

# The Living CHURCH

April 5, 1964

25 cents

Page 8:

## **Birthday into Eternity**

Page 12:

## **Kalendar in the Kitchen**

Crown Cake, page 12.  
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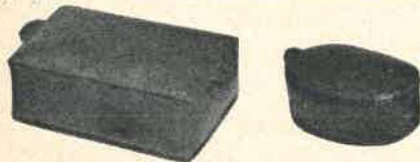
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Questions may be submitted by readers, addressed to "The Question Box," THE LIVING CHURCH, 407 East Michigan St., Milwaukee, Wis. 53202. Questions may be shortened for use, or several questions on the same subject may be rephrased to be answered. We do not promise to answer every question submitted.

I have long wondered about the reservation of the sacrament. According to the 28th Article of Religion, reservation is distinctly disapproved of though not definitely forbidden. Would you care to comment on this?

Article XXVIII states, among other things, that "the Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshiped." Certainly no one can sanely argue with this plain statement of fact. What it says, and all that it says, is that when Jesus instituted the Holy Communion He did not by ordinance — by specific command — tell us that we are to reserve, or carry about, or lift up, or worship the sacrament. The clear intent of the Article is to remind us that certain practices of sacramental devotion, such as perpetual reservation of the sacrament, are not required of us by the Lord's command. We still need this reminder.

The Book of Common Prayer gives no instruction as to whether the sacrament may lawfully be reserved. We believe that most bishops in the American Church today, and throughout the Anglican Communion, allow reservation in their dioceses for purposes of communicating the sick. There are comparatively few Churchmen who object to reservation for this purpose. And probably not many more would object to the practice of reserving the sacrament on an altar, so that those who wish to do so may offer their devotions to Christ in His sacramental Presence. But it is a fundamental insistence of this Church that Christ instituted the sacrament to be received by His faithful ones in Communion; and reservation, or any other practice concerning the sacrament, is justifiable only as it serves this one end and purpose.

In the Constitution, Canons, and for-

mularies of the Episcopal Church we find no basis for challenging the right of the diocesan bishop to allow reservation in his diocese and to regulate its use.

? ? ?

Since the so-called King James Bible is also the Authorized Version of the Church, by what authority do some Episcopal clergy read the Bible lessons in church from some modern translation?

The term "Authorized Version" no longer means that only this venerable version of the Bible may be used in the Church's worship. Canon 20, "Of Translations of the Bible," now provides that the Lessons at Morning and Evening Prayer may be read either from the Authorized Version "or from one of the three translations known as Revised Versions, including the English Revision of 1881, the American Revision of 1901, and the Revised Standard Version of 1952." It should be noted that no other modern translation than these specifically mentioned has been approved for liturgical use.

? ? ?

Years ago, I heard a preacher say that "the greatest line in all English poetry" was written about our Lord's miracle of turning water into wine. He quoted it, but I can't remember it. Have you any idea what line it was?

It must have been a famous line by Richard Crashaw (1612?-1649). He wrote it first in Latin:

*Nympha pudica Deum vidit, et erubuit.*  
Then he translated it thus:

The conscious water saw its God, and blushed.

We have heard it quoted:

*The modest water saw its God, and blushed.*

"Modest" strikes us as a better word here than "conscious."



# The Living CHURCH

Volume 148      Established 1878      Number 14

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

## STAFF

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## THINGS TO COME

### 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

### May

1. St. Philip and St. James
3. Rogation Sunday
4. Rogation Monday
5. Rogation Tuesday

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

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

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April 5, 1964

# BOOKS

## Souvenir of a Transfiguration

**The Day They Marched.** Edited by Doris E. Saunders. Johnson Publishing Company, Inc. Pp. viii, 88. \$1.

About the only thing lacking in Washington, D. C., last August 28th—*The Day They Marched*—was a souvenir program. Now that lack has been handsomely corrected. This brief collection of text-and-pictures is an adequate memoir of that momentous day.

The compilers must have been there. They have managed to capture, in word-sketches and sensitively selected photographs, the inner grace that transfigured 200,000 human beings and rendered concrete "the holy dream we were to be." The lead article, by Lerone Bennett, Jr., is superb. For those who were there, it will help to recover a sense of the inward light which shone that day—melting stones in the hearts and striking scales from the eyes of black men and white alike. For those who were not present, this article will help to explain why those who did go came home *different*. The photographs inside the book are, happily, black-and-white. I'm glad the temptation of "full color" was resisted except on the covers, even though the inside reproduction leaves much to be desired.

