tables—the waiter had said—and 10 people seated at a table. "Six hundred and fifty people," he mused, "at \$4.75 a plate—hm—\$3,087.50—I suppose half of that would adequately cover food and cover charges, except for the 'name' of the place." That left roughly \$1,543. "That would build five chapels in Brazil—over five, using the figure of \$500 that the bishop used last night. I suppose if one considered parking costs, baby-sitters, gasoline, taxi fare, before-dinner drinks for some—well—one might estimate that each family would have been out around five dollars for the evening. Supposing the 650 were largely couples; one might assume that there were 325 families represented, at \$5. \$1,625! SIXTEEN HUNDRED AND TWENTY-FIVE DOLLARS! Why that would build over five more chapels in Brazil! Or train how many more native clergy?"*

Mr. Snow wondered vaguely what happened to the inspiration of the bishop and the responsive fervor of the congregation. Could these be the same people?

He began to catch snatches of conversation around him: "We had a wonderful vacation in Las Vegas. . . ." "The only way we could settle that matter was to buy him a car. He's pretty young but. . ."

Mr. Snow walked out of the ballroom. No one was discussing ways to build those chapels in Brazil. He heard no planning for implementing Christ's work in the world, or in a city, or in a village here at home.

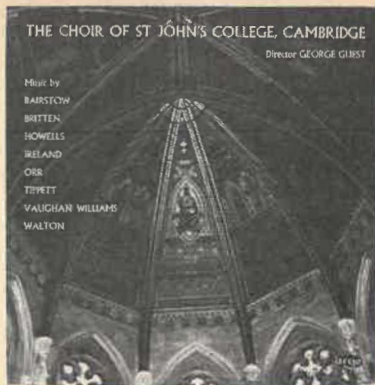
Presently he heard someone say, "Our church is in so deep that it takes all the time the women have, giving bazaars and rummage sales to meet our interest."

Someone else said, "It's been almost impossible to get enough people to teach Church school—everyone is so busy—so many mothers work outside the home. . ."

\* \* \*

*Is this the beginning of a story or the end of a "charge"?*

March 22, 1964



IDEAL FOR EASTER, 1964

Another fine recording  
from England

## TWENTIETH CENTURY CHURCH MUSIC

performed by

The Choir of

St. John's College, Cambridge

This anthology of Anglican Church Music contains works by Britten, Vaughan Williams, Bairstow, Howells, Walton, Orr, and Tippett. The critics say—

"Altogether . . . a notable record. The singing is superb throughout. . . a vivid and spacious recording."—*Records and Recording*

"George Guest directs . . . with sensitivity and fervour."—*The Gramophone*  
Mono \$5.95, Stereo \$6.95

More superb recordings—the latest releases from Argo Record Co., Ltd.

**Evensong of the Feast of the Translation of Saint Edward, King and Confessor**  
— (Music by William Byrd, Orlando Gibbons, Henry Purcell, Hubert Parry) — The Choir of Westminster Abbey; Sir William McKie, conductor.

"An enjoyable record, reaching a very high standard. . . ."—*The Gramophone*  
Mono \$5.95, Stereo \$6.95

**Handel: Four Coronation Anthems** — Choir of King's College, Cambridge; English Chamber Orchestra; David Willcocks, conductor.

"All these works are performed with power, precision, and unflinching insight. . . . The recording is excellent in both versions."—*Records and Recording*  
Mono \$5.95, Stereo \$6.95

**Byrd: Masses in Three and Four Parts** — Choir of King's College, Cambridge; David Willcocks, conductor.

"Superb performances. . . One cannot be too grateful for them."—*The Gramophone*  
Mono \$5.95, Stereo \$6.95

**Evensong for Ash Wednesday** (Music by Causton, Byrd, Purcell, Camidge, Farrant, and Allegri) — Choir of King's College, Cambridge; David Willcocks, conductor.

"The total effect is incredibly beautiful and places this record in a class of its own. . . . This record is a *must* not only for King's admirers but for all who value sacred music."—*Records and Recording*  
Mono \$5.95, Stereo \$6.95

And, keep in mind these two "best-sellers" by the Temple Church Choir, London:

**Favourite Hymns and Organ Voluntaries** . . . . . Mono \$5.95, Stereo \$6.95

**Music of the Service** (Matins and Evensong) . . . . . Mono \$5.95, Stereo \$6.95

Order from

**SEMINARY BOOK SERVICE Quaker Lane ALEXANDRIA, VIRGINIA**

*A 10% discount may be taken. All records sent postpaid.*

## Clergy: Making Your Vacation Plans?

Why not arrange an exchange of work during the summer with another clergyman through a classified ad in *The Living Church*? Provides an inexpensive way for you and your family to see another part of the country, or perhaps a foreign land.

Minimum rate: \$2.00 an insertion.  
For details on rates, see page 22.

## BOOKS OF ALL PUBLISHERS

Any book or recording reviewed in *The Living Church* may be ordered from:

### Morehouse-Barlow Book Shops

14 E. 41st Street, New York, N. Y. 10017  
29 E. Madison Street, Chicago, Ill. 60602  
276 Golden Gate Ave., San Francisco, Calif. 94102  
4400 Melrose Ave., Los Angeles, Calif. 90029



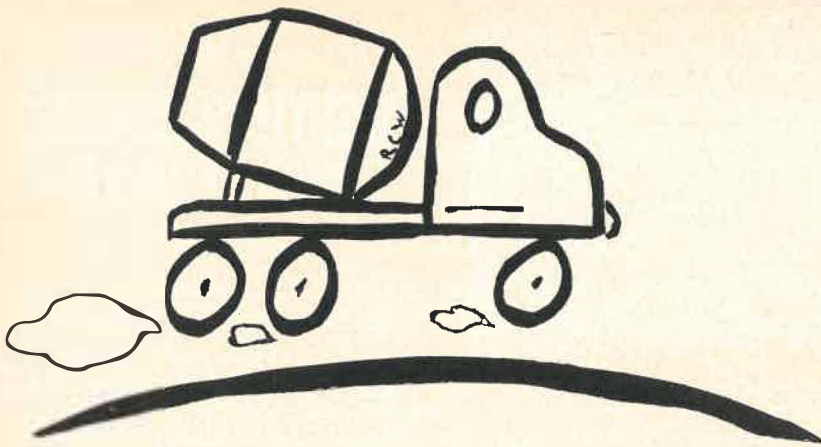
**R. GEISLER, INC.**  
252-17 Northern Boulevard,  
Little Neck 63, N. Y.

**Church Furnishings**  
IN CARVED WOOD AND  
MARBLE-BRASS-SILVER  
FABRICS + WINDOWS

NEW CATALOG AVAILABLE

## LETTERS

Continued from page 5



This is concrete

The problems discussed in *On the Battle Lines* also are concrete.

The book is an aggregate of offerings by people who deal with these problems. Malcolm Boyd is its editor.

We are using the book to cement your membership in The Living Church Book Club.

We hope that members from Portland (Ore.) to Portland (Maine) will find the book helpful, and will find The Living Church Book Club the answer to some of their book-choosing problems.

Contributors to *On the Battle Lines* include James A. Gusweller, James G. Jones, Arthur E. Walmsley, C. Kilmer Myers, Dom Benedict Reid, OSB, John B. Morris, Richard E. Byfield, Robert W. Castle, Jr., Gibson Winter, and several others. All work "on the battle line" of modern life; all are well known in their fields.

Morehouse-Barlow is publishing *On the Battle Lines* for \$5.95. Members of The Living Church Book Club only have to pay \$4.95, plus postage. Book Club members enjoy a similar savings on many of the books they buy through the club. Selections are made four times a year.

### THE LIVING CHURCH BOOK CLUB

407 East Michigan Street, Milwaukee, Wis. 53202

Enroll me as a member of The Living Church Book Club, starting with

**On the Battle Lines**, Malcolm Boyd, editor, published by Morehouse-Barlow.

Unless I return the book within ten days, I agree to pay promptly on receipt of your bill for \$4.95, plus postage. I understand that I shall be sent four books per year, at the regular retail price or less, and that I may discontinue my membership at any time on reasonable notice and will be sent no further books thereafter. W-2

Name \_\_\_\_\_ (Please print or type)

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_

Zip Code \_\_\_\_\_

Signed \_\_\_\_\_

knowledge. It is this natural structure which Christ transforms. This, then, is the crux of the natural-law approach which relies upon the doctrines of creation and the Incarnation. In spite of Dr. Gessell's description of H. Richard Niebuhr's views, our reading of his book, *Christ and Culture*, reveals no conflict with *Prologue to Ethics*.

Specifically, the reviewer accuses Fr. Cross of transforming the ethical question, "What is good for man?" into the question, "What is man good for?", which Gessell says "reduces man to an object of divine imperative, limits his freedom and manipulates him toward a goal." In the ontological ethics of Fr. Cross there is no conflict between the two questions. Man is exalted to be an object of divine love (imperative). This love provides man with freedom and leads him towards God, who is his goal.

*Prologue to Ethics* is filled with a wealth of illustration and enriched with many insights from the social sciences which make the book particularly useful to newcomers in this field of theology and philosophy.

MAXWELL ALEY  
DON P. MOON  
Nashotah House

Nashotah, Wis.

### Pensions

Your February 16th issue reports the resolution of the diocese of San Joaquin urging that the Church Pension Fund's \$1,000 immediate grant to clergy widows be paid whether or not the clergy are active at the time of death.

Of 154 grants in 1962 and 1963, 66 were cases of clergy who were active at death and 88 were cases of clergy who were retired. Each year the annual report of the trustees gives the breakdown.

The immediate grant is an increase in the widow's pension, payable in a lump sum.

ROBERT WORTHINGTON  
Executive Vice President,  
The Church Pension Fund

I have been urging for years that the Church reduce the age of retirement from 68 to 65. The present retirement age should be reexamined by the Church to bring us into line with business, the labor movement, and the Federal Government. The government allows optional retirement at 62. The Church should at least allow optional retirement at 65.

In THE LIVING CHURCH for February 9th I see that the diocese of East Carolina has adopted a resolution that the diocese pay the minimum pension dues for any clergyman desiring to retire at 65. I see in THE LIVING CHURCH for February 16th that the diocese of San Joaquin has asked General Convention to direct the Church Pension Fund to look into lowering the retirement age for clergy, using for limited duty those who retire early; and the awarding of the \$1,000 death benefit to widows of clergy, whether or not the clergy are active at the time of their death.

The Church is stirring on the retirement issue. Let's retire the older men and make way for the younger ones. The Pension Fund should at long last reexamine the practices and policies which have been in effect for

the past 40 years. Age 68 retirement is the exception which puts us in a very bad light and can no longer be justified in this day and age.

(Rev.) WENDELL B. TAMBURRO  
Rector, Church of the Holy Innocents  
Highland Falls, N. Y.

### Guadalcanal Cathedral

This letter I hope will be of interest to Churchmen like myself who served in the Solomon Islands during World War II.

I was in the Japanese Language Service attached to the 37th Division in the Solomon Islands, and was particularly appreciative of the dedication of our own priests and those from the Church in New Zealand during trying periods: They celebrated the Holy Communion every day, and brought the sacraments to the forward areas constantly.

Consequently when the Archdeacon of the Solomon Islands, the Ven. Harry V. Reynolds, visited me several years ago I learned of the plans for a permanent cathedral to serve the diocese of Melanesia, to be located at the site of the new capital of the Solomons, a city named Honiara adjacent to what was then known as Henderson Field on Guadalcanal.

I solicited the help of the excellent 37th Division magazine published in Columbus, Ohio (The 37th Div. was essentially an Ohio outfit). They published a picture and asked all Episcopalians of this Division who served in the Solomons to contact me. Many did so, and I referred them to the diocesan office down there.

Now the cathedral is being built [see photo of model below]. Churchmen who served in that area may contact Mr. Wistan Widdows, architect, 37 Swanston St., Melbourne C, 1, Australia, for means of being of help in its completion. The idea of a memorial to these who served is contemplated, and it is possible that their names will be engraved in some concrete section of the completed cathedral.

JOHN W. ALCORN  
St. Helena, Calif.

### Solution

I note that the Rev. John B. Morris writes *THE LIVING CHURCH* [March 1st] that "Churchmen . . . remain concerned that Lovett is still segregated." I know nothing of the Lovett School controversy except what I read in *THE LIVING CHURCH* and the New York press, most of which seems slanted in Fr. Morris's favor. However, in the face of the incredible, rule-or-ruin harassment by Fr. Morris and other fomentors of cultural and racial discord, I, like many Churchmen, hope that the Lovett School remains segregated.

Let Fr. Morris, Martin Luther King, Ralph McGill, etc., use some of their seemingly inexhaustible time, energy, and talents in establishing their own integrated school in Atlanta rather than seeking to destroy what already exists. The Church will have two schools, and everybody will be happy.

JAMES L. CHRISTIAN

New York City

**Editor's comment:** Every man to his own opinion. But Mr. Christian's case for segregation is interesting to say the least: He's for it because some other people are against it!

### Pax Biblica

To paraphrase C. S. Lewis, "Without Hell's ceaseless labor, the variety of usage in the West might have become a positive hotbed of charity and humility." A small "*Commonweal*\* Catholic" Bible discussion group, meeting each Saturday night in New York City, has lately been blessed by the fellowship of two "*LIVING CHURCH* Catholics." Possibly there are others who might wish to look us over, or a similar group with which we might hold a joint meeting.

GRANT JEFFERY

Accounting Executive

Suite 1900  
60 East 42d St.,  
New York, N. Y.

\**Commonweal* is a magazine produced by Roman Catholic laymen.

## Beyond Fundamentalism

DANIEL B. STEVICK provides a contemporary conversation for those wishing to examine, defend, oppose, alter, understand, and in some cases escape Fundamentalism.

He first traces the history of the movement, then discusses it in terms of biblical inerrancy, legalism, grace, the church, obscurantism, and separation from the world.

His thesis is that Fundamentalism's prime ingredients—its loyalty to the Gospel, adherence to biblical authority, and willingness to differ from the world—would be preserved and even heightened by a Fundamentalist departure from isolation into a life of broadened theological fellowship. \$5.00



ask your bookseller or write

**JOHN KNOX PRESS**

8 North Sixth Street,  
Richmond, Virginia 23209

## OSBORNE



### CHALICES

Send for  
Chalice-Ciboria book No. LC1C showing  
over 150 original and historic designs.  
**EVERY KIND OF CHURCH  
SILVER AND METALWORK**

Send for  
book No. LC2G kindly stating your  
probable requirements  
**117 GOWER STREET  
LONDON • WC1 • ENGLAND**

Please Mention  
**THE LIVING CHURCH**  
When Writing To  
Advertisers

Model of proposed cathedral in the Solomons: Memorial to those who served.



## MUSIC AND RECORDS

by the Rev. Lewis M. Kirby, Jr.

### Sheer Delight

**HANDEL: *Zadok the Priest; My Heart Is Inditing; Let Thy Hand Be Strengthened; The King Shall Rejoice***—the Choir of King's College, Cambridge; the English Chamber Orchestra; David Willcocks, conductor. (Import) Argo RG 369, \$5.95; stereo, Argo 2RG 5369, \$6.95. (Available from Seminary Book Service, Quaker Lane, Alexandria, Va.)

Of these four "Anthems for the Coronation of King George II and Queen Caroline," *Zadok the Priest* is the best known and most often heard. It and the others were first performed at the Coronation on October 11, 1727, in Westminster Abbey. They were later revised and included in the score of two of Handel's oratorios—*Esther* and *Deborah*.

*Zadok* takes its text from I Kings 1, and tells of the anointing of King Solomon by Zadok and the prophet Nathan. The other pieces are settings of texts from Psalms 45, 89, and 21, respectively.

It would be hard to imagine this music receiving the kind of performance it does

here, even at the original performance. David Willcocks has once again led this famous choir in a masterly fashion. My description of what is contained on this disc can be summed up in two words—sheer delight!

The openness of the large chapel at King's provides no problems to Argo engineers—at least no problems which have not been overcome. The stereo has great depth. The surfaces are immaculate.



**St. John's University Men's Chorus in Europe**—Gerhard Track, director; James Callahan, pianist. Gregorian GC-4, \$4.98.

This is a recording made while the group traveled through Europe in 1962. St. John's University is affiliated with the Roman Catholic St. John's Abbey, Collegeville, Minn. The chorus is a very proficient group as molded by its director, Vienna-born Gerhard Track. They sing a program of spirituals, folk-songs, motets, madrigals, and several contemporary works.

As might be expected, the sound betrays the "remote" pickup of live concerts—a slightly hollow sound in this case. Nevertheless, it is an enjoyable recital for those who like a vital group of male voices.

**BACH: *St. Matthew Passion*** (selections)—soloists; Vienna Chamber Chorus; Boys Choir of the Schottenstift; Vienna State Opera Orchestra; Anton Heiller, organ; Mogens Wöldike, conductor. Vanguard SRV-128, \$1.98; stereo, Vanguard SRV-128SD, \$2.98.

Here are 14 selections from the complete Vanguard recording of the *St. Matthew Passion* issued several years ago. This disc is a terrific bargain for those who want their Bach in smaller doses.

The soloists—Stich-Randall, Rössl-Majdan, Kmentt, Berry, Braun, and especially tenor Uno Ebrelus—are all well known as performers of the cantata and oratorio repertoire. Wöldike's reading was hailed by the critics when the complete recording came out.

Vanguard's high standard of technical excellence is apparent here. You couldn't go far wrong in purchasing this disc.



**SCARLATTI: *Messa di Santa Cecilia***—soloists; University of Utah Alumni Chorus; Utah Symphony Orchestra; Maurice Abravanel, conductor. Bach Guild BG 621, \$4.98; stereo, Bach Guild BGS 5044, \$5.98.

First performed in the United States in 1961, Alessandro Scarlatti's *Messa* was written in 1720 and rediscovered in the early 20th century. It is written in the late Baroque *stilo concertato*, the concerto principle, meaning the alternation between a small solo group and the main chorus. It can also be called a "Cantata Mass" in that the *Kyrie*, *Sanctus*, etc., are each divided into several sections rather than being considered as unified compositions.

The musical forces from Utah are proving themselves to be excellent performing groups. They continue to release fine recordings of the great, often seldom heard, pieces in the choral literature. This record is no exception. The soloists are adequate. The chorus sings with the necessary verve. It is a large group, but it is capable of great contrasts of mood. The orchestra is quite competent.

In conclusion, this is a good recording of work which deserves a wider audience.



**Alleluia**—the Washington Cathedral Choir of Men and Boys; Paul Callaway, choirmaster. Episcopal Radio-TV Foundation, ERLP 5043, \$3.48; stereo, ESLP 5045, \$4.48.

This, the latest disc by the famous Washington Cathedral Choir, contains Easter Hymns, motets, and canticles written before 1650. The composers represented are Byrd, Palestrina, di Lasso, Philips, Tye, Tallis, Morley, Whyte, and Weelkes.



## For Prayer and Song at Eastertide

Beautiful Prayer Books and Hymnals, and enough of them, say better than words, "Follow this prayer...SING with joy and feeling".

If you act promptly, you can fill your needs in the pew edition for Easter.

the **CHURCH** HYMNAL CORPORATION

Publishing subsidiary of THE CHURCH PENSION FUND  
20 Exchange Place • New York 5, N. Y.

Please send me your order form giving details of available pew books (with sizes, prices, cover colors).

NAME.....

Please Print

ADDRESS.....

City and State

The third record by the choir, this one is, perhaps, the most limited in the scope of the music included. This is not a shortcoming. In fact, of the three, this is the best recorded. My criticism of the last disc was that the two sides of the choir lacked precision of attack. I do not detect this fault here. Moreover, the diction is much better, probably due to rather "close-up" miking.

This is an altogether satisfying record. Sonically it is good, but the surfaces seem not to wear as well as they could.

**VIERNE: Symphony No. 3 for Organ, Op. 28; Cortège; Berceuse; Divertissement; Carillon, Op. 31**—Arthur Wills, organist. (Import) Alpha AVM 011, \$5.95. (Available from Seminary Book Service, Quaker Lane, Alexandria, Va.)

Louis Vierne (1870-1937) was one of the leading representatives of the modern French organ school. Composed in 1912, the *Third Symphony* is one of six large-scale compositions in this form. The four shorter pieces are from the composer's *Twenty-Four Pieces in Free Style, Op. 31*, published in 1914.

The instrument used by Mr. Wills is the magnificent organ in Ely Cathedral. It was built by Arthur Harrison in 1908.

## SCHOOLS

### FOR GIRLS

#### ST. AGNES SCHOOL

Episcopal school for girls. College prep. Boarding grades 7-12; day kindergarten to college. 16-acre campus. Playing fields. Near Washington theatres, galleries. Student gov't. emphasizes responsibility.

ROBERTA V. MCBRIDE, *Headmistress*  
Alexandria, Virginia

#### ST. JOHN BAPTIST

School for Girls

Under Sisters of St. John Baptist

An Episcopal country boarding and day school for girls, grades 9-12, inclusive. Established 1880. Accredited College Preparatory and General Courses. Music and Art. Ample ground, outdoor life.

For complete information and catalog address:  
Box 56, Mendham, New Jersey  
THE SISTER SUPERIOR

#### MARGARET HALL

Under the Sisters of St. Helena (Episcopal)

Country boarding and day school for girls, boarding 9-12, day 1-12. Fully accredited college preparatory. Main building includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field, and tennis court. Riding.

FOR CATALOG AND "AVE CRUX," ADDRESS:  
Sister Mary Joseph, O.S.H., Prin. Box B, Versailles, Ky.

#### ST. MARY'S SCHOOL

Episcopal School for girls. On the Hudson. Under direction of the Sisters of St. Mary. Grades 9 through 12. College preparatory. Fully accredited. Small classes. Riding, music, art.

Sister Superior, St. Mary's School  
Peekskill 9, New York

It is a large organ, ideally suited to this music.

The performances are excellent, as is the recording by the engineers of this new British Alpha label. In this day of stereo, it is interesting to note the appearance of spectacular mono-only discs.

Recommended highly for fans of the big organ sound.

**FAURE: Requiem, Op. 48**—Victoria de los Angeles, soprano; Dietrich Fischer-Dieskau, baritone; Choeurs Elizabeth Brasseur; Orchestre de la Société des Concerts du Conservatoire, Paris; Henriette Puig-Roget, organ; André Cluytens, conductor. Angel 35974, \$4.98; stereo Angel S35974, \$5.98.

A magnificent recording, this is one of my personal favorites. Fauré is one of the composers who wrote settings of the *Mass for the Dead* who chose not to include the parts of the text which speak of the impending Last Judgment. He saw the comforting aspect as the most important—"Grant them eternal rest."

Being a French performance, it is easy to see why it can be considered close to definitive. Cluytens brings just the right touch to Fauré's score. The chorus knows this music well, having recorded it several years ago. We could ask for no better soloists.

Angel's engineers have provided fine sound. I highly recommend this disc.

**Sing and Rejoice**—Choir of St. Mark's Church, North Audley Street, London; Maurice Vinden, director. London 3321, \$3.98; stereo, London 321, \$4.98.

Here is a new recording of 14 hymns made by London's parent company, English Decca.

The performances are not altogether to my liking. The singing is simply too precious. Commas are often observed as breath marks, thus destroying the flow of the musical line. The diction is fussy.

I might recommend this disc with severe reservations if the hymns were unavailable elsewhere. This not being the case, I cannot urge its serious consideration.

#### THE ANGLICAN CYCLE OF PRAYER

The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A Province or diocese of the Anglican Communion is suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other Communions, missionary societies, or emergencies.

#### March

22. Cuba
23. Dacca, East Pakistan
24. Dallas, U.S.A.
25. Damaraland, South Africa
26. Delaware, U.S.A.
27. (Good Friday)
28. Delhi, India

## SCHOOLS

### FOR BOYS

#### THE CHOIR SCHOOL of ST. THOMAS CHURCH

123 West 55th Street  
New York, N. Y. 10019

A boarding school established in 1919 for 44 boys who merit choir membership. Grades 5-8. Academic standards meet the needs of gifted youths. Classes are small with a student-faculty ratio of 4 to 1. Million dollar physical plant. Reserved playing fields in Central Park and the school's fully-equipped gymnasium provide facilities for a strong athletic program. 11 boys are accepted yearly into the fifth grade. Large endowment makes possible a full tuition and boarding fee of only \$900, thus recognizing a boy's service to the Church and assuring a democratic student body.

Robert H. Porter, S.T.B.  
Headmaster

#### San Rafael MILITARY ACADEMY

Founded 1890

Thirty minutes from San Francisco  
in beautiful Marin County.

COLLEGE PREPARATORY FULLY ACCREDITED

Episcopal boarding and day school. Grades 7-12.  
Small classes. Exceptional science facilities.

NON-MILITARY SUMMER SESSIONS: Grades 5-12.

For information, write:

The Rev. Sumner Walters, Ph.D., Headmaster  
Fifth & Cottage Avenue, San Rafael, Calif.

#### NORTHWESTERN MILITARY AND NAVAL ACADEMY

Distinguished college preparatory school. Est. 1888. Episcopal Church auspices. Religious instruction part of academic curriculum. Small classes (average: 10 students) encourage the best in every boy. Guidance from understanding faculty. Fireproof buildings. New 3-court gym. 85 acres on Lake Geneva. 75 miles from Chicago, 55 miles from Milwaukee. Senior ROTC Basic. All sports; sailing. Catalog. 163 South Lake Shore Road Lake Geneva, Wisconsin

#### ST. PETER'S SCHOOL

EPISCOPAL PEEKSKILL, NEW YORK

A church-centered college preparatory school for boys. Grades 9-12. 70-acre campus 40 miles from New York. Interscholastic sports, music, social activities. Self-help plan. Secondary Schools Admission Tests required. For catalog and scholarship information write:

The Rev. William L. Crawford, Jr., Headmaster

#### VALLEY FORGE MILITARY ACADEMY

"At the Nation's Shrine" Valley Forge, shrine of our freedom, has loaned its name to this fully accredited, distinguished Mil. Acad. and Jr. Coll. Small classes, highest academic standards. Prep. School, grades 9 thru 12 & Jr. Coll. All sports. Art., Cav., Infantry, Band, Senior Div., ROTC. Catalogue, Box L, Wayne, Pa.

#### CHURCH SCHOOLS

MAKE GOOD

CHURCHMEN

# PEOPLE and places

## Appointments Accepted

The Rev. Truman E. Bennett, former vicar of St. Mary's, Hamilton, and St. Matthew's, Comanche, Texas, is vicar of St. John's, Lamesa, and St. John's, Snyder. Address: 3003 34th St., Snyder, Texas 79549.

The Rev. Charles Herbert Berry, former vicar of St. Paul's, Port Townsend, and of St. Luke's, Sequim, Wash., is assistant rector of St. Barnabas on the Desert, Scottsdale, Ariz. Address: 6715 N. Mockingbird Lane.

The Rev. Jeremy W. Bond, former assistant at the Cathedral of St. John the Divine, New York, is curate and canon on the staff of St. Stephen's Cathedral Church, Harrisburg, Pa. Address: 215 N. Front St.

The Rev. Harold A. Hopkins, former curate of St. George's Mission, York Harbor, Maine, is temporarily at 650 Chestnut St., Augusta, Maine, where he is assistant at St. Mark's Church.

The Rev. Arlo L. Leinback, former rector of St. Barnabas, Gary, Ind., is vicar of St. David's, Englewood, Fla. Address: Box 65, Englewood.

The Rev. Alexander Ellis Livesay, former associate rector of All Saints', Chevy Chase, is working with the Montgomery County Maryland Welfare Board with blind and disabled persons, and is serving as supply priest with the diocese of Washington. Address: 3709 Chevy Chase Lake Rd., Chevy Chase, Md.

The Rev. Philip I. Livingston, former director of St. Joseph's House, Sherry, Wis., is curate at St. Clement's, Philadelphia, Pa. Address: 2013 Appletree St.

The Rev. Paul A. Miller, former vicar of St. Andrew's Church, Tioga, Pa., is vicar of the Church of Our Saviour, Montoursville, and of the Church of the Good Shepherd, Upper Fairfield, Pa. Address: 31 N. Loyalstock Ave., Montoursville, Pa.

The Rev. Robert A. Pearson, vicar of Christ Church, Berwick, Pa., will become vicar of Prince of Peace Church, Gettysburg, Pa., on April 1. Address: 209 Baltimore St.

The Rev. David E. Pettengill, former rector of SS. Philip and James, Morenci, Ariz., is assistant rector of Grace Church, Tucson. Address: 2331 E. Adams, Tucson, Ariz. 85719.

The Rev. Paul W. Pritchard, vicar of the Church of St. James the Less, Madison, Tenn., will become curate at the Church of the Advent, 114 Advent St., Spartanburg, S. C., on April 1.

The Rev. Sampson Rogers III, former assistant at St. Andrew's Church, Baltimore, Md., is vicar of St. Paul's, Plymouth, and of St. Boniface', Chilton, Wis. Address: 312 E. Main St., Plymouth, Wis.

The Rev. Curtis E. Ross, former assistant rector of St. John's Church, Sharon, Pa., is rector of St. Paul's Church, Camden, Del. Address: Box 157, Camden, Del. 19934.

The Rev. Harold W. Westover, former vicar of Prince of Peace Church, Gettysburg, is rector of St. Paul's Church, Bloomsburg, Pa. Address: 125 E. Main St.

## Living Church Correspondents

The Rev. Harry Tisdale, 617 Webster Dr., Decatur, Ga., is our new correspondent for Atlanta.

## Ordinations

### Priests

Alabama—On February 3, by Bishop Carpenter, the Rev. Silas Emmett Lucas, curate, Church of the Holy Comforter, Montgomery. On April 1 he will become vicar of the Church of the Annunciation, Vidalia, and of the Church of the Good Shepherd, Swainsboro, Ga. Address: 405 Virginia Way, Vidalia.

Michigan—On February 24, by Bishop Emrich, the Rev. Herbert C. Crandell, Jr., assistant at St. Paul's, Flint, Mich. Address: c/o St. Paul's, So. Saginaw and Third Sts.

San Joaquin—On December 21, by Bishop Walters, the Rev. George Clendenin, who is vicar of Christ Church Mission, Lemoore, Calif.

Tennessee—On November 30, by Bishop Vander Horst, the Rev. James Russell Younger, who is now rector of St. Philip's, Donelson, Tenn. Address: Box 2145, Nashville 14. Fr. Younger, a Memphis attorney since 1948, was ordained to the diaconate in 1953. In 1963 he completed two years of residency at St. Luke's School of Theology, University of the South.

West Texas—On January 27, by Bishop Jones, the Rev. Dyson Venn Nickle, who is now rector of Calvary Church, Menard, and priest in charge of

## CLASSIFIED advertising in The Living Church gets results.

### EXCHANGE

VACATION EXCHANGE: Swap 3 bedroom lake-side cottage in Ocala National Forest and/or air-conditioned rectory in Orlando for New York City area accommodations August 1-15. No church duties expected. The Rev. F. Vernon Quigley, 2501 N. Westmoreland Dr., Orlando, Florida.

VACATION OFFER: Full use, Rectory, exchange small Sunday duty; fishing excellent. July, August. Rev. King-Edwards, White River, Ontario.

### FOR SALE

BOOK OFFER: "150 Great Hymns in the English Language" Dietz Press, 1949. 194p. \$1.50. Midnight Books, Box 101, Wyckoff Hgts. Sta., Brooklyn 37, N. Y.

PASCHAL CANDLES, Votive Light Stands, Sanctuary Lamps, Thurible Holders, Sacristy Bells. David McClintock, 5126 Germantown Ave., Philadelphia, Pa.

PICTURES, Crosses, Crucifixes, pamphlets, Communion medals. Inexpensive for resale. St. Philip's Society, West Stockbridge, Mass.

### LINENS AND VESTMENTS

ALTAR GUILDS: Linens by the yard for the Altar, dacton and cotton and cottons for choir and clerical vestments. Linens hand made to order. Free samples. Mary Fawcett Co., Box 325, Marblehead, Mass.

HAND EMBROIDERED Altar Linens for all requirements, exquisitely executed by skilled needlewomen. Crease Resisting Linen Funeral Palls embroidered in wool. Write for our new catalogue. Mary Moore, Box 394-L, Davenport, Iowa.

### PILGRIMAGES

CHRISTIAN UNITY PILGRIMAGE—August. Catholic-Anglican leadership. England, France. Association for Christian Unity, Box 74, Bethlehem, Conn.

### POSITIONS OFFERED

ASSISTANT in New England town for Education, Youth and College activities, to share in full ministry. Reply Box M-75.\*

ASSISTANT to administer Church school program and youth activities. Will share in full ministry. Reply Box C-68.\*

COMPETENT priest (30-40) of executive ability for rejuvenated and growing mission (parochial status imminent) in small midwestern resort town, and for editorial assistance with ecclesiastical publications; literary and doctrinal discrimination required. Reply Box E-70.\*

EXPERIENCED organist-choirmaster for men and boys choir in large parish in East. Reply Box C-71.\*

PRIEST, retired, to say daily Mass five mornings weekly in exchange for comfortable living quarters and meals. May be any age but should have at least average health. Mt. Resurrection Monastery, P. O. Box 57, Sandy, Oregon.

PRIEST SUPPLY, June 14 through July 1. Services 8 and 10 Sundays, 9:30 Thursdays and Holy Days. Use of comfortable rectory and \$150 for six weeks. Lovely foothill town 35 miles from heart of Los Angeles. Will consider priest for four Sundays if unable to stay six. Write Rev. J. D. Harrison, St. Mark's Church, Box 366, Upland, California.

RESIDENT MANAGER for Chase Home, Annapolis, Md., a residence for elderly gentlewomen. Excellent living conditions, fringe benefits, and proper salary. Send application and credentials to Mrs. Robert L. Burwell, 217 Hanover St., Annapolis, Md.

RETIRED PRIEST for summer season at a mission church in a resort community in central Missouri. Box 267, Camdenton, Missouri.

### POSITIONS WANTED

EPISCOPAL organist-choirmaster. B.Mus. in organ, M.Mus. in Church Music, seven years' liturgical experience. Excellent references. Reply Box D-74.\*

ORGANIST-CHOIR DIRECTOR, recitalist, teacher, highly trained and experienced with all types of choirs, available in September. Especially interested in serious, extensive training of children's voices. Must have good organ, within two hours of New York City. Reply Box G-72.\*

PRIEST, married, desires correspondence with Church in West or Southwest. Reply Box H-73.\*

### RETREATS

RETREATS FOR MEN, individual or groups. Write: Guestmaster, Order of St. Francis, Mount Sinai, N. Y., 11766.

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

### TRAVEL

AROUND-THE-WORLD TOUR sponsored by Canadian Churchman, official newspaper of the Anglican Church of Canada and led by the Rt. Rev. G. N. Luxton, D.D., LL.D., Bishop of Huron. 32 days. Leaves September eleventh. Limited party; a few vacancies still available. Write: Canadian Churchman, 600 Jarvis Street, Toronto 5, Canada.

PRIEST, world traveller, born in China, leads Holy Land and Mediterranean Tour from New York May 18—June 8 via Scandinavian Air Lines. Finest accommodations. Write Father Sherman, Box 86, Warren, Ohio. Telephone 216-Ex2-4236.

### CLASSIFIED ADVERTISING RATES

(payment with order)

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

### THE LIVING CHURCH

407 East Michigan Street Milwaukee, Wis., 53202

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

### NOTICE TO SUBSCRIBERS

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

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

THE LIVING CHURCH

The Living Church

the Church of the Good Shepherd, Eden, Texas. Address: Box 276, Menard, Texas 76859. On February 10, by Bishop Jones, the Rev. Gerald William Mason. Address: 1626 Taft, Brownsville, Texas 78521, where he is priest in charge of St. Paul's Church.

West Virginia—On February 22, by Bishop Campbell, the Rev. George Reginald Clark, vicar of the Church of the Good Shepherd, Center St., Hansford, W. Va.

Western New York—On January 11 by Bishop Scaife, the Rev. Frederick A. Bowles. He continues as curate, St. Simon's Church, Buffalo. Address: 235 Potters Rd., Buffalo, N. Y. 14220. On February 22, by Bishop Barrett of Rochester for Bishop Scaife, the Rev. James D. Hendryx. He continues in his post in the Forestville-Silver Creek area. Mail address: Box 25; residence: 262 Central Ave., Silver Creek, N. Y. 14136.

#### Deacons

Milwaukee—On February 21, by Bishop Hallock, Hiram Thomas Mudge, Edwin M. Leidel, Jr., and Jeffrey Paul Schiffmeyer. The men are students at Nashotah Seminary, Nashotah, Wis.

Western New York—On February 24, by Bishop Mallett for Bishop Scaife, Robert W. Temple, who is at St. Luke's Church, Jamestown, N. Y. Address: 5 E. 4th St.

#### Perpetual Deacon

Tennessee—On November 30, by Bishop Vander Horst, Jack Buckner Powell, to be a perpetual deacon at the Church of the Good Shepherd, Memphis, Tenn. Address: 1971 Jackson St.

#### Church Army

New Assignments: Sister Cheromine Flying Hawk, 125 E. Broadway, New York, N. Y., where she is on the staff of St. Augustine's Chapel; Capt. Wesley Janke, Box 66, Prospect, Ore.; Capt. James Strachan works with several congregations of the deaf through the Cathedral Church of St. James, Chicago. Address: 1100 N. LaSalle St., Chicago 10, Ill.

New Addresses: Capt. Kenneth Ballinger, Box 398, Pierre, S. D.; Capt. William Eckroth, Apt. 116—Building 916, Little Rock, Ark.; Capt. and Mrs. Page Kent are on a two-year leave doing secular work; Sister Lillian Sherman, chaplain at the Industrial Home for Girls, Salem, W. Va.;

Capt. Dale Mekeel, 2133 Litchfield Ave., Dayton, Ohio; Sister Janet Lee, on leave for two months, may be addressed at Gethsemane Church, Sisseton, S. D.; Capt. Raymond Lewis returning from Windhoek, S.W. Africa, will use C.A. headquarters, 157 Montague St., Brooklyn 1, N. Y., as a temporary address; Lt. Laverne Lapointe, 412 Adams St., Rapid City, S. D.

#### New Addresses

The Rev. Hal C. Ashbrook, Jr., 819 W. Duarte Rd., Arcadia, Calif.

Due to incorporation into the city, and renumbering of houses, the Rev. John C. Rivers may be addressed at 401 Pallets Rd., Virginia Beach, Va. 23454.

#### Births

The Rev. Thomas Mallery Foster and Mrs. Foster announce the birth of twin daughters on February 24. Fr. Foster is rector of Grace Church, Westwood, N. J.

The Rev. Donald E. Overton and Mrs. Overton of St. Charles the Martyr, Fairbury, Neb., announce the birth of their second daughter, Gina Marie, on February 13.

The Rev. Warren C. Herrick, Jr. and Mrs. Herrick announce the birth of their fourth child and first daughter, Janet Elizabeth, on February 6. The Rev. Mr. Herrick is vicar of the Church of the Holy Trinity, Gillette, and of St. Francis on the Prairie, Reno Junction, Wyo.

## DEATHS

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

The Rev. Richard Holder Clark, retired priest of the diocese of Harrisburg, died in Harrisburg, on February 13th, after a long illness.

The Rev. Mr. Clark was born in 1904. He was made deacon in 1945 and served as minister-in-charge of St. Luke's Church, Mechanicsburg, Pa., from 1945 until his retirement in 1947.

He leaves his wife, the former Charlotte Blatzer, and four children.

The Rev. Herbert Edson Covell, retired priest of the diocese of Long Island, died January 23d, in Bay Pines Hospital, St. Petersburg Beach, Fla.

Fr. Covell was born in Eastman, Wis., in 1870. He received the B.A. and M.A. degrees from the University of Nebraska, studied at Boston University, and received the B.D. degree in 1904 from the Episcopal Theological School. He was ordained to the priesthood in 1906, and served churches in Fall River, Mass.; Brooklyn, Ravenswood, Ozone Park, and Sag Harbor, N. Y., until his retirement in 1940. From 1918 to 1920 he was chaplain in the U. S. Army.

He is survived by a brother.

The Rev. Charles Dowdell, retired priest of the diocese of Arizona, died February 2d, in Monterey, Calif.

The Rev. Mr. Dowdell was born in Dexter, N.Y., in 1880. He received the B.S. degree in 1902 from Keuka College, and was a graduate of the DeLancey Divinity School in 1918. He was ordained to the priesthood in 1919, having served from 1910 to 1918 as a lay reader in the diocese of Western New York. Mr. Dowdell was minister-in-charge and then rector of St. Peter's Memorial Church, Dansville, N.Y., from the time of his ordination until 1925. He then went to Arizona where he served as a chaplain at St. Luke's Home, Phoenix, from 1926 to 1930; as a missionary from 1926 to 1950; and as canon at Trinity Cathedral, Phoenix, from 1926 until his retirement in 1950.

In the diocese of Arizona he was on the council of advice from 1926 to 1948; an examining chaplain from 1936 to 1941; secretary of the convocation from 1937 to 1940 and again from 1945 to 1948; and historiographer from 1945 to 1950.

Survivors include his wife, the former Frances Maxwell Sweet, a sister, and four brothers.

Augusta Martin, who spent many years serving the rural people around Scottsboro and Glennville, Ala., died on January 9th at the age of 84.

Miss Martin began the House of Happiness, near Scottsboro, to be an extension of the Church's care to the people of the valleys along the Tennessee River. She supervised this work until the industrial life and prosperity of the Tennessee Valley Authority virtually eliminated the need for its relief service.

She is survived by nephews and nieces.

## GO TO CHURCH DURING LENT

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

#### LOS ANGELES, CALIF.

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

#### ST. MATTHIAS

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

#### SAN FRANCISCO, CALIF.

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

#### NORWALK, CONN.

ST. PAUL'S ON THE GREEN  
Rev. F. L. Drake, r; Rev. A. E. Moorhouse, Rev. R. I. Walkden  
Sun 8, 9:30, 11; Daily as anno; C Sat 5

#### WASHINGTON, D. C.

ST. JOHN'S Lafayette Square  
Rev. John C. Harper, r  
Sun HC 8, HC & Ser 9:15, MP & Ser 11, French Service 4, EP & Ser 5:30; Daily services 8:30, 12:10, 5:15. Church open from 7 to 7

#### ST. PAUL'S

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

#### COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road  
Sun HC 7, 8, 9, 11; Daily 6:45, 5:30; also Fri & HD 10; C Sat 4:30

#### CORAL GABLES, FLA.

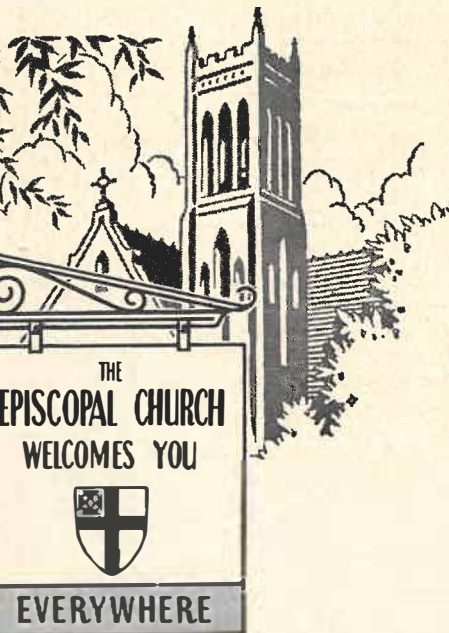
ST. PHILIP'S Coral Way at Columbus  
Rev. John G. Shirley, r  
Sun 7, 8, 9:15, 11; Daily 6:45; C Sat 4:30

#### 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

Continued on next page

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.



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

# GO TO CHURCH DURING LENT

Continued from previous page

## FORT LAUDERDALE, FLA. (Cont'd.)

**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

## MIAMI, FLA.

**HOLY COMFORTER** 1300 SW 1st St.  
Rev. Robert B. Hall, r; Rev. Joaquin Valdes, asst.  
Sun 8, 9:30, 11, 12; LOH Wed 10:30, Thurs 9

## 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, 5:15  
Ev; Daily MP 8; Wed HC 10

## ST. PETERSBURG BEACH, FLA.

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

## 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

## ASCENSION

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

## EVANSTON, ILL.

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

## BALTIMORE, MD.

**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

The Living Church

## NEW YORK, N. Y.

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

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

**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. 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; Sat HC 8; C Fri 4:30 by appt

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



CHAPEL OF THE GOOD SHEPHERD  
GENERAL THEOLOGICAL SEMINARY  
NEW YORK, NEW YORK



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

**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

## FORT WORTH, TEXAS

**ALL SAINTS'** 5001 Crestline Rd.  
Sun MP & HC 7:45, HC 9:30, 11, EP 6; Daily MP  
& HC 6:45 (ex Thurs 6:15), EP 6

## HOUSTON, TEXAS

**GOOD SHEPHERD** 211 Byrnes  
Rev. Skardon D'Aubert  
Sun HC 7:30, 9:15 (3d Sun), 11 (ex 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

## SEATTLE, WASH.

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