

# The Living CHURCH

March 29, 1964

25 cents



## BOOKS

### The Face of Evil

**Faust Revisited.** Some Thoughts on Satan. By Marshall W. Fishwick. Seabury. Pp. 182. \$3.95.

"Well, my bringing up was pretty conventional—I had always been taught to disbelieve in sin."

Unlike Celia in T. S. Eliot's *The Cocktail Party*, Marshall Fishwick has learned to take sin seriously. With this wise and sensitive historian as our guide we are whisked, in *Faust Revisited*, from Germany's Black Forest to Crackow, behind the Iron Curtain, and then back to Suburbia, U.S.A., to trace the hand of Satan in life as encountered by a widely traveled and well read child of the 20th century.

Baudelaire and Mr. Fishwick remind us that the Devil's cleverest wile is to convince us that he doesn't exist. Whether or not we have met Satan, evil is inescapable. The virtue of this book is that Mr. Fishwick helps us to see the face of evil more clearly.

There is little here that has not been said elsewhere at greater length by poets, dramatists, novelists, philosophers, and theologians. Still, the work of theologians (and preachers) desperately needs concrete illustration and that of our novelists and dramatists cries out for theological interpretation. Mr. Fishwick brings to his task the vision of a gifted amateur in several areas. We need more of this kind of writing.

I can't promise that you will like *Faust Revisited* but you will be a wiser person for having seen what Mr. Fishwick sees.

ROBERT J. PAGE, Ph.D.

*Dr. Page is professor of theology at Bexley Hall.*

### Honest Objectivity

**Mary: A History of Doctrine and Devotion.** Vol. I. By Hilda Graef. Sheed & Ward. Pp. 371. \$5.95.

Hilda Graef is an English classical scholar whose personal background is German-Jewish. She is a convert to Roman Catholicism. Theologically and intellectually she is admirably equipped for her important research project, the results of which will be published in two volumes titled *Mary: A History of Doctrine and Devotion*. She is studying the historic development of Mariology from the beginning. Her first volume, now ready, covers the first 15 centuries of the Christian era, to the Reformation.

Although a Roman Catholic, Miss Graef deals with her subject with a strict, almost cold, objectivity, as befits a historian. This reader expects her at many

points to depart from the role of strict historian to become a psychologist or comparative-religionist, to explain the rise of Marian doctrine and devotion in the early Church. She consistently resists this temptation. Possibly in the second volume she will offer her theories as to how and why the Marian development has taken place. But we are deeply indebted to her for the honest objectivity and historical thoroughness with which this study has been carried thus far.

People who assume that excessive devotion to Mary is a peculiarly Roman and therefore Western aberration will have to change their minds if they follow Miss Graef's clear evidence to the contrary. The cult of Mary as quasi-divine mediatrix is Eastern in origin, and what Anglicans and Protestants generally regard as "Mariolatry" is at least as prominent in Eastern Orthodoxy as it is in Roman Catholicism today. This is unfortunate, but true.

CARROLL E. SIMCOX

### Meaning in the Round

**The Circle and the Cross.** By G. W. C. Thomas. Abingdon. Pp. 140. \$2.75.

Every person knows that at the heart of the universe, no less than in his own heart, there stands contradiction. Something is out of kilter. Every Christian will know the source of this disorder. It lies neither in the essence of createdness as such, nor in matter as such, but, more profoundly, in that very spiritual thing, a created personal will which is set in opposition to the God whose love has called it into being.

Self-will, whether in angel or man, has enthroned "number one," and the consequences have been calamitous. There is but one remedy for this usurpation, and that is, as again every Christian knows, the self-giving of the Son of God in His life in flesh on this earth, the climax of which was the crown of thorns, the nails and the spear—and then the victory in that flesh.

G. W. C. Thomas' fine book *The Circle and the Cross* deals with these facts. Fr. Thomas is an English priest who spent some time in America exchanging parishes with a priest in Tennessee. His book, says the author, is so entitled "first, because it deals with the meaning of the Cross 'in the round' rather than from any one of its aspects. Secondly, because just as the wholeness of life, represented by the circle, is fractured by self-will, so the circle is restored by divine self-giving. The circle is the traditional symbol of wholeness and eternal life. The Cross stands at the very heart of it."

Just as self-will has brought disobedience, devaluation, separation from God, death, disintegration, destruction of community, and disruption of the natural



### LAY TESTIMONY TO THE FAITH THAT WORKS

Lay people in many walks of life are represented in the May-June "Lay Witness Number" of The Upper Room. All the meditations in this issue are written by laymen and lay women from countries around the world.

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order, so the triumph of the divine self-giving over creaturely self-will brings about repentance, restoration of values, reconciliation, resurrection, regeneration, restoration of community, and a new creation. God's love restores.

This book will prove enlightening to those who wish to know what God was about when He became man.

A MONK OF ST. GREGORY'S PRIORY

## Phillipics in a Mixed Bag

**To Pray or Not to Pray.** By Charles Wesley Lowry. University Press of Washington, D. C. Pp. 250. Library edition, \$5; student edition, \$2.75.

The Supreme Court's school prayer decisions have inspired many polemics. This one, Charles Wesley Lowry's, *To Pray or Not to Pray*, is a mixed bag of documents and commentary. Reprinted here are the majority opinion and Justice Stewart's dissent in the Schempp and Murray cases, several excerpts, pro and con, from earlier Supreme Court decisions, brief snippets from various public documents (calculated to show that God has a prominent place in American political rhetoric), and random philippics against the school prayer decision.

Lowry, a former Episcopal priest and sometime rector of a suburban Washington parish, has contributed a short "Brief of a Theologian" on the Schempp and Murray decision, some "Letters to the Editor," and a general introduction and conclusion. He attempts to convince the reader that these materials show that the Supreme Court's ruling against prayers in public schools has destroyed American traditions and undermined the American way of life.

Unfortunately for the intelligent reader, Lowry chooses not to examine the Court's actions, on the grounds that "they symbolize much more than they enact." The real threat, it turns out, is "the great advancing Leviathan of world-wide secularism." *To Pray or Not to Pray* is a diatribe against this demonic force and culminates in a plea for the preservation of school prayers as a means of restoring "the Lincolnian intuition of a Nation under God" — which is Lowry's formula for his version of American primitivism.

The menace of secularism rests on the assumption that "most normal lay people" favored school prayers and that, therefore, the calamitous decision of the Court must have been the work of "a minority or a combination of minorities." Lowry doesn't hesitate to name them: "Along with the majority, though by no means all, of America's five million Jews and a small minority of religious radicals and free thinkers, a weighty sector of Protestant clerical leadership has turned away from its own tradition and from the

*Continued on page 14*

# The Living Church

Volume 148      Established 1878      Number 13

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

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### FEATURE

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## THINGS TO COME

### March

- 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
- 25. St. Mark
- 26. Fourth Sunday after Easter
- 28. National Council meeting, Greenwich, Conn., to 30th

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

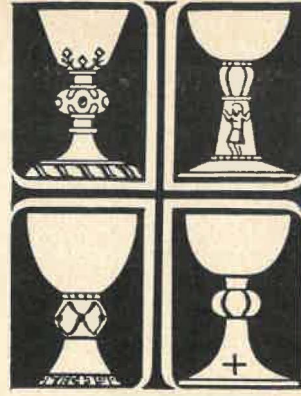
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**THE LIVING CHURCH** is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press.

**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.

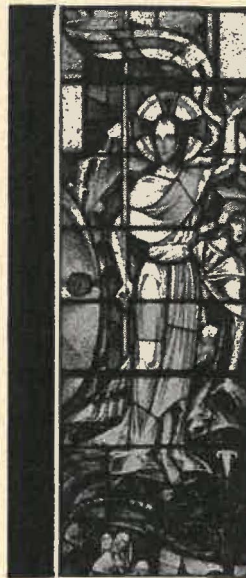
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# LETTERS

Most letters are abridged by the editors.

## Saints in Oklahoma

Ah, wondrous and strange are these Anglicans! I am certain that the beatific funny-bones of the saints in heaven must be titillated constantly by our machinations.

I would guess that they were particularly amused by the precedent recently established in the diocese of Oklahoma [L.C., February 16th] for titling our churches and institutions with the names of saints whose feast days we are forbidden by "godly admonition" to celebrate.

I wonder what will happen on October 25th at the new St. Crispin's Conference Center at Seminole, Okla.? Since this gentle shoemaker-martyr is not included in the "rather sparse" kalendar of the Prayer Book or the proposed kalendar of the Standing Liturgical Commission, and since only these kalendars are authorized in the diocese of Oklahoma, I suppose that St. Crispin will have to be ignored at the conference center which bears his name. This could be embarrassing if young people begin to ask questions.

Of course, a possible solution could be reached by scheduling all conferences to avoid October 25th (St. Crispin's feast day), and by having all Churchmen abandon the center for those 24 hours and flee from embarrassment. Then only St. Crispin himself need be embarrassed—by the 20th-century adherents to the faith for which he gave his life in 285 A.D.

That would take care of St. Crispin, but what then of parish churches dedicated to St. Charles, at Buffalo-Laverne, and St. Barbara, at Fort Sill, and St. Thomas of Canterbury, at Weatherford? Or, worse yet, what about poor All Souls in Oklahoma City?

I recall that some years ago THE LIVING CHURCH ran a singularly unfortunate survey on "What Episcopalians Think of the Virgin Mary." A priest of my acquaintance sent back the reply that he thought it far more important to discover what the Virgin Mary thought of Episcopalians.

I wonder what the *rest* of the Communion of Saints thinks of us. I am inclined to apply Bishop Powell's comment on the new conference center to the Communion of Saints: "We all need it—it's not a kids' deal."

(Rev.) JOHN D. SWANSON  
Rector, Christ Church  
Portsmouth, N. H.

This letter is a plea for Catholic and Evangelical obedience.

On the basis of biblical and canonical obedience a brother priest has criticized a bishop who required Morning Prayer and sermon once a month in diocesan missions. The priest first granted "the prerogative" of the bishop "to argue against the use of a missal."

I do not see how one can "grant the prerogative to argue against the use of a missal" to a bishop whose clear duty (by Catholic obedience to General Convention) is to "suppress" the use of all missals except the Altar Service Book. Personal preference for good liturgical forms should not replace Catholic obedience.

I do not see how a bishop can disregard

the clear Evangelical authority of General Convention in recognizing the Lord's Supper as the principal service for Sundays and holy days.

Pressure from non-sacramental Christians should not replace Evangelical obedience to our Lord's Gospel command.

Can we thoroughly "believe one Catholic and apostolic Church" and disregard her instructions?

(Rev.) GEORGE G. SWANSON  
Rector, St. Philip's Parish  
Coalinga, Calif.

I wish to answer the letters of three clergy attacking the pronouncements of Bishop Powell in the recent diocesan convention in Oklahoma. I refer to the letters of the Rev. Messrs. Keithly, Zadig, and Littlehales [L.C., March 8th].

The diocesan bishop is also the rector of each mission in his diocese. It therefore logically follows that Bishop Powell was completely within his canonical rights to do what he did. He did not "mangle or otherwise abuse" the Prayer Book. He, as rector, merely told his curates (look up the meaning of vicar) what kind of services he would have in his churches.

(Rev.) WILLIAM C. WANTLAND  
Vicar, St. Mark's Mission  
Seminole, Okla.

## Bishop Powell Speaks

The following statement was quoted in THE LIVING CHURCH from my convention address:—"On at least one Sunday in each mission church the principal service shall be Morning Prayer with full lessons, Psalms, music, and a sermon." This statement can be easily misconstrued, depending upon examination of its context in my full convention announcement. This is no fault of reporters or of THE LIVING CHURCH. Persons who have written to the editor, and to me, may be somewhat comforted that I agree with almost everything they have said.

First a word about our liturgical condition in Oklahoma: The Holy Communion is celebrated in our large parish churches at least five times a week—sometimes daily. Full choral Eucharist is offered every Sunday at one of the two major services—often both. Smaller parishes and missions that have resident priests average three to four celebrations a week. Most missions sing a good Eucharist. At the consecration of our suffragan bishop, the Rt. Rev. Frederick Putnam, some 3,000 people offered a stunning Liturgy. The voices came up from the whole congregation of laymen. Our priests and our muscians are providing good training.

We are altar-centered. The Eucharist is the Lord's service on the Lord's day for the Lord's people, except in a few remote missions, or house churches.

Having said this, I know as pastor that my people are not sufficiently involved publicly in psalmody, Old Testament lection, and Old Testament theology. We are becoming too proud. We need to recall Genesis, Eden, and Sinai. We need Amos, Hosea, and Isaiah. Nor do our many converts know great Christian canticles such as Te Deum Laudamus, and the Magnificat. Evening Prayer is becoming passé, and offered "in a corner," except for our youth groups. Morning Prayer proves a clumsy service, unless

done with conviction and excitement. Both are too often mutilated. I ask a good public offering of the Office at a major service at least once a month. Surely one such service as over against 10-30 Eucharists is no encroachment upon the centrality of the Sacrament!

All of the clergy of this generation have been trained to believe that the objective to be achieved in our time is the restoration of the Eucharist to its central position. Probably no force has been more powerful in promoting the achievement than the Parish Communion. We have been so intent on the objective that many of us do not realize how near we are to it. But as the time approaches when we shall know it for fact, shall we be, even then, allowing a treasure we once took for granted to slip away from us, just as we once permitted the central Eucharist to go?

We alone of all liturgical Christendom have a laity familiar with the use of the Offices, a laity that thinks of them as "theirs." I believe the time has come to look ahead, and to find means to prevent another loss, which our successors generations hence will bewail, and blame us for, and rightly. We cannot wait much longer, for we must begin before the laity have lost the sense of possessing their share of the Offices.

Too many people discount the Offices. Unless we allow this Prayer Book material its place in great public worship Churchmen and converts are not likely to use it privately, nor to appreciate what priests and Church do for them daily. Deacons and lay readers serving missions are sometimes made to feel that they offer something not quite worth while—and this while reading the Office and preaching the Word!

A fairly good compromise has been worked out by priests of smaller congregations, using part of the Office before the Holy Communion, as the rubrics allow. This can continue if missions remain semi-private chapels. However, as you well know, most churches are not built to accommodate our present traffic for the Holy Communion. Nor can large congregations stand two liturgies. The double service can become lugubrious, and redundant. And we are still involved in too many non-liturgical habits. The Roman and Lutheran "props" introduce good biblical material. But they offer only "snippets," (as does a proof-text Bible-beater). More is needed. Roman Catholic liturgiologists propose a three-year cycle of liturgical props, allowing generous use of Old Testament lection. Perhaps this should be the direction for our own Prayer Book revision.

At least the need seems imperative to Rome. I hope that some of these opportunities will be met by Prayer Book revision and change in architectural design of our churches. However, I believe my clergy capable and sincere enough to see my point in general, and to try to do something about it now.

The thesis of much that I say is well outlined in a paper, "Receive these Books," by the Rev. H. Boone Porter, Jr., Ph.D., printed by the Anglican Society and available from Mr. Lloyd C. Minter, Treasurer, 2631 Wharton St., Philadelphia 46, Pa.

I add my agreement that we do live in the Christian era. But I argue that we live in an Old Testament world—atheistic, agnostic, materialistic, Freudian—and just plain sinful. The Bread of Life is our medi-

cine, and some spiritual spinach and roughage still has its use here in Oklahoma.

Our blessed Lord instituted the sacrament to be our glad duty. We offer it as a new covenant, of resurrection. However, while dying on His cross God's Son was not above reaching deep into the Psalms and the Prophets while speaking through pain to His Father and to His world. If I understand our Lord's intent, the intent of the Holy Bible and of the Book of Common Prayer; if I understand the Ordinal, there must be room, good public room, for Word and sacrament. How this is to be accomplished I do not know fully. However, I have asked my clergy and people to make some effort toward partial solution now.

(Rt. Rev.) CHILTON POWELL  
Bishop of Oklahoma

Oklahoma City, Okla.

### Cover Comment

Re the cover picture [L.C., March 8th], may I quote Bishop Lawrence, commenting on the cover picture of February 16th issue?

"Shouldn't our Church papers try to present the Church at its best, if possible?"

(Rev.) J. FRANK MACHEN  
Rector, Christ Church

South Pittsburg, Tenn.

### Apostolic How?

The statement by Robert L. Ribble [L.C., February 16th] that "to posit an *esse* concept of the bishop [is] a view which all Episcopalians are not required to accept," surprised me. The creeds—which all Episcopalians are required to accept—state that the Church is "one, holy, Catholic, and *apostolic*."

In what respect is the Church apostolic? What is the apostolic succession? In effect, as we should know, it is the transmission by our Lord, through the bishops (in accordance with the sacramental principle) of His own power for the saving work of the Church, particularly for the preservation of the faith, and for the consecrating of the Bread of Life which is food for our souls. (As we know, our Lord is the consecrator, "both Priest and Victim"; the human priest is only His agent, by power and authority transmitted to him through the apostolic succession of bishops.)

If we should lose the apostolic succession, we should lose that Bread of Life in which our Lord is "verily and indeed" present upon our altars, as truly present in His sacramental Body as He was present in His incarnate Body and in His resurrection Body in Palestine, and as He will be present in His glorified Body at the end of time. (The term, "real presence," is so frequently misinterpreted that I have avoided it here.) The loss of this, our Lord present in His sacramental Body, would be the greatest tragedy which could happen to us. How, then, can we say that the bishops are not of the *esse* of the Church, but only, if at all, of the *bene esse*?

The Holy Eucharist, as it is celebrated in our Church, is not a "common prayer" among all Christians. True, it was the common prayer of Christians for the first 1,500 years of the Church's life, but not since then. Protestants definitely reject it. (Thanksgiving, and even Communion, are only parts of the holy Liturgy.)

If any Protestant could bring himself to serve as a presbyter (?) or deacon at any Catholic Eucharist, it must have been that he did not fully understand the meaning of

our Eucharist. W. R. Inge says: "The communicant who believes only in an individual relationship between Christ and separate persons [as distinguished from *Unus Christus*], or in an 'invisible Church,' does not understand the meaning of the sacrament of the Lord's Supper, and can hardly be said to participate in it." (W. R. Inge: *Christian Mysticism*, p. 256, Living Age Books edition)

Many points of agreement exist where we can meet with Protestants in "the unity which we already possess," but the Holy Eucharist is definitely not one of them.

(Miss) MARGARET KEPHART  
St. John's Church

Ithaca, N. Y.

**Editor's comment:** If we felt moved to take issue with Miss Kephart, we would argue that she is reading into the creedal note of the Church, "apostolic," more than is required by the Church's official teaching on this subject, which is to be found in the Book of Common Prayer, page 291. The Church is "apostolic, because it continues stedfastly in the Apostles' teaching and fellowship." Some Churchmen hold that we can continue in the Apostles' fellowship only through a ministry in apostolic succession. But others do not; and no one may say that the Church is explicit on the matter.

### Counseling and the Clergy

Your editorial in THE LIVING CHURCH of February 9th on "Counseling—Pastoral and Personal" is indeed timely and emphasizes the care which must be taken by clergymen who attempt to deal in depth with the emotional problems of those they serve. There are many instances where clergymen with limited training in counseling become deeply involved with the individual being counseled in what is termed in psychiatric language, "counter transference." In these instances, the emotional needs of the clergyman are triggered and often serious and tragic consequences occur for him.

Fortunately, the better informed clergymen in the field of counseling are beginning to set up certain standards concerning the qualifications of what you term a personal counselor—although I question whether this term is the right one to use in a field so complex as pastoral counseling and psychotherapy.

Actually, most clergymen can benefit by more intensive training in psychiatry and psychology including the specialized techniques of counseling. For those who wish to become experts in the field, a more rigid scale of training should be undertaken.

(Rev.) GEORGE C. ANDERSON  
Secretary, Academy of Religion  
and Mental Health

New York, N. Y.

### Tribute

Bishop Shirley Hall Nichols was one of the great bishops of the Church—great not as an administrator or money raiser, teacher or preacher—but as a friend and pastor to his clergy and people. I don't know that I have ever seen a bishop so beloved by clergy and people alike as Bishop Nichols. He seemed to know all the people of his district of Salina (now Western Kansas), even the children, and to have visited their homes.

There was nothing pompous or lordly

about Bishop Nichols. Much of the time when in street dress he did not wear his bishop's ring or pectoral cross, but somehow he definitely was the bishop; and when arrayed in cope and mitre for Confirmation, or eucharistic vestments and mitre for ordination he looked and acted every inch the bishop. He didn't have an office except a room in his residence, nor did he employ a staff of workers. He was much out in the field with his clergy and people and that is where he liked to be. He himself would supply tiny missions and stay in humble places.

He could be firm and give much fatherly advice, but you knew it was done in love. He was given to hospitality. He didn't go around asking for money, but he seemed to have it for the needs of the district. I never knew him to ask anything for himself. He was vitally interested in people and was intent on serving them; and he always had time for them. He was a true father-in-God and shepherd to his clergy and people, and was a friend of all. The Church needs more bishops like him.

(Rev.) RODNEY F. COBB  
Ass't. Editor, *Episcopal Church Annual*  
New York City

### Nothing Left

If in your editorial, "Leaving Nothing to Satan [L.C., March 1st] you were referring to John Newton as the 18th-century slave merchant-hymnodist, I beg of you to read his biographical sketch in *The Hymnal 1940 Companion* (page 515).

His self-composed epitaph alone should leave Satan nothing:

"John Newton clerk  
once an Infidel and Libertine  
A servant of slaves in Africa  
was by the rich mercy of our Lord  
and Saviour  
Jesus Christ  
Preserved, restored, pardoned  
And appointed to preach the Faith  
He had long laboured to destroy."

(Rev.) J. JACK SHARKEY  
Rector, St. Paul's on-the-hill  
Ossining, N. Y.

### Value in the Dining Room

I react enthusiastically to "Dining Room Communion," and to your editorial about it [L.C., March 8th]. I wish the author had not remained anonymous. I wanted to write him a letter.

Here in St. Andrew's we have house Communion every other week. Our Church school staff, and others interested, meet on alternate Wednesday evenings in the rectory. We begin by celebrating the Eucharist around the dining room table. Then we proceed with our meeting and discussion. The response on the part of those involved has been excellent.

We stand up for the entire Eucharist, except for a homily after the Creed. Chairs are handy if anyone feels the need to sit at any time. The only changes in the Prayer Book pattern of the Liturgy are a few practical ones in the area of externals. For the house Communion, eucharistic vestments are not worn, as they are on Sundays and holy days in this parish. I wear clericals and a short stole. The table is spread with a linen tablecloth. We use a simple cross and candles. I intend neither to emphasize the

*Continued on page 16*

# The Living Church

**Easter Day**  
**March 29, 1964**

**For 85 Years:**

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

## OLYMPIA

### **Bishop Curtis Accepts**

Bishop Curtis, Suffragan of Los Angeles, has accepted his election as Bishop Coadjutor of Olympia, subject to the necessary consents.

Bishop Curtis was elected by a special Olympia convention held on February 29th [L.C., March 15th]. The election was held in response to a request from Bishop Lewis of Olympia, who has revealed that he has chronic lymphatic leukemia.

## CENTRAL NEW YORK

### **Date in Syracuse**

Presiding Bishop Lichtenberger has taken order for the consecration of the Very Rev. Ned Cole, Jr., as Bishop Coadjutor of Central New York. The consecration is scheduled for April 4th, and is to take place in St. Paul's Church, Syracuse, N. Y.

Co-consecrators are to be Bishop Higley of Central New York and the Rt. Rev. Malcolm E. Peabody, the retired diocesan.

Dean Cole was elected on the fifth ballot of a Central New York convention held at St. Paul's last November [L.C., December 1, 1963].

## ARIZONA

### **Fire at Ft. Defiance**

Fire destroyed the powerhouse and boiler equipment of Good Shepherd Mission, Ft. Defiance, Ariz., during the early morning hours of March 11th, leaving the dormitories and dining hall without heat, in temperatures ranging from 20°F at night to 40° in the daytime. Cause of the fire is unknown.

A small boiler, which provided some heat, was rented from nearby Gallup, N. M., so that the staff and 12 students were able to remain at the mission while 36 other students were returned home for two weeks until repairs could be made. [Good Shepherd Mission is a school, church, and student residence ministering to Navajo Indians.]

The church building and the home of the superintendent are separately heated so the mission program did not need to



RNS

be curtailed during this period, according to the Rev. E. Jack Fowler, superintendent.

"The whole community around Ft. Defiance has been most kind in offering help at this time," Fr. Fowler commented.

Burned electric lines were repaired immediately and people in the community loaned electric heaters to the mission and brought wood for fireplaces which had long been unused.

The fire was discovered at 2:00 a.m. by the boys' adviser, Dick Drabble, who called the Rev. Reginald Rodriguez, assistant superintendent. The fire had too much of a head start to be extinguished easily, but the local fire department helped in keeping the fire under control. There was no wind that night, so the nearest building, Thorne Hall, 150 feet away, was not in danger.

The greatest threat was the underground gasoline storage tank next to the powerhouse. Workers at the fire used water to keep the tank from overheating. The fire was smoldering out by 5:00 a.m.

While close to \$75,000 of insurance was carried on the powerhouse, boilers, and equipment, the replacement cost is expected to exceed the allowed insurance by a considerable amount.

First repairs were to the boilers and equipment, including water and gas lines. The powerhouse is to be rebuilt later.

TWO ANGLICANS AND AN ORTHODOX are shown as they marched in the funeral procession for the late King Paul of Greece, who died on March 6th. From left are Mrs. Lyndon B. Johnson, an Episcopalian, wife of the U.S. President; the Most Rev. Metropolitan Makarios III, Orthodox Metropolitan (and President) of Cyprus; and Prince Philip, a member of the Church of England and husband of Elizabeth II, Queen of England.

## ECUMENICAL

### **Interchurch Benedictines**

An Anglican priest, a Roman Catholic priest, and a Lutheran minister are planning to form a religious community. The plan is backed, in principle, by Bishop Cadigan of Missouri and by the Most Rev. Joseph M. Marling, Roman Catholic Bishop of Jefferson City [Mo.].

The Rev. Joseph W. Starmann, curate at St. Peter's Roman Catholic Cathedral, Jefferson City, told THE LIVING CHURCH that the principal planners, besides himself, are the Rev. Paul Hons, an Episcopal priest, and the Rev. Arthur C. Kreinheder, a Lutheran minister (ordained in the Church of Sweden) who a few years ago established St. Augustine's House, a community at Oxford, Mich. A number of other people have indicated interest and some financial backing has been offered, Fr. Starmann said.

A recent "information sheet" distrib-

uted by "The Brotherhood of Christian Unity," as the proposed community is called, said:

"The Brethren of Christian Unity will share a common life, discipline, and activity under a common (administrative) superior. The monastic Rule of Benedict of Nursia will form the basis of this common life. For the purposes of strictly denominational liturgical worship and proper spiritual formation, the members of the community as adherents of distinct Christian denominations or Communion will form 'denominational chapters' under the leadership of elected deans.

"Participation in the brotherhood will in no way compromise any member's loyalty, obligations, or adherence toward his own Church or denomination."

## NEW YORK

### Reverse Protest

In its fight against proposed liquor legislation in the state of New York, the New York State Council of Churches asked that clergymen make their protests known to the New York legislature. On February 26th, the Rev. Charles H. Graf, rector of St. John's in the Village, New York City, responded to this request, but his protest was against the council's position.

"I am irritated, and I believe many other Episcopalians are, by the readiness of the council to speak for us," Fr. Graf said, and expressed his concern with the manner in which the state council of Churches' statements are "accepted by the public and the government bodies. Nearly everything the state council of Churches wishes in the matter of legislation is exactly what the liquor interests themselves wish to have."

Fr. Graf became concerned when he received a statement from the council, sent to the state's clergy, which purported to describe what would happen if requests made by Governor Rockefeller of New York were carried into law. He said that the results of such legislation, as seen by the council, would include an unlimited number of package stores, liquor sold in theaters, and other undesirable circumstances.

Fr. Graf went to the New York Senate chambers in Albany, and delivered two copies of his protest. According to Fr. Graf:

"The present law only succeeds in promoting local monopoly, vastly increasing the value of [liquor] licenses and [yielding] excessive profits to the operators [of liquor stores].

"The requirement to sell food in bars is a travesty. I am informed that bars burn gas in order to show bills to inspectors to 'prove' sales of food which they never had. It is a waste of gas and [a] legal hypocrisy.

"Two stores I call 'super-supermarkets'—Gimbel's and Macy's—have within their buildings liquor stores, but you must go outside the main building and back in the liquor store section to make a purchase.



Benedictines and friends\* at Three Rivers: A quarter century of service.

"Liquor in theaters has been tried at the Metropolitan Opera without disaster. Whether this would be advisable in movie houses would require more study. . . .

"Distillers, wholesalers, and retail interests fix the price of name brands. Prices run \$1 to \$1.50 more than in neighboring states. The tax remains the same. New Yorkers often go out of the state to pay the lesser price, making them smugglers."

## RELIGIOUS ORDERS

### Silver Anniversary

The Episcopal Benedictines of St. Gregory's Priory, Three Rivers, Mich., celebrated the community's 25th anniversary on March 12th with a Solemn Mass sung by the Rt. Rev. Dom Augustine Morris, superior of Nashdom Abbey, England. Bishop Mallett, retired, of Northern Indiana, the community's visitor, preached.

Roman Catholic Benedictines joined the Anglicans in the observance.

On March 14th, the priory held an "open house," inviting friends from the area and elsewhere to attend. The Very Rev. Dom Benedict Reid, prior, celebrated the Mass, and Fr. Morris preached.

The community was formed in Valparaiso, Ind., in 1939, and was moved to Three Rivers in 1946. It offers to God a daily round of services, and receives guests for retreats and for counseling. It maintains a liturgical art studio and a farm that raises Christmas trees and beef cattle.

\*From left: Rt. Rev. Bonaventure Knaebel, OSB, Archabbott of St. Meinrad's (Roman Catholic) Abbey, St. Meinrad, Ind.; Bishop Mallett; Rt. Rev. Leonard Schwinn, OSB, Abbot of Holy Cross (Roman Catholic) Abbey, Canon City, Colo.; Fr. Morris; Rt. Rev. Rembert Weakland, OSB, Archabbott Coadjutor of St. Vincent's (Roman Catholic) Abbey, Latrobe, Pa.; Rev. Canon Vivan A. Peterson, rector of St. James' Church, Cleveland; Bishop Bennison of Western Michigan; Bishop Klein of Northern Indiana.

## ENGLAND

### Money for Repairs

Two bishops of the Church of England have launched appeals for money to repair their cathedrals.

The Bishop of Bristol, the Rt. Rev. Oliver S. Tomkins, has said that he needs at least \$840,000 for restoration of the 800-year-old Cathedral.

The Bishop of Chichester, the Rt. Rev. Roger P. Wilson, has asked for \$2,800,000, not only for the repair of the Chichester Cathedral, but also for construction of new parish churches and repair of others. The Anglican Church, said Dr. Wilson, "is faced with one of the greatest challenges in its history. In many places, there is a complete lack of activities because the appropriate buildings are not available."

Bishop Tomkins told Churchpeople that, if the funds were not raised now, repairs would cost more later. [RNS]

### Easter in April, Always

This may be the time to set a fixed date for Easter, the British Home Secretary told the Parliament this month.

Such a fixed date has never been established, Henry Brooke said, because the effect would be that for a period Easter would be celebrated on a different date in the United Kingdom than in the rest of the world." In 1928, Parliament passed an act providing that Easter should always fall on the first Sunday after the second Saturday in April. The law was to become effective when the government found conditions opportune.

Last fall, the Vatican Council indicated that it would not oppose a fixed Easter, providing other Christian Communion approved, and the Archbishop of Canterbury, Dr. Arthur Michael

Ramsey, recently indicated that the Church of England would go along with such a proposal on the same basis.

Mr. Brooke said that "a new situation would arise if a world-wide agreement among the Churches on a fixed Easter seemed to be attainable. I think I should now institute consultations with the Churches in Britain as to the possibility of that happening." [RNS]

## USSR

### The Body in Prayer

Between thirty and thirty-five million people in the Soviet Union attend church services and openly practice their faith, according to the Russian Orthodox Exarch for Western Europe.

This is the case despite the fact that while Christians have the right to worship they are not permitted to engage in any kind of missionary activity nor to reply to anti-religious propaganda, he said.

Interviewed by *La Suisse*, a daily newspaper printed in Geneva, Switzerland, Archbishop Antoine reported that the Church has no legal right to teach outside its own walls, nor can it distribute religious literature. There are no Sunday schools, no study circles, no social activities, and no welfare work. In short, the archbishop said, while the Church cannot be a mission Church, "it can be the Body of Christ in prayer."

Congregations are a mixture of the generations, he reported, but "the interesting thing is that the adults attending were born after the Revolution. A person who is 60 today was only 14 at the time of the Revolution. This means that millions of Soviet adults have formed their religious convictions in the 46 years since the October Revolution."

The archbishop estimated that between 12% and 15% of all Soviet youth between the ages of 18 and 27 participate in the life of the Church, a percentage which he feels "is not bad in a society which does nothing to influence youth in this direction, but on the contrary seeks to involve them solely in social or political activities." [EPS]

## TELEVISION

### "The Late Liz"

"The Late Liz," second television film of the "One Reach One" series being produced by the Episcopal Radio-TV Foundation, Inc., was shown to the foundation's trustees recently.

The half-hour show, according to the foundation, is based on the life of Gert Behanna, "who found God after years of too much money, drink, and men." Her true story, *The Late Liz*, was adapted for television, and the film was made in January. Release of the film is expected in May.



"I don't want to be part of your world," says actor Cliff Frazier (right) to Phil Purcell, in a scene from *The Community*, a two-act play by the Rev. Malcolm Boyd, presented in the chancel of St. John's Church, Royal Oak, Mich., on February 4th. The play ran for two and one-half months in a downtown Detroit coffee house.

## MISSOURI

### Mission at Home

The first "Volunteer for Mission" assigned by the Overseas Department of the National Council to a domestic project is Donald Burnes, a native of Connecticut, who is now at work in Trinity Church, St. Louis.

Trinity Church is a parish that decided to stay when its neighborhood changed. Its membership includes home-owners, apartment-house dwellers, and inhabitants of what are usually called slums.

Mr. Burnes volunteered for mission after a conference with his college chaplain. He had previously served as a



Actress Lynn Bari stars in "The Late Liz."

Winant Volunteer in London, and for two summers he served at Grace Church, Van Vorst, Jersey City, N. J.

In Trinity Church he will work under the supervision of the rector, the Rev. Anthony J. Morley, and will coordinate youth work for the parish, help with the Church school, make calls in the neighborhood, and assist with a program designed to help young people who drop out of school.

His assignment is for two years, during which he will receive \$50 per month, plus room and board.

## ARMED FORCES

### Up for Review

At the request of local clergymen, officials of the Air Force Academy at Colorado Springs, Colo., have submitted for review by Washington officials a statement of the academy's policy on compulsory chapel attendance.

The clergymen—including the Rev. Desmond O'Connell, vicar of the Chapel of St. Michael the Archangel—have protested that compulsory chapel attendance is a violation of Church-state separation, and of cadets' constitutional rights. Fr. O'Connell was joined in the protest by two Lutheran pastors, a Methodist minister, and a minister of the Disciples of Christ.

Last month, when a Denver newspaper asked for the reaction of academy officials to a report of the National Lutheran Council that mandatory chapel attendance had intensified Church-state tensions, an academy spokesman stated that there had been no complaints from cadets. This brought several letters from cadets, challenging the official statement. Before the academy forbade further public discussion of the matter by cadets, their letters charged that the mandatory chapel services were perfunctory and prevented cadets from attending services of their own Churches.

"Sunday services at the academy," said the officials in their latest statement, "are early enough to allow cadets sufficient time to also attend off-base worship at any church of their choice. Special passes are authorized which are not charged against the limited number of off-base passes granted the lower three classes. Some cadets do oppose mandatory chapel attendance, but continuation of the present policy is felt necessary to maintain a religious program which provides future Air Force leaders with enough understanding of religion to effectively carry out their duties as commanders."

The statement also said:

"First classmen [seniors] are not required to attend any religious service. As part of the academy training program, the lower three classes attend services of one of the three major faiths in the chapel. . . .

"Chapel attendance is designed not to



force religious beliefs on individual cadets but to provide spiritual training valuable to them as career Air Force officers.

"If a cadet finds he cannot abide by the academy policy he has the option of resigning.

"Off-base ministers are welcome to hold individual services at the academy for their particular denomination and some are doing so at the present time. The academy will cooperate fully with local Church authorities providing their proposals do not conflict with officially programmed time of the cadets."

The Methodist minister, Dr. Ben F. Lehmborg, said, "It is not our intention to minimize the effect of religion on the American way of life . . . and we do not plan to be unwitting allies of the secular forces presently attacking the religious base of our nation and our religious institutions. But we believe that cadets should be allowed to worship God according to the guarantee inherent in our Constitution." [RNS]

## INDIAN AFFAIRS

### Sioux on "The Rock"

The "fish-in" near Tacoma, Wash., in which the Rev. Canon John Yaryan and actor Marlon Brando were arrested for illegal fishing and were immediately released [L.C., March 22d], was one of a pair of demonstrations led by clergymen of the diocese of California on behalf of American Indians.

The second demonstration took place in the middle of San Francisco Bay, when a group of Sioux Indians (most of them Churchmen), advised by the Rev. Donald Ganoung, laid claim to Alcatraz Island, site of the abandoned federal penitentiary. The demonstration on "The Rock" was conducted by the San Francisco Indian Center and aided by the diocese of California's section on Indian affairs.

Canon Yaryan (Canon Precentor of

Grace Cathedral, San Francisco) became interested in the plight of Indians in the northwest when he was vicar of St. Matthew's Church, Auburn, Wash. He said that the question of Indian's fishing rights is a difficult and complicated problem, but that it stems from the government having broken a treaty in which Indians were granted rights to fish in their ancestral locale. He told THE LIVING CHURCH that the latest restrictions on fishing were just part of a long series of attempts to force the Indians to become urbanized, while the Indians, for the most part, wish to retain their own cultural patterns.

In San Francisco, the problem is one of Indians transplanted from their reservations by the government and brought into an urban society, according to a clergyman there. Fr. Ganoung (vicar of Good Samaritan Church, San Francisco) and Paul Laus, a worker sponsored by the National Council, have responsibility for aiding American Indians and other minority groups in adjusting to city life. They assist in finding homes, jobs, and needed social services for Indians who are brought to the city from the reservations.

Over 100 of these Indians, most of them Sioux, "invaded" Alcatraz Island and claimed it under an old treaty which gives Indians the right to claim "unappropriated federal land." Churchman Dick MacKenzie, a Sioux, president of the American Indian Council of the Bay Area, led the party of claimants. The

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Suncoast Manor, a retirement community sponsored by Episcopal churches in and around St. Petersburg, Fla., was formally opened on March 1st. The four-million-dollar project includes 248 living units, and uses 55 buildings plus a 5-story center.

Life-time memberships, according to a news release, cost from \$3,500 to \$15,000. Features include a heated swimming pool, twice-a-week maid service, a library, a chapel, and physical recreation facilities.

claimants must now uphold their claim in the courts.

Fr. Ganoung told THE LIVING CHURCH that both demonstrations pointed up the long struggle of the American Indians for recognition as first-class citizens, and for their right to live within their own cultural patterns. He pointed out that the human rights struggle is being undertaken not only on behalf of Negroes, but of all oppressed minorities.

CSI

### "God Has No Grandchildren"

by the Rev. LANGFORD BALDWIN

*The Rev. Langford Baldwin, a priest of the diocese of Massachusetts, recently spent seven months in India. He was good enough to send us this report of the biennial Synod of the Church of South India, held in Secunderabad, India, January 10th-14th.*

The Union Negotiations Committee submitted to the South India Synod its report which included an appendix entitled, "The Faith of the Church." At the committee's request that the Synod give general approval to this, the first draft of the statement of the faith of the Church, this resolution was adopted:

"The Synod approves most of the statements in the appendix to the committee's report, but wishes that the statement on the Holy Spirit be reconsidered."

Actually, I think that the mind of the Synod would have been better expressed if the resolution had been worded, as the committee requested, simply to give general approval to the statement as a first draft. The committee emphasized that it had tried to be both comprehensive and concise, and that it had had to leave out of this first draft some matters on which agreement could not yet be reached.

Thus, one influential delegate's objection that the section on the Holy Spirit failed to give recognition to the prevenient activity of the Holy Spirit, who spake by the prophets of old and speaks outside the Church today, was, in my opinion, irrelevant. Others might have made the same criticism of incompleteness about other sections of the report. Since the proviso requested by the delegate in no way weakened the general acceptance that was sought, the committee offered no serious objection to the resolution as moved and adopted.

The CSI and the Federation of Evangelical Lutheran Churches in India have for some time been seeking to find a basis for union. The statement on the faith of the Church, referred to above, was adopted at the second meeting of the committee, in June, 1962, and has been circulated for criticism among Church leaders. The adoption of the resolution

*Continued on page 15*



To the writer of "The Death of Ambition," welcome! I do not know your name. I will sign my name, but it will mean nothing to you. There are others of us, however, whose names you will recognize instantly.

There is Moses, raised in kings' houses, educated by the best teachers. Yet Moses' first attempt to free his people from injustice ended in utter failure, and Moses fled to the desert. How could he know that this exile was his training to lead his people—those cringing, slave people—through the desert year after year, until they became tough enough to become a new nation? Failure to success? Yes, but don't forget that Moses, himself, never set foot on the promised land.

There is David, talented David, a general in the king's army, famous, popular. Ah, success and popularity beget jealousy, and so it was that David found himself an outlaw, with a price on his head. His fortunes turned again, though, and he became King David. David reached the top, only to be betrayed by his son. David found himself an outlaw again. Of course, the story does not end there. David was restored to the kingdom again, but at a price, at a terrible price. Yet our world would be a lesser place without David's incomparable cry, "O my son Absalom, my son, my son Absalom! Would I had died instead of you, O Absalom, my son, my son!"

There is Jeremiah. Now here *was* a failure. His message met deaf ears over and over. Not only did his people refuse to listen to his words, but he lived to watch his prophecy of doom come true. Yet centuries later Michelangelo painted his picture, and, later still, we read his words.

There is Saul of Tarsus. Saul went to the best schools—to *the* school of the day for a young Jew, and Saul was a student of *the* teacher. Yet just when Saul should have been taking his place among the leading rabbis of the day, Saul suddenly had become a convert to this new sect of Jesus. But when he tried to join the other followers, they wanted no part of him. Trouble arose whenever Saul of Tarsus was around. In this time of seeming failure, Saul (or Paul) put his great mind to work on the mysteries of this Jesus. Thus, Paul became the first Christian theologian and one of the greatest missionaries of all time. *Saint* Paul, we call him now.

Or let's consider Frank Laubach, a modern failure. Dr. Laubach, missionary to the Philippines, wanted to be president of the Union Theological Seminary in Manila. He lost by one vote. Was he bitter? Oh, yes. Who isn't, at least for a while? He had invested all his talents, and he had lost. But had he lost his talents? Or just that way to invest them?

"The Death of Ambition," by an anonymous Churchman, appeared in the February 28d issue of THE LIVING CHURCH.

# FAILURE A

## Replies to "The I

A. R. Patton

You work hard and try to get ahead. You go to college and earn two or three degrees. You keep your nose to the grindstone, confident that your efforts will be rewarded and that after a reasonable number of years you will reach the goal you have set. As time goes on, your responsibility increases, people begin to notice you, your family is proud of you. You begin to feel that you are somebody, in fact, Somebody Important.

You become more self-reliant. You have confidence in yourself. You think you do not need God's help (but God cannot get along without yours, and you spearhead the church fund drive). You say in effect, "Please, God, I want to do it myself." As the years go by you bask in self-flattery, self-approval, self-glorification, self-aggrandizement, self-pride.

And then one day you suddenly wake up to find that you are a failure. You are no longer on the way up. You are not a success. Filled with self-despair, you indulge in bitter self-blame, self-contempt, self-criticism, self-guilt, self-humiliation, self-judgment, self-punishment, and self-pity.

What has gone wrong? The answer lies in this little word, "self," and the words attached to it. In your self-conceit; you were proud of your *self*, you thought your *self* could do something good. This is a sin. The Collect for the Second Sunday in Lent reads, "Almighty God, who seest that we have no power of ourselves to help ourselves," and God does not put up with this self-deception forever. Self-pride leads to other sins and transgressions. In the end, God lets you fall flat on your face. That is the only way He can get you to learn your lesson.

What is the answer? The answer lies in the great truth you had never understood before, that for the Christian there is no such thing as a "self." A Christian is one who has made his "self" so tiny that it has almost vanished. Feeling the insistent pressure of God's demands to relinquish his innate self-will, the Chris-

Dr. Laubach reinvested his great talent for teaching. He developed a simple method of teaching illiterate races. He taught the Moros, head hunters, to read. He has made literally millions of people literate. A humble job? Perhaps—but I do not know or care who is president of Union Theological Seminary in Manila. I do know Frank Laubach—not the brilliant scholar, but the servant of illiterate savages; the servant of us who can read Shakespeare but who are illiterate in prayer; the servant of God.

Or take Jesus. Angels sang at His birth. Sages came for distances to bring Him gifts. He was a master physician, an astute psychologist, a famous orator, a debater without peer. Crowds flocked to hear Him, to see Him, to touch His garments, but even He came down the hard road of humiliation. He traveled farther down that road than we will ever go, farther than it is possible for us mere mortals to go.

He was the greatest failure of all times, and we call Him King of kings and Lord of lords.

Again, may I welcome you? You say you are a failure. You say that now you realize that what *you* had wanted to be you shall not. Now you can start being what God wants you to be.

What does God want you to be? I don't know. All I know about you is that you write clearly, lucidly; that you are well educated; that you are honest—honest enough to admit that you have traveled down a dead-end road. I don't even know if you believe in God. Oh, I know you believe in the Church, although your faith is shaken a little.

Perhaps you, like St. Paul, are being asked to put your great mind to work on the mysteries of this Jesus, this giant power who sits at the helm of our Church society today as yesterday and who *can* pull from us that usefulness we do have.

Of course, should you consent to be used by Him, you, too, will be fought against bitterly. That is why you are paying such a price now. It is your initiation fee.

Welcome.

# D VICTORY

## Death of Ambition"

tion has undergone the mortification of self-stripping. For the Christian, words affixed to the word "self" have no meaning or significance, simply because there is no longer any "self" to which they can cling.

You are no longer proud of yourself, nor are you ashamed of yourself, because you have no self. Before, you could not forgive yourself, but now you feel a great release because there is no self to forgive. There will be no more self-reproach or self-blame if you do your best and things go wrong. There will be no attempts to justify yourself or escape the consequence of your actions. Nor will there be self-praise when things go right, but only praise to God. Christ taught His disciples to deny the self. St. Chrysostom said, "He alone knows himself in the best possible way who thinks of himself as being nothing."

The old standards of success and failure now seem rather hollow. You see a person, not as a success or a failure, but as a Human Being. In *The Spiritual Life*, Evelyn Underhill wrote, "We mostly spend those lives conjugating three verbs: to Want, to Have, and to Do. Craving, clutching, and fussing, on the material, political, social, emotional, intellectual—even on the religious—plane, we are kept in perpetual unrest, forgetting that none of these verbs have any ultimate significance except so far as they are transcended by and included in the fundamental verb, to Be."

A psychiatrist has pointed out that it is the normal condition for most people to feel at least mildly unhappy most of the time. It helps to know that. You tend to believe everybody else is happy, and that you have a right to happiness. It is not true that everybody else is happy, and it is not true that you have a right to happiness. "Happiness" is a word which goes with the self you have now abandoned. What has come to you instead, in your self-abandonment, is joy.

Instead of insisting, "Please, God, I want to do it *myself*," you now reply in true humility, "Let it be to me according to Thy word."

the Rev. Robert W. Fowkes

**H**ow well you articulate your feelings of emptiness and lack of purpose, and your conviction that your life is something of a failure, and must have missed the mark. You do not seem to expect an answer from the Church, and I sense that this is because you are so well-churched yourself that if there were an answer there, you are confident you would have found it.

But there are answers, and, as always, they are found in Jesus.

Jesus said, "Where your treasure is, there will your heart be also." And it follows that if our treasure decays or our treasury becomes depleted, our hearts are broken and our hopes are dimmed.

You are a present-day American, and the gods of this age creep unnoticed into your heart and mine without our being aware of the intrusion. Radio, TV, and newspaper advertising presuppose our acceptance of these gods, and daily conversation is filled with their praises. One of these gods is yours.

Your god, Churchman, is *success!*

The virtues required by this god are industry, honesty, helpfulness, education, cheerfulness, and good grooming.

The hell of this god (his absence) is the state of being a non-entity and unappreciated. You say, "I have become that which I have most dreaded, a non-entity." You compare the "pain of being unappreciated" with the pain of cancer. You have found yourself, as you know, in this god's hell.

C. S. Lewis points out so clearly that something good, which may be a part of our religion, can become the most important part, and then with the subtle prodding by the tempter, Christianity becomes a part of the "cause" and valued chiefly because it furthers the "cause."

Using the idiom used by Lewis in the *Screwtape Letters*, we can see the happy, dancing devils dangling the cause of success in front of the eyes of a myriad of souls, and using God's own virtues of

*Continued on page 17*

**T**he battle against the acedia of middle age is a battle to the death.

It is at this time that all our weaknesses and sins are marshalled against us. Slowly, almost imperceptibly, we become entangled in meshes of our own construction. Have we had material success? Here lie complacency and the debilitating habits of comfort. Have we been active in our church? Secretly we admire our virtuous dedication.

On all fronts, subtly and openly, the enemy stalks us. This is the time of life when we can afford no let-up in vigilance, no relaxation of discipline. Middle age, if we are to survive it spiritually, forces us to look at ourselves with honest evaluation. We have gained some perspective on life in general. Now is the time to turn this on ourselves. We can try to see ourselves as others do and—Heaven help us—as God may see. If we persevere in this, and we must do so or perish, layer upon layer of self-satisfaction, subtle veils of pride, bonds of habitual indulgence will be lifted. We can confidently expect to find something of value when this is done. For we would not be doing this miserable chore if we did not have, somewhere deep within, the will to Holy Obedience. This is what we have to re-discover in ourselves. This is the spark which can be saved from total smothering and fanned into a flame once more.

For each person the means will differ. Most generally helpful are books. I do not mean reading quickly and playing intellectually with the dozens of little books which appear every year on the Church and "religion." Safest are the great classics. To select one of these which seems best to suit our condition and live with it, so that its wisdom is part of us—this is good. For some, an answer might be to join a prayer group, provided it is a humble one, because pride and self-righteousness lie in wait for the unwary here. Others may seek an experienced spiritual director. Or a fairly drastic change in outer activity may help.

Some definite and practical observance, faithfully adhered to, will start a reconditioning process. One might find help, for instance, in an early morning walk. One method is to rise early and read for a few moments in one of the classic spiritual books. Then one can meditate on the passage while walking.

A very remarkable book has come out of the layman's movement. It is *First Questions on the Life of the Spirit*, by Thomas E. Powers; Harper and Brothers, New York, 1959. Those struggling with acedia will find here a potent source of strength and of practical advice. One of its most valuable sections is a bibliography of the great spiritual writings of the world. These are listed with illuminating comments. A book to be studied, treasured, and lived with.

## Why He Rose

**Almighty God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost ever, one God, world without end.**

### The Collect for Easter Day.

To some Christians it may be surprising that the Easter Collect seems to be more concerned with our growth in grace and moral goodness than it is with Christ's Resurrection—and our resurrection in Him.

What is the explanation? Since this prayer is very ancient and anonymous we can only surmise what was in the mind of its author, but our surmise is a fairly safe one. He was soundly Christian in his understanding of Christ's Easter victory. Christ rose from the dead, not merely to frustrate His would-be destroyers but so that He could get on with His saving work with us. His Resurrection shatters not only the power of death over us but the power of sin. Indeed, sin and death are one common enemy. To be truly delivered from this dread foe, we must have a divine Saviour who has suffered the worst that death could do to Him—and

has come back from the grave to live and reign—and to save and redeem—triumphantly and forever.

We rejoice with angels and archangels and all the company of heaven that our King of Love has domesticated death, so that it is no longer our master but the servant of His loving purpose for us. And, having taken away death's power to terrorize us, He says to us: "Peace be unto you!" We have joy and peace in our risen Lord, not only because we know that He will be with us when we set foot into "death's cold, sullen stream," but also because He is with us now to "put into our minds good desires" and to give us His "continual help."

For, after all, what conceivable point would there be in His taking us to heaven unless He had first been able to make us fit for heaven? Our death He will deal with when the time comes.

There is a lot more to this Easter mystery than the divine trick that made Caiaphas and Company look so silly.

## Go Quickly!

Throughout the Bible, when an angel speaks to men it is almost always in a brisk hurry-up tone. "Go quickly!" is a favorite precept of God's messengers, it seems. So we find it with the angel of the resurrection who greeted the two Marys when they came to the tomb early in the morning (*St. Matthew 28*).

There are those who tell us that this is the kind of

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## The Presiding Bishop's

## Easter Message

All men sin. All men die. These are inescapable facts of our existence. This is part of the darkness in which we stand—the darkness which is within us and around us. Most everyone is aware of this, even though we call sin by other names and try to deny the finality of death. We are threatened by the dark.

But in the darkness there is light. God's light shines in the darkness and cannot be put out. He has come into the world in Jesus Christ and has met the full force of sin and death and has won the victory. This is the heart of the Christian faith and the foundation of the Christian Church:

"The glorious fact is that Christ did rise from the dead; He has become the very first to rise of all who sleep the sleep of death. . . . As members of a sinful race all men die; as members of the Christ of God all men shall be raised to life."\*

Every church building is a standing witness to this conviction; every Sunday is a remembrance of Easter

Day. But the church building where we worship and the day we call Sunday are not simply reminders of the fact that Jesus rose from the dead some nineteen hundred years ago. This strange thing which many find hard to believe is much more than a fact of history, although it is that. This is the wellspring of the Church's life. It is incredible foolishness to those who look at the Church from the outside. But to many within, it is the clue to the meaning of life; it is the source of hope and joy.

This is the word of Easter. It is not "Believe and you will be secure in this world and safe in the next," but rather, "Let the saving power of God which is for all men work in you and through you." Let this power give you faith and patience and courage; let it work in you to help bring unity and justice and order to this land and to the world.

(Most Rev.) ARTHUR LICHTENBERGER

\*Quotation from J. B. Phillips' *The New Testament In Modern English*, I Corinthians 15:20.

thing in the Bible we must “de-mythologize”—for are not angels “myths?” We do not presume to say. We do not know whether this angel had (or had assumed for the moment) the kind of physical integument which would make possible a photograph of him. We do not know whether his appearance to the women was objective or subjective. Nor do we greatly care. We propose to listen to him rather than to de-mythologize him. He says to the faithful women—and to us: “The Lord has risen from the dead . . . Now go quickly!”

The two Marys were to go quickly to the disciples and to tell them the Good News. Then the disciples were to go into all the world to tell it the Good News. And we, the disciples, are still doing it. At least some of us are, and all of us are supposed to be doing it.

There is a simple, wonderful, everlasting sense in the angel’s crisp command to “go quickly.” The point is that because Christ is risen, and lives, and is loose in the world and no man can stop Him, we who know this must let no grass grow under our feet. The angel told the women that Christ, now risen, had gone on ahead of them to Galilee. And He goes on ahead of us today. That’s why we must make haste, keep moving: because He is leading us.

The glory of the resurrection is that it gives to us, and gives us to, a divine Lord, Saviour, Master, and Friend who *lives*. Other great teachers and leaders of men are all dead. The most we can say of any one of them is that “he being dead yet speaketh” through his remembered words and deeds and his ongoing power of example. But Christ being risen is no inspiring figure out of antiquity. We do not look back to Him. Rather we try—and vainly—to keep up with Him as He leads us from one glorious revolution of His making to another.

It is often said that if Jesus had not risen from the dead He would long ago have been forgotten. This is probably true, though not certainly. Conceivably, His followers might have gathered together His remembered words and deeds, tenderly and lovingly, and founded a religion in which Jesus would be to His followers what Moses is to Jews or Muhammed is to Moslems. This might have happened, if Jesus had stayed dead. And this religion might have been a great success, as religions go.

But it didn’t happen. The Christians who really founded Christianity, if we may use this phrase for the moment, were so joyfully busy living with their risen and triumphant Lord and “going quickly” on the errands He set before them that they almost forgot to remember what He had said and done before His death. (This is why our four Gospels seem to be what in fact they are, as human documents: casual after-thoughts.)

The risen, living Christ had led His followers in past ages from victory unto victory. To give a few examples from among thousands of possibilities: He led them from the enslavement of women to the emancipation of women; from polygamy to monogamy; from a superstitious dread of the world to a realization that this is the Father’s world—the step which made all experimental science as we know it possible; from belief that slavery is divinely ordained to awareness that the lowliest human being is a beloved child of God. Why

do we have the feeling that in all of our nobler aspirations and endeavors we are somehow trying to catch up with Christ? Because this is precisely the truth of the matter. He is constantly going on ahead of us. We can never fully catch up with Him. But as we try He gives us grace “to follow in His train.”

We were all taught as children in Church school that Christ’s resurrection was His victory over our enemy, death, and that because He won this victory we no longer need to fear death. This is true, but it is, after all, only a part of the glorious Gospel of Easter. Because Christ is risen and rules as Lord of all, when our time comes to die we shall be not afraid, for He will be at hand to deliver us from the power of the grave. But He rose, not only so that we might die in Him, but so that we might live in Him and for Him by the power of His grace, now and forever.

Why should we try to make this a better world? Why pray, work, agonize, sweat, to roll back the darkness? Because Christ is risen and He says to us: “Go quickly! Fear not! Greater things yet shall ye do, because I go to the Father! Lo, I am with you alway, even unto the end of this age!”

## GUEST EDITORIAL

### Something to Say

Rupert Brooke, the brilliant young English poet, died as a naval officer on the Aegean Isle of Skyros in the first world war. He was one of the costly casualties of that madness. On hearing the news of his death, Edward Marsh, one of Brooke’s close friends, went to visit the poet’s mother, who took him upstairs and there showed him the pathetic boxes of her son’s “belongings” that had now been shipped home. She broke down as she looked on them again. Recalling the scene later, Marsh wrote: “I have never seen such suffering. It was very terrible, as of course there was nothing I could say.”\*

Nothing to say. A profounder tragedy than a young man’s death darkens that statement. It is the somber circumstance that an heir of 16 Christian centuries had “nothing to say!” to a mother in such a strait.

Christians have Something to Say in the face of death, Something overwhelming, pertinent, re-assuring, and true. It is this: “The Jesus of the historic Gospels did indeed become the Risen Lord; the same One who lived on earth and died on a cross rose from the dead and is now alive forevermore; whoever shares this faith in Him and His resurrection shares also in His risen life today and tomorrow and for all the tomorrows to eternity.” This is the splendid something we have to say about Him who has opened unto us the gates of everlasting life.

JOHN SEVILLE HIGGINS  
Bishop of Rhode Island

\*Edward Marsh, by Christopher Hassall, p. 354.

### Monotheistic Moses?

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by the Rev. J. R. Brown  
of Nashotah House

Time was, in biblical studies, when Israel's concept of God was seen as having undergone a progressive development. In the technical terms used, it was said to have progressed naturally from animism, through polytheism and henotheism, to monotheism.

Thus the religion of the patriarchs was assumed to have been of a fairly simple and "primitive" nature, and the lofty conceptions which the Bible does in fact attribute to them were said to reflect the religious views of a much later age, when the stories were written. At the time of Moses, the Israelite God was seen as simply a nomadic and warlike tribal God and belief in him by no means involved the denial of the existence of other deities.

#### Progressive Refinement

This concept (it was said) underwent progressive refinement in the great prophets, but it still did not involve monotheism, which did not emerge until the time of the Jewish Exile in Babylon in the sixth century B.C. Then it was first seen in the prophet who composed the later chapters (40-55) of the Book of Isaiah: "Turn to Me, and be saved, all the ends of the earth, for I am God, and there is none else [45:22]."

For a number of reasons it is impossible to accept this view now, and it has been abandoned by modern scholarship. The work of archaeologists has shown, for instance, that long before the patriarchs came on the scene, the ancient Near East was the home of sophisticated civilizations, with great temples and "advanced" concepts of the gods regarded as personal figures who were not limited as to place, and whose powers were cosmic in extent.

On the broadest human scale, some scholars, such as Fr. Wilhelm Schmidt, in *The Origin and Growth of Religion* (1931), have even argued for an original monotheism, and have seen polytheism as the result of a degeneration of this. In its own way, this is just as rigid a scheme as that which was formerly current, and it has not found much support.

The picture is more complex. It would appear that, in the ancient Near East at any rate, there was a two-fold tendency—

on the one hand, a movement from monotheism to polytheism, in that what were originally qualities or functions of a single god (such as the "righteousness" of the Assyrian god Shamash) could be split off, personified, and venerated as separate beings; and on the other, a monotheistic movement in which several gods could be regarded as simply manifestations of one supreme being.

Our concern, however, is with biblical monotheism, and the question is again seriously asked: Was Moses a genuine monotheist? The most distinguished exponent of the view that he was is Dr. W. F. Albright [see *From the Stone Age to Christianity*, Doubleday Anchor edition, p. 271]. But he has not convinced everyone, and it is a much discussed point. If it were put in another form—was Moses a polytheist?—few scholars would reply with an unqualified yes, but would begin to hedge and to distinguish. Thus one hears today of the "incipient" or "practical" monotheism of Moses, or (from Dr. H. H. Rowley) that in his work are "the seeds of monotheism" so that whatever development may have taken place sprang from the events of the Exodus, rather than from outside influences or the natural movement of the human spirit.

Perhaps rather than bring in the term monotheism, we may talk instead of the uniqueness of the God of Moses. There are two sides to this. *Positively*, it meant the worship of the Lord, and of Him alone. *Negatively* (and without this Judaism would, humanly speaking, have been impotent), all other worship of any other power must be renounced. The gods of the heathen are vanities; there is no revelation of power or glory to be found in them.

Here, indeed, Israel was out of line with the world around it. It is not so much that the existence of other gods is formally denied; it is that they are ineffective, they cannot *do* anything—"vain things that cannot profit or deliver, for they are vain" (1 Samuel 12.21). This is the constant theme of prophet and psalmist. By contrast, the God of Moses is the living God whose mighty acts make history.

central stream of American religious heritage."

How is it possible to reverse this legal trend "in the direction of innovation and radicalism?" Impeachment is termed impracticable, a Congressional resolution urging the states to defy the decision is seen as improper, and constitutional amendments (in some cases motivated as much by racism as by religious conviction) seem unworkable. Lowry advises that the young people of America be enlisted in a campaign of passive resistance.

That such an attitude of willful disregard for the rule of law, as determined by our highest court, violates American democratic traditions is not likely to disturb anyone who is imbued with Lowry's sense of religious nationalism. It should suffice, however, to make the thoughtful reader of this book wonder whether he has not become an inadvertent intruder into a delusional fantasy.

D. BRUCE MARSHALL

*The reviewer is an instructor in political science at Ohio State University.*

### Check Stubs and the Prodigal Son

**Alive Again.** By Robert R. Brown. Morehouse-Barlow. Pp. 151. \$3.95.

*Alive Again* is an extended meditation by Bishop Brown of Arkansas on the parable of the prodigal son. The author obviously has been enchanted with this "earthly story about heavenly things" for a long time. (I remember seeing a portion of this work in mimeographed form several years ago.) Consequently, he finds the story a regular treasure-trove from which to bring forth all sorts of things, both old and new.

If some scholarly critics accuse the bishop of mining his material eisegetically,\* they probably will be correct. But I doubt if his readers will mind. The book is aimed primarily at the man or woman who listens to sermons with a view to "taking something home." There's a good deal worth taking here, and it is pleasantly couched in warm, homely language vitalized by an evident pastoral sense of the problems, questions, and failures with which ordinary persons live every day.

There are compelling insights and ideas scattered through the book. Some that "reached" me were: the idea that "repentance begins in Hell" (pp. 48-52) and the notion of using one's checkbook stubs as a basis for self-examination (a

\*As exegesis involves the "drawing out" of the meaning of a passage, "eisegesis" refers to the "reading into" a story of material which is not inherent in it.

## NEWS

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really rattling suggestion, this time of year!—pp. 61ff). An excellent dissertation on how we all claim love and reject it begins on page 83. There is a balanced, related view of God's mercy-cum-justice on pages 86-90.

There are some unfortunate matters, too. Proliferation of the term "swine-pit" should have been caught by a copy editor, as should repeated use of "prodigal" and other adjectives as nouns. A definition of "prodigal" would have helped some readers, I am sure. It is used constantly, but the reader is never told its root meaning ("wastefully extravagant"). By the same token, a reproduction of the parable itself from one of the modern translations would have been a valuable reference as frontispiece or appendix. Generally, however, this book belongs on the shelves of most parish libraries and should enjoy a good circulation.

ROBERT A. MACGILL

*Fr. MacGill is editor of publications for National Council.*

## Families Today

**What's Happening to Our Families?** By Wallace Denton. Westminster. Pp. 222. \$4.

In *What's Happening to Our Families*, which to my mind is not deeply penetrative, the author, Wallace Denton, relates the changes taking place in families. Against the backdrop of social change, shifting functions of the family, changed roles of family members, Mr. Denton deals with some of the influences of Protestantism on the family.

He uses extensive references to other authors and does not seem to me to state anything. One can but assume that he is writing to the Protestant who has become thoughtful about the problems of family life in this day of rapid social change.

The author has written chapters about demasculinized men, frustrated women, anxious parents, accelerated life of young people, but disappointingly seems rather superficial. He must be addressing an audience that is somewhat naïve and unsophisticated. Perhaps he is drawing them to a more realistic look slowly.

The latter part of the book is a little "Reader's Digest-erish" in solution and outlook. Oversimplification is the tone. It is a little too sunny and uncomplicated, so doesn't really answer the question except to the more optimistic.

CHANDLER STERLING

*The reviewer is Bishop of Montana.*

## Books Received

**THE CONDITION OF THE CHRISTIAN PHILOSOPHER.** By Roger Mehl. Fortress. Pp. 221. \$4.50.

**I DO NOT DIE.** About the mystery of death. By Roger Troisfontaines, S.J. Translated by Francis E. Albert. Desclée. Pp. 295. \$4.75.

was the first official action by the CSI as a whole.

The main item of business at the Synod was consideration of a report entitled, "Renewal and Advance," which was the "Report of the Church of South India Commission on Integration and Joint Action, 1963." The report made 171 recommendations, the most important of which seemed to be aimed at giving more administrative authority to the officers and commissions of the CSI at the top level. I might do well to quote a few sentences from the opening paragraphs of this report:

"There are now 15 dioceses in the CSI. . . . The dioceses have come from different denominational traditions, or have been formed out of different combinations of traditions. . . . In the administrative machinery which they set up for themselves and under which they are continuing their life as dioceses they vary a great deal. . . . All these 16 years there has been wisely no attempt to fit the dioceses into one single pattern, either in their administrative arrangements or in their modes of life and worship or in their institutional work or in their evangelistic activities. We did not want to make everything in the Church uniform all over. Each diocese has been following its own way.

"But unfortunately . . . the autonomy which had been guaranteed to the dioceses under the Constitution has been so jealously guarded and so meticulously honored that even today the CSI is largely a collection of dioceses. There are in it, so to speak, 15 different types of Church life and Church activity, and little concerted action."

The report of the commission was sent some months ago to a dozen or so overseas missionary societies of Church bodies that have been giving financial grants to the CSI, and it elicited great interest. So great was the interest, in fact, that almost all of the societies sent high-ranking official representatives to attend the Synod. Whereas it has been the practice in past years for each missionary society to deal quite independently with the dioceses in which each had special interest, with only indirect knowledge of what other societies might be doing in the same diocese or of what might be happening in other dioceses of the CSI, these societies were extending their approval to common action. As reported by their spokesmen, their united plea to the CSI was that the Synod be authorized to form a commission to screen all requests by dioceses for new financial grants, and rank them according to the urgency of need as the commission sees it. The representatives all agreed on how difficult it was for them to decide on priorities when decisions had to be made far from the scene. A resolu-

tion setting up such a commission was adopted, and steps were taken to give the Moderator greater administrative help and authority.

Some of the remarks made by representatives in their speeches might be of interest to American readers. One, referring to the term, "parent bodies," which was often used in the report to refer to Churches or societies overseas, said that he wished this terminology could be abandoned. "God," he said, "has no grandchildren."

The point was made that the missionary societies are no longer making any restrictions on the use of their funds within the dioceses to which they make their grants. Formerly money was given to institutions within dioceses, which sometimes accumulated surpluses while other work in the diocese languished for want of funds. Now (with one exception, I think) the grants are made to the dioceses, which have informed the societies of their specific needs, with the dioceses having full discretion to divert the funds into any channel they wish.

(It would appear, however, that few dioceses have heard the Holy Spirit say to them that a sister diocese is in more urgent need of their surplus funds than their own institutions, and that the missionary societies have unwittingly slowed down full administrative integration of the CSI by continuing to support only those dioceses in which they have had an interest dating back to pre-CSI days. One or two dioceses, however, have for many years been supporting evangelistic work done in some of the poorer dioceses.)

The overseas representatives warned the CSI delegates that they saw little hope of increasing financial grants in the foreseeable future, and felt that any increases they might make would probably be eaten up by inflation. Therefore, they said, it was imperative that the CSI carefully scrutinize its use of funds and use them wisely. One representative suggested greater concern for, and teaching about, stewardship in the CSI, and said he hoped that increased giving locally would remove all feelings of dependency in the CSI's relationship with Churches overseas.

Another representative said he thought the CSI should send missionaries to England and America, in addition to (as it has done) other countries in Asia. He said that missionary societies must continually rediscover their roles, and pleaded with the CSI to help them.

Some random impressions of the CSI:

I found that two of the staunchest supporters of episcopal authority were two bishops who apparently have no great problems of authority within their own dioceses, and who are both former Congregationalists in dioceses that are wholly or largely of that tradition. A "watchdog" on the Liturgical Commission, who

is ever alert to protect Catholic truth and practices, comes from a non-Anglican body.

The three most remarkable leaders of intercession, in my opinion at least, were all women. My former prejudices against women leading worship were shaken, if not destroyed. Two of these women, in bidding prayers of their own composition, revealed a compassionate feeling for sufferers (but without exhibiting emotionalism) such as I have never encountered before in public worship.

The CSI liturgy, which, on paper, is so excellent but which, in practice, is sometimes so disappointing (because, I think, in some local situations celebrants and congregations have not grown up with a liturgical form of worship) is, at such a gathering as the Synod, a perfectly superb rite. Fr. Mark Gibbard, a Church of England priest who preached at three of the Synod services, expressed my feelings when he said that the CSI rite is in most respects superior to any rite with which he was familiar in the Anglican Communion. Certainly the spirit of worship could hardly be excelled, and it was wonderful to me to see such widespread acceptance by former Methodists, Presbyterians, and Congregationalists of what is, to me, an improved Anglican rite.

The shame of the Anglican Communion, or of parishes that were Anglican before the formation of the CSI, is that many of them hardly ever use the CSI liturgy, preferring to stick with the 1662 liturgy of the Church of England, or with the unofficial revision of 1928, while non-Anglican churches make wide use of the new rite. While we, from an Anglican point of view, might say that these former Anglican parishes had a wonderful thing in the Church of England service when compared to less organized forms of worship, we cannot say—or at least I cannot say—that they have the superior service now.

The pride of the Anglican Communion, I would say, is the diocese of Tirunelveli, one of the few in the CSI which is almost entirely Anglican in its roots, which, by common agreement, leads the other dioceses in evangelistic efforts, and which for many years has been sending missionaries to serve the Lord in the state of Andhra Pradesh in the northern part of the present CSI area.

I was impressed by the democracy I saw at work in the CSI. Discussions were full and free, and a number of resolutions prepared by the Executive Committee were turned down by the Synod delegates. This was no rubber-stamp convention, but neither could it be called negative or rebellious in its thinking. The leaders seemed not too dismayed over the defeat of some of their proposals, and were heard to join with rank-and-file delegates in saying that the Synod had submitted exceedingly well to the guidance of God the Holy Spirit.

## LETTERS

Continued from page 5

details, nor to tell others how it should be done. The point is that the house Communion does not have to be so different. The house Communion can become just as much a gimmick as anything else can, but that is not to say that it is always a gimmick.

We offer the Eucharist in house-Communion form to answer a basic need expressed by our teachers. It used to be that they seldom had the opportunity to participate in the Holy Communion because of their Sunday responsibilities. Their feeling was that they were expected to "feed without being fed themselves." We decided to begin our meetings with the Eucharist in the church. Our staff is small in number, and it seemed a long way between the altar and the people. Together, we decided to have the house Communion to provide closer participation.

The sacrament is still the sacrament in the church building or elsewhere, and the Church is still the Church wherever her people are. Christ is with us in Holy Communion in all the varying settings and circumstances.

Are house Communion necessary? For some of the people it can be of value some of the time. From the experience of our small group here, the house Communion has not taken away anything from what is their limited but faithful participation in the parish congregation's corporate worship. Communion in the dining room has provided for us a greater awareness of involvement. Also, I think it has helped toward deeper commitment. We are thankful for it.

(Rev.) DONALD F. BURR  
Rector, St. Andrew's Church  
Belmont, Mass.

THE LIVING CHURCH's policy is stated: "LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms." Yet the author of "Dining Room Communion" is permitted to remain anonymous. Why?

(Rev.) JAMES H. DAVIS  
Morgantown, W. Va.

**Editor's comment:** We don't want to encourage anonymous communications—or articles. But sometimes there are good and sufficient reasons for complying with a request for anonymity, so we do.

I cannot but regret your editorial on house Communion [L.C., March 8th]. I felt the article, "Dining Room Communion," had much to commend it. The writer's way of sharing the service with the congregation seemed to add a note of inspiration for them. Our Church services are of necessity formal but do our services *always* have to be formalized, if not over-formalized? Cannot the Holy Spirit provide the atmosphere of the chancel in the spiritual setting created in a home, not as a regular practice but at least occasionally? It is high time our Church did a little experimenting if our great heritage is to have its maximum appeal for our times.

(Rev.) R. G. PRESTON  
Wellesley, Mass.

Congratulations on your editorial "Are House Communion Necessary?" Something like this has needed to be said for a long time.

ARTHUR E. PRITCHETT  
Rector, Christ Church  
Hudson, Ohio

### Substitute Suggestions

Christians, instead of uprooting yourselves from your own happy parishes and causing confusion and unhappiness by transferring to another parish, like taking castor oil, I suggest this to help you to desegregate while keeping smiles on faces all around [L.C., March 1st].

Maintain your own parish enrollment but also join, as an affiliate, an agreeable parish that is predominantly manned by those of other color, race, or nationality. Receive their publications, make yourself available to them according to the talents and the time and energy you have.

Attend Communion there once a month. Perhaps even an Evensong now and then with the regulars and affiliates like yourself. Be like a loving nephew and cousin if not a son. Incidentally, segregation isn't really racial as much as it's economic. If your area hasn't race divisions use the above plan substituting poor parish.

LAWRENCE LAFER  
Seaford, N. Y.

### Drop the Bar

All credit to the DeMolay chapter of Los Alamos for trying to break the color barrier existing in that organization [L.C., March 1st]. But we should not be too hard on the DeMolays as such. The responsibility lies rather with the parent organization, the Masonic Order, which, while always strongly preaching its belief in "the Fatherhood of God and the Brotherhood of Man," has always been very negative in practice.

In view of present national conditions, one would suggest that it is high time the order of Free and Accepted Masons dropped the color bar, especially as it has always barred the Negro from membership in its organization, while freely admitting those of other races and colors.

The same is true of certain other fraternal, service, civic, and social organizations. It is time to drop the color bar everywhere.

(Rev.) ALBERT E. CAMPION  
Chaplain, St. Barnabas Hospital  
for Chronic Diseases  
Bronx, New York

### 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 Communion, missionary societies, or emergencies.

#### March

29. (Easter Day)
30. Derby, England
31. Derry and Raphoe, Ireland

#### April

1. Dominican Republic
2. Down and Dromore, Ireland
3. Dublin and Glendalough, and Kildare, Ireland
4. Dunedin, New Zealand



## FAILURE AND VICTORY

*Continued from page 11*

honesty, industry, helpfulness, and wisdom to help prove that success is worthy of worship. When that worship is turned to dust and ashes, the glee of the devils reaches new heights, especially when they find a convinced worshiper who feels that what he needs is a second chance, and that if he tries hard enough and long enough, the hell he is in will turn to heaven.

Mr. Lewis pictures this diabolical ecstasy in the words of Screwtape, "He will be yours forever—a brim-full living chalice of despair and horror and astonishment which you can raise to your lips as often as you please . . . he is ours—and the more 'religious' (in those terms) the more securely ours."

Someone will ask, "What's wrong with success, loyalty, honesty, and industry?" The answer is, of course, that there is nothing wrong with these fine things. However, God's good creations must not be confused with the Creator, and worshiped. Success, industry, money, sex, knowledge—all of these are good, for God made them so. Yet each can be worshiped as if it were the ultimate.

To deny God is to blaspheme, and for me to deny this god you have served will offend you as a sort of blasphemy. Yet I intend not to hurt, but to heal; I wish not to bury, but to resurrect. So ask yourself, "Did Jesus ever command, 'Thou shalt be a success?'" Did He declare that a man should be an entity rather than a non-entity, or say, "Thou shalt be appreciated?"

Jesus reversed all this. He said, "Whoever will be great among you, let him be your minister; and whoever will be chief among you, let him be your servant." Those who sought the highest place at table were denounced by the Lord Jesus.

He reversed also the popular idea that we must scrimp and work and save to insure our social and economic security. For you, the "realization that one is going nowhere" is "an unattainable state of mind." Read the "take no thought" passages in the sermon on the mount, Matthew 6:24 to the end.

St. Paul bears out the reversal paradox when he said, "If any man among you seemeth to be wise in this world, let him become as a fool, that he may be wise. For the wisdom of this world is foolishness with God."

You say that you "do not know what happens when one's purpose in creation is thwarted." What was that purpose? The Westminster Catechism was very clear on this, saying that we were created to glorify God and finally to live with Him forever. I see in my moral theology notes that this subject "treats of God as our last end, and of the means by which we may tend to Him."

You hint that God should have taken

better care of your life, yet you never really gave it to Him to care for. You withheld it, and gave your heart to progress, humanity, industry, honesty, and education. You have never really been told by your Church, nor have you and your family had clergy "unto the third and fourth generation" who have demanded your complete surrender and commitment. Clergy, too, sometimes worship unknowingly at the altar of success, and, even if perhaps they have given themselves wholly, yet they do not wish to offend, demanding all from those who wish to offer only a part.

Give your life to Christ—not just a corner, not just the Sunday moments, not just the ethics, but the whole being. Pray daily until God becomes to you a constant and watchful Father, until Jesus becomes a loved one whose presence you feel and desire, and whose approval you seek.

Read your Bible daily and let God reveal His whole will for you in your life. Praise Him in the beauty and goodness you find in Him and in His creation. Receive His Body and Blood as spiritual



food frequently, that He may dwell in you and you in Him. Begin then to see others with the eyes of His love, and instead of resignedly giving yourself to "good works," become a partaker with the Eternal in His creative, redemptive work that changes people forever. Let your love become a part of His great love for His children, letting your hands be His hands, and your voice His voice, and your money His money, and your food, encouragement and laughter, be His food, encouragement, and laughter.

Dear Churchman, to find your life you must lose it. You earnestly seek purpose and satisfaction in life, "but seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you."

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Washington, D.C.

**Solemn High Mass at 11 A.M.**

Luncheon, at \$1.50, in the Parish Hall. Reservations are necessary and should be sent to St. Paul's Church not later than March 31st.

*Address will follow the luncheon*

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# PEOPLE and places

## Appointments Accepted

The Rev. Elmer M. Boykin, former rector of St. John's, Johnson City, Tenn., is priest in charge of the Church of the Incarnation, West Point, and of the new mission, Church of the Good Shepherd, Columbus, Miss. Address: Church of the Incarnation, West Point, Miss.

The Rev. Philip G. Clarke, former rector of Holy Communion, Allendale, S. C., will be priest in charge of the Church of the Ascension, Seneca, S. C., on April 1. Address: c/o Church of the Ascension, Seneca.

The Rev. Fred Dickman, rector of St. Andrew's, Tampa, Fla., is the clerical representative appointed by Bishop Louttit to serve on the board for Berkeley Preparatory School, Tampa. He succeeds the Rev. Dr. Carroll E. Simcox.

The Rev. Charles G. du Bois, former curate of the Church of the Incarnation, Great Falls, Mont., is rector of Grace Church, Estherville, Iowa. Address: 121 N. 8th St.

The Rev. Robert D. Herzog, recently ordained priest is rector of All Faith Church, Charlotte Hall, Md. 20622.

The Rev. Frank M. Hitner, former vicar of St. Francis, Great Falls, Mont., is curate at St. Matthew's, Glasgow, and vicar of St. Mary's, Malta, Mont. Address: 608 7th St., S., Glasgow, Mont.

The Rev. Colin D. Keys, former assistant at All Saints' Church, Pasadena, Calif., is priest in charge of St. Andrew's, Chariton, and Grace Church, Albia, Iowa. Address: North Seventh St., Chariton.

The Rev. James R. Leo, former curate of Christ Church, Pottstown, Pa., is curate of St. John's, Larchmont, N. Y. Address: 23 Bonnett Ave., Larchmont.

The Rev. Francis C. Lightbourn, S.T.M., librarian of Seabury-Western Seminary, will become librarian of the University Club, Chicago, on April 1. He is working toward his master's degree in library sciences at Rosary College, River Forest, Ill.

The Rev. Douglas McCreight, rector of St. Augustine's Church, St. Louis, Mo., will become chaplain on the staff of the Metropolitan Church



Federation of Greater St. Louis on April 6. This is a new ministry to nursing and convalescent homes in the metropolitan area.

The Rev. William H. Mead, rector of the Church of St. John the Evangelist, St. Paul, Minn., will become the sixth dean of Christ Church Cathedral, St. Louis, Mo., on May 10.

The Rev. William S. Moore, former rector of St. Paul's, Jeffersonville, Ind., is rector of St. Andrew's, Harriman, Tenn. Address: c/o St. Andrew's, Harriman.

The Rev. Herman F. Nelson, Jr., former interim assistant of Grace Church, Lawrence, Mass., is assistant at St. Peter's Church, Mountain Lakes, N. J. Address: c/o the church.

The Rev. R. C. Rutherford, Jr., former missionary in Japan, is priest in charge of the Church of the Resurrection, San Antonio. This is a new mission organized on February 16: Address: 5633 Galewind, San Antonio, Texas 78239.

The Rev. Johann Schenk, former rector of Epiphany, Allendale, N. J., resides in Hawaii. Address: Box 92, Allendale, N. J.

The Rev. Charles C. Vergith, former vicar of St. George's, Redfield, S. D., is vicar of three churches: Trinity Church, Mission, St. Philip's, and St. James. The latter two are part of the Rosebud Mission, S. D. Address: Box 207, Mission, S. D.

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The Living Church

## New Addresses

The Rev. James F. McKendrick, Jr., rector of Calvary Church, Rockdale, Pa., may be addressed at Glen Riddle, Pa.

The Rev. C. Andrew Mephram, M.D., may be addressed at Holy Cross Monastery, West Park, N. Y.

The Rt. Rev. George E. Rath, Suffragan Bishop of Newark, may be addressed at 530 Park St., Upper Montclair, N. J. 07042.

## Births

The Rev. W. Carson Fraser and Mrs. Fraser of St. Andrew's, Collierville, Tenn., announce the birth of their daughter, Susan, on November 9, 1963.

The Rev. Dennis Josiah and Mrs. Josiah of the Church of the Transfiguration, Obanguinola, Republic of Panama, announce the birth of their first child, David Nathaniel, on November 8.

## Living Church Correspondents

Delaware—Mr. Philip F. Crosland, 14 Walnut Lane, Holly Oak, Wilmington, Del. 19809, is a new correspondent for that diocese.

## DEATHS

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

The Rev. Joseph D. Salter, retired priest of the diocese of Iowa and father of the Rev. J. Burton Salter, died February 8th, at the age of 83.

The Rev. Mr. Salter was born in Chippewa

Falls, Wis. He studied at Seabury Divinity School and was ordained to the priesthood in 1910. During his ministry he served churches in Pipestone, Excelsior, St. Paul, Minneapolis, and Mankato, Minn.; Ashland, Wis.; Casper, Thermopolis, Gillette, Newcastle, and Sundance, Wyo.; and Sioux City and Mapleton, Iowa. He retired from the active ministry in 1953.

In addition to his son, the Rev. Mr. Salter, who is rector of St. John's Church, Olympia, Wash., he is survived by his wife.

Leslie F. Ellsbree, who served All Saints' Church, Dorchester, Mass., for 25 years as Church school superintendent, died February 19th, in Boston, Mass.

Mr. Ellsbree was born in Meriden, Conn., in 1888. He received the A.B. degree in 1909 from Harvard, and studied at Berkeley Divinity School. He served successively as clerk of three parishes in the diocese of Massachusetts: All Saints', Methuen; St. Margaret's, Brighton; and All Saints', Dorchester.

After serving for 21 years as clerk at the Dorchester church, Mr. Ellsbree continued as a vestryman for a number of years.

He was a delegate to diocesan conventions for many years and was a member of the executive committee of the Church Service League. He also was a member of the executive committee of the New England Branch of the American Church Union.

Mr. Ellsbree, who was an office manager, attended a laymen's course at Episcopal Theological School when he was in his 70s. Shortly before his death, he had been making an analysis of the Prayer Book of the Philippine Independent Church.

In addition to his wife, he is survived by a son, John F. Ellsbree, Brighton, Mass.; a daughter, Dorothy Ovaska; a sister; nine grandchildren; and two great-grandchildren. Another son, Paul R. Ellsbree, died December 30, 1964.

Blanche E. Price, a member of the Chapel of All Saints, Whalom Park, Mass., mother of the Rev. Gordon S. Price, rector of Christ Church, Dayton, Ohio, and grandmother of the Rev. Robert D. Price, vicar of Christ Church, South Barre, Mass., died on February 26th. She was 75 years of age.

Born in Reading, England, she came to this country in 1914, and was active in the Church all her life. She was especially interested in the Girls' Friendly Society House, in Fitchburg, Mass.

Mrs. Price is survived by her husband, Hugh T., six sons, and seventeen grandchildren.

Mary G. Latham Richardson, wife of the Rev. William P. Richardson, rector of St. George's Church, New Orleans, La., died suddenly on December 9, 1963.

Mrs. Richardson was born in Birmingham, Mich. She was a graduate of Radcliff, and a former worker in the field of Christian education. She served as director of Christian education at



St. Joseph's Church, Detroit. The Richardson family went to New Orleans in 1953, when the Rev. Mr. Richardson became rector of St. George's Church.

She is survived by her husband; two children, William T. L. Richardson, and Ann Cabot Richardson; her mother, Mrs. Charles K. Latham; a sister; and two brothers.

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

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

**PRIEST**, married, six children, desires change to urban parish or mission this Spring. Rector present eastern parish six years. Prior to ordination, seven years experience in heavy industry. Reply Box H-82.\*

**PRIEST**, single, invites correspondence; available. Reply Box R-81.\*

**PRIEST**, 34, married, 3 children, 10 years in city, suburbs; seeks urban situation—rector, assistant, team ministry; Northeast, Southeast. Reply Box R-79.\*

**RECTOR**, medium large parish, single, 18 years' experience, city and country, desires change. Correspondence with vestries invited. Reply Box C-78.\*

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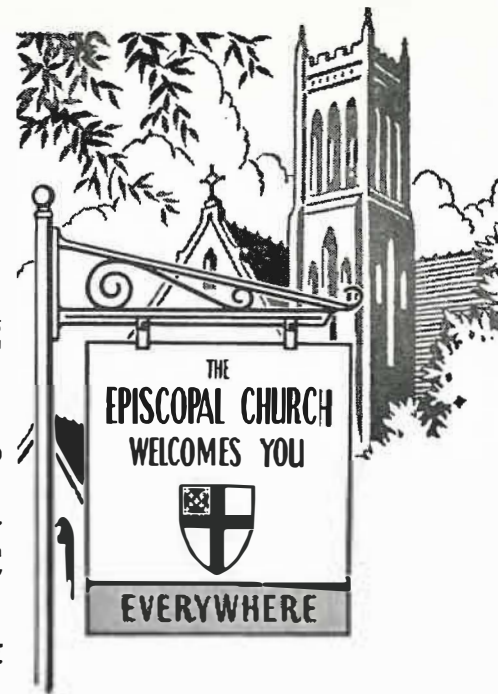
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Washington Blvd. at Normandie Ave.  
Sun Masses 7:30, 9:15 (Sung), 11; Daily Mass 7,  
ex. Thurs 9:15 & Sat 8; HH & B 1st Fri 8; C Sat  
4:30-5:30 & by appt

## SAN FRANCISCO, CALIF.

**ADVENT** 261 Fell St. near Civic Center  
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Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,  
Fri & Sat 9; C Sat 4:30-6

## 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

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Sun HC 8, Morning Service & Ser 11, EP 7:30; Tues  
& HD HC 12:15; Thurs HC 7:30

## 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

## ORLANDO, FLA.

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HD 10; C Sat 5-6

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Ev; Daily MP 8; Wed HC 10

## WEST PALM BEACH, FLA.

**HOLY SPIRIT** 1003 Allendale Rd.  
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Tues, Thurs & Sat 7; Fri 6; C Sat 4:30

## ATLANTA, GA.

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Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily  
Mass 7:30, Ev 7:30; C Sat 5

**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; 15, 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.

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Sun 8:30

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
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Tues, Wed H Eu 9:30; Thurs, Fri, Sat H Eu 7:10;  
EP daily 5:30

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

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

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

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

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

**RESURRECTION** 115 East 74th St.  
Rev. Leopold Damosch, 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

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

### THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

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

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

### CHAPEL OF THE INTERCESSION

Broadway & 155th St.

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

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

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

**ST. CHRISTOPHER'S CHAPEL** 48 Henry Street  
Rev. Wm. W. Reed, v; Rev. James L. Miller, p-in-c  
Sun MP 7:15, Masses 7:30, 9, 11 (Spanish), EP  
5:30; Daily: Int 12; Mon-Fri MP 7:45, Mass 8,  
EP 5:45; Sat MP 8:45, Mass 9, EP 6; C 4-6 by appt

## COLUMBUS, OHIO

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

## PHILADELPHIA, PA.

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

## WESTERLY, R. I.

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

## 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

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