There are valuable addenda: President Kennedy's statement on the March, text of the Marchers' Pledge, a list of marchers' goals, and the full text of Martin Luther King's "I Have a Dream" address, as he extemporized it. Everyone who was there "The Day They Marched" will treasure a copy of this book.

ROBERT A. MACGILL

*Fr. MacGill, editor of publications for National Council, was there that day; he covered the march for the L.C. [September 8, 1963].*

## Not So Private

**The Naked Society.** By Vance Packard. David McKay Inc. Pp. 369. \$5.95.

The well known author of *The Hidden Persuaders*, *The Status Seekers*, and *The Waste Makers* has one thing in common, and only one, with Dickens' immortal Fat Boy: He likes to make your flesh creep. His exposures of the ways in which we are unknowingly manipulated are meant to shock, and generally they do.

Now, in *The Naked Society*, Mr. Packard opens up the whole situation as it is, and is becoming, in the field of our American "right to privacy." This right, which is both constitutional and traditional, stands in ever-growing jeopardy as electronic listening and watching de-

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vices are developed. At the present moment you, the reader of these lines, are being watched far more than you realize by people who know far more about you than you imagine. In other words, as a "private citizen" you are not so private as you think. The Internal Revenue Department, your local credit bureau, the FBI, your local police, and all sorts of people who want to sell you something, either already know, or can easily learn, facts about you which you consider nobody's business but your own.

To summarize the thesis of this book: Such right to privacy as the American citizen has always been told was his is being flagrantly ignored and overridden by those very elements in our society which exist to protect such rights. Such is Mr. Packard's contention; and he proves it and documents it to the hilt. This is a healthily disturbing book. I hope that it will create sufficient public indignation to put the heat on our legislators to enact some corrective legislation, before Big Brother has us all naked and helpless on his master screen.

CARROLL E. SIMCOX

## Reality in Terms of Man

**The Secular Meaning of the Gospel,** based on an analysis of its language. By **Paul M. van Buren.** Macmillan. Pp. 205. \$4.95.

"How can the Christian *who is himself a secular man* understand his faith in a secular way?" With this question, which is Dietrich Bonhoeffer's, and ours, Paul M. van Buren, associate professor of theology at the Episcopal Theological Seminary of the Southwest, begins his book, *The Secular Meaning of the Gospel*.

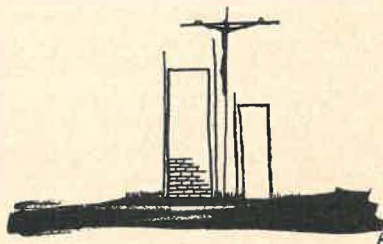
As "secular" men we are "citizens" of this modern adult world, as much inclined as the next man to consult the weather maps and the meteorologist for the answer to a question about a change in the weather, rather than to "take it to the Lord in prayer" (p. 2). But we (Christians) also say, "Jesus is Lord," and it is this confession which the author examines by linguistic analysis. What can the language of faith mean when men no longer believe in supernatural intervention in the affairs of the world by heavenly, transcendent, powers? We experience reality in terms of man and the world explored by the natural sciences. This is essentially the problem posed by Rudolf Bultmann.

Van Buren begins by stating clearly that "Christian faith has to do with the New Testament witness to Jesus of Nazareth and what took place in his history. Christology . . . will lie at the center of our understanding of the Gospel" (p. 8). In this he attempts to be true to the emphasis of the theological "right," i.e. Barth.

The famous question of Rudolf Bultmann poses our dilemma: "Does Jesus

help me because He is God's Son, or is He the Son of God because He helps me?" Dr. van Buren, after giving a brief introduction into the method of linguistic analysis (a tool, not a dogma), proceeds to a review of the history of Christology, and examines the basic purposes behind the Christological formulations. These, qua formulation, fall meaninglessly on the ears of modern man who can only speak of divine action when it encounters him in his personal existence. Linguistic analysis can clarify the functions of the terms of orthodox Christology. Here van Buren relies heavily on R. M. Hare (a "blik" is a fundamental attitude), Ian T. Ramsey (language of discernment and commitment), and R. B. Braithwaite (religious assertions can be verified morally). A consensus of these analysts reveals that "simple literal theism" is mistaken, and that the language of faith does have meaning when it eschews cosmological assertions and refers to a way of life. A fundamental attitude is to be *lived*: theology may not be independent of ethics.

These principles allow us to hold to the humanity of Christ and let "the issue of divinity fall where it may" (p. 102). For seeking the "secular meaning of the Gospel" the key is the use of the verification principle—the meaning of a word is its use in its context. If a statement has a function which might be verified or falsified, it is meaningful, otherwise "it cannot be said to have meaning in our language-game" (pp. 104, 105). Linguistic



analysis can show us when we are using differing "languages" and "kinds" of words.

For an example, the language of discernment and commitment should beware of the use of expressions such as "the historic facts of the Virgin Birth," which appeared in the protest to the General Theological Seminary reported in *THE LIVING CHURCH* of September 17, 1961.

Professor van Buren's analysis of the language of Christology is too rich and too moving to endure summary here except for one quotation from page 166: "The inseparable unity of the freedom of the man Jesus with the fact that first the apostles and then other believers have been set free and have come to participate in his freedom found expression in the doctrine of the inseparable unity of the two 'natures.'" That is, I submit, an exposition of the doctrine of the hypo-

static union which alone is worth the price of the book!

Several concluding sections are given to reconstruction of classic subjects of "Baptism" and "Prayer" are excellent.

Finally, the Gospel of secular Christianity is shown to find its meaning on the lips of those who proclaim it, an historical perspective in which people are primary, thought out in terms of Jesus, the man in whom God has said all that He has to say to men.

ROBERT C. AYERS

*Fr. Ayers is Episcopal chaplain at Syracuse University and diocesan chairman of college work.*

## Christ in Old Testament

**Concise History of Israel.** By **M. A. Beek.** Harper & Row. Pp. 224. \$4.95.

**The Old Testament and Christian Faith.** Edited by **B. W. Anderson.** Harper & Row. Pp. 271. \$5.

Dr. M. A. Beek is a Dutch biblical scholar, and his *Concise History of Israel* may be unreservedly recommended. In most readable form he presents the story from Abraham to the Bar Cochba rebellion of A.D. 132, indicating the problems where they arise, and the suggested solutions.

Those who studied the history of Israel some years ago, as well as the general reader approaching it for the first time, will find the book rewarding. Especially should it find a place on the shelves of parish libraries.

Readers of *The Old Testament and Christian Faith*, edited by B. W. Anderson, will find their wits sharpened and themselves involved in a lively theological debate which is likely to continue for some time. Granted that the Church is right to retain the O.T.—yet in what sense is it a Christian book? The volume leads off with a provocative essay by Rudolph Bultmann; the other distinguished contributors give their reactions to it.

Not because its author is the only Anglican represented, but because of its other merits (and lucidity) the essay by Alan Richardson may be singled out.

J. R. BROWN

*Fr. Brown is the author of Temple and Sacrifice in Rabbinic Judaism. He is associate professor of O.T., Nashotah House.*

**More books reviewed on page 20**

## THE ANGLICAN CYCLE OF PRAYER

April

5. Durham, England
6. East Carolina, U.S.A.
7. Eastern Oregon, U.S.A.
8. Eastern Szechwan, China
9. Easton, U.S.A.
10. Eau Claire, U.S.A.
11. Edinburgh, Scotland



# LETTERS

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

## Are Rubrics Important?

Are the rubrics in our Book of Common Prayer important? And, if so, why aren't they followed by all of the priests?

For instance, on page 85 the rubric states clearly—"Note, That the Exhortation shall be said on the First Sunday in Advent, the First Sunday in Lent, and Trinity Sunday" [italics mine].

On the First Sunday in Advent (1963) I asked my (at that time) priest why he had not read this exhortation—and he replied, "Oh, that isn't done any more."

Four days before Lent this year I asked my present priest about the reading of the exhortation, suggesting that I would like to hear it read, and he replied that in all his years in the ministry he had only read the exhortation three times. And—so—the exhortation was *not* read on the First Sunday in Lent.

I know of only one priest, at one church, in Phoenix, who reads the exhortation at the proper times—but, of course, he also always preaches on the Sacrament of Penance when he thinks it necessary. Perhaps that is why the exhortation is not read more generally—the question it might bring up of the Sacrament of Penance.

MERTON W. BOGART  
Communicant

Phoenix, Ariz.

## Oops!

Your editorial, "Where Our Money Goes," in the March 22d issue rightly makes the point that the "belief that a large share of our missionary money never gets to the missionary fields" is erroneous. In so stating you quote information provided by myself at your request.

The editorial points out that my figures were not audited. Correct! Worse yet, one of them is also erroneous! The error was detected too late to meet your publication deadline.

The facts are these:

1. Total payments on diocesan pledges—\$10,067,564 (as stated).
2. Overseas remittances—\$4,800,000, or
3. Equivalent to approximately 48% of diocesan payments (as stated).

Oops!

WARREN H. TURNER, JR.

Vice-president, the National Council  
New York City

## Lonely or Lonesome

Why is it sad that one person sits alone in a church and prays or meditates [L.C., March 8th]? Why is anyone in the Church embarrassed if that person happens to be a middle-aged lady?

"Present the Church at its best"! What is so shameful about private devotions in a church? And how do you know that the woman is lonely? I fear that the editor too revealed a sharing of the popular conviction

that anyone seen alone at any time must *ipso facto* be lonely. You stopped short of implying that loneliness is any kind of disgrace, however, (which it is in the popular mind) and for this you deserve credit.

Does aiming for a broader constituency mean excluding anybody from our attention or notice—even middle-aged ladies? Did the letter in the March 8th issue reflect a concern that the Church shall appeal to all, or that it shall appeal to some?

I am grateful for the realism which is generally to be found in your cover illustrations rather than the prettiness which a Madison Avenue-inspired concern for our "public image" might demand.

LUCIEN E. SMARTT

Rochester, N. Y.

**Editor's comment:** Our dictionary gives its first definition of "lonely" as "without company."

## Clang, Clang, Clang

I am fascinated to learn that NASA has decided on the "trolley car" approach to the moon [L.C., March 15th] although I'm surprised that any of the young hopefuls in that agency remember the old-fashioned trolley car. I was under the impression that these delightful vehicles had been found good for nothing on earth—except, of course, the Streetcar Named Desire, which is still running on some back-alley routes.

There is really nothing new under the sun—or perhaps I should say, toward the moon. In my boyhood days in Milwaukee we used the trolley car approach to Wauwatosa, where were located the county buildings, known in those less sophisticated days as the poor house and the lunatic asylum. It is interesting to know that NASA is now using the same approach to substantially the same destination.

Your illustration shows only the motor-man. What about the conductor? No doubt he will be an Internal Revenue man, brandishing Form 1040 in his left hand and a super-punch in his right.

And what of the passengers, lolling in those old-fashioned cane seats? A tourist agency advertises on the radio that several eager customers have deposited \$250 each for a moon tour—ignoring the fact that



most of us have already paid more than that in taxes for this Toonerville excursion. Will we be taken for the ride—or have we already had it? Is the whole project, by any chance, off its trolley?

CLIFFORD P. MOREHOUSE

Ratonah, N. Y.

## Our Own or Others?

In the editorial, "Poverty U.S.A.," in the March 15th issue, are several suggestions that reflect what appear to be moralistic, punitive, and exclusivistic attitudes toward persons in need of public assistance.

The editorial asserts that "the man who refuses to do what he can to earn his bread should have none," and advises that "if we love our brother in need we will not permit him to become a professional deadbeat." But the fact is that there are persons who have become so discouraged by lack of education, lack of job opportunities, lack of ability, discrimination of various kinds, and the grinding effects of past and present deprivations, that they are lacking in motivation to do all they can to help themselves and to work. Is pushing such persons deeper into the depths of poverty by depriving them of public assistance the way to help them gain strength and hope for a better life? Such a course of action only makes their situation more desperate, and lessens the chances for their children to break the cycle of poverty. Far better to provide adequately for his economic needs, while continuing to offer him and his children new opportunities.

Mormons are extolled in the same editorial for taking care of their own by making it unnecessary for any members to seek public assistance, and it is editorially urged that the Episcopal Church do likewise. Is "taking care of its own," however, the most loving action for the Church to do? Is it not more just and loving for the Church to have a lively concern for all persons in economic need, and make sure that public welfare programs actually provide for the basic needs of every man, and not just its own members? The early Christian Church in the days of the Roman Empire had to take care of its own members' economic problems, but today the Episcopal Church can more appropriately join with other groups in improving public welfare programs, rather than reverting to a system which is no longer necessary, desirable, or relevant to current needs.

(Rev.) PHILIP H. ROBB, ACSW  
Casework supervisor,  
Harford County welfare board

Bel Air, Md.

**Editor's comment:** Our contention was and is, that some people *will* not earn their own bread so long as others will support them. Concerning them, and not the helpless victims of economic misfortune, we said that they should not be given the bread they refuse to earn. And we quoted St. Paul, a distinguished Christian, in support of our position. Perhaps the Apostle's attitude was "moralistic, punitive, and exclusivistic."

We prefer the Mormon way of "taking care of their own" to any program of public welfare. Not only is it more charitable, it is probably more efficient. It could hardly be less than some of the "public welfare" we have seen in practice.

## The Salvageable

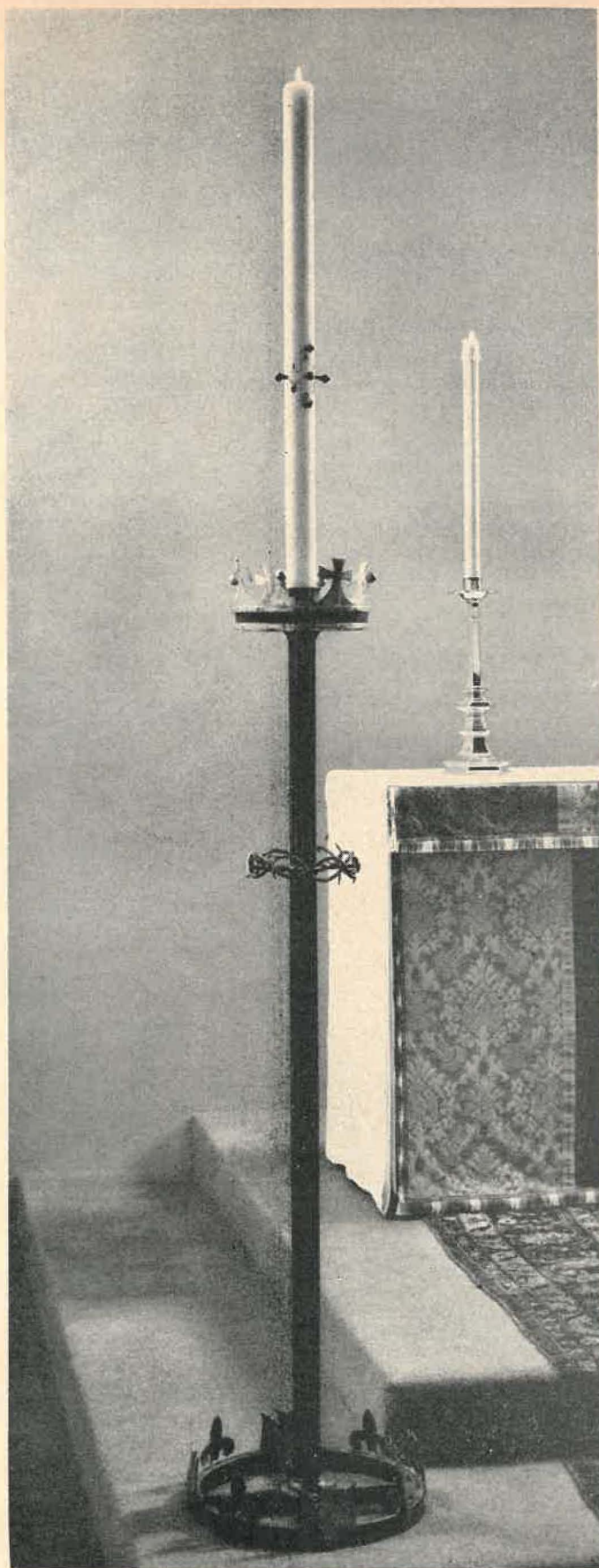
The Rev. George C. Anderson's article, "Clergy in Trouble" [L.C., March 22d], proposes a much needed improvement in

*Continued on page 16*



**W**e give thee thanks, O God  
the Father, Who hast delivered  
us from the power of darkness,  
and translated us into the kingdom  
of Thy Son; grant therefore, we  
pray Thee, that as by His death  
He has recalled us to life, He  
may raise us up in His love  
to joys eternal.

— Mozarabic, translated by William Bright



The Paschal candlestick (above) with its three crowns was designed by the Rev. Paul Reeves, rector of the Church of the Redeemer, Sarasota, Fla. The bottom crown, composed of descending doves and fleur-de-lis, is intended to call to mind the Incarnation; the crown of thorns typifies the Passion; and the kingly crown at the top stands for the Ascension and Heavenly Reign. Mr. George Kreissle hand-wrought the candlestick in iron, and gold-leafed the top crown. Mr. Robert Ford is the photographer.



# The Living Church

For 85 Years:

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

First Sunday after Easter  
April 5, 1964

## EUROPE

### Dr. Beekman Dies

The Rev. Frederick Warren Beekman, who was dean of the pro-Cathedral of the Holy Trinity, Paris, France, for 30 years, died in Geneva, Switzerland, on March 22d, at the age of 93.

Dr. Beekman became dean of Holy Trinity in 1918, and served until 1948. He was made dean-emeritus in 1949. He left Paris in 1940, a few days before German troops occupied the city, and spent the next few years, first advocating American intervention in World War II, then soliciting help for the war effort. He returned to Holy Trinity in 1944. During World War I, from 1917 until 1919, he was director of the American Soldiers and Sailors Club in Paris.

He was born in Newbury, Mass., in 1871. After graduating from Amherst College and studying at Boston University and the Episcopal Theological School, he was made a deacon and ordained a priest in 1905. He served as rector of Trinity Church, Woburn, Mass., from 1905 until 1907; as rector of St. Peter's Church, Uniontown, Pa., from 1907 until 1913; and as dean of the pro-Cathedral of the Holy Nativity, Bethlehem, Pa., from 1913 until 1918, when he went to Paris.

In 1947, Dr. Beekman was made a Commander of the French Legion of Honor. [RNS]

## DELAWARE

### Open Occupancy

The Episcopal Church joined six others recently approving the announcement of an open-occupancy policy by northern Delaware home builders and realtors.

Bishop Mosley of Delaware issued a pastoral letter which he requested clergy in the diocese to read at all Palm Sunday services. He called the policy "a new chance to practice what we preach."

Letters were also sent out to all churches under their jurisdiction by the Most Rev. Michael W. Hyle, Bishop of the Roman Catholic diocese of Wilmington, and by the General Council of the New Castle Presbytery, official body of the Presbyterian Church in Delaware.

The Delaware District of the Lutheran Church of America praised the action in

its monthly newsletter, and Bishop John Wesley Lord of the Washington area of the Methodist Church told the Rev. R. Jervis Cooke, superintendent of the Wilmington Methodist district, that he will communicate with all pastors in Delaware expressing his delight at the joint action by the home builders and realtors.

In brief, the home builders agreed to make all new housing available to purchasers without regard to race, color or national origin. The realtors said they would support the builders in their sales efforts and would abide by the wishes of home owners in the sale of occupied houses.

## NEWARK

### New Offices for YCS

The Youth Consultation Service of the diocese of Newark now has a new mental health center in Jersey City, N. J.

"We are much more impressive in Jersey City than in Newark, for our new offices, with attractive furniture, in a centrally located building, give a new client a feeling that he is important to us, and therefore, to himself," says Miss Daphne Hughes, executive director of YCS.

The new center had its beginning at St. Luke's Church, Montclair, N. J. At its April, 1962, meeting, St. Luke's vestry authorized \$5,400 toward a social worker's salary, and the urban department of the diocese added \$600. This enabled Miss Hughes to hire E. George Moxey, a graduate of Fordham University, who had put in two years of field training in New York City. He was assigned three days a week to Jersey City. Last June the New Jersey state mental health board approved the application of YCS for a grant for mental health work in Jersey City, and authorized a grant of \$23,035 if YCS could provide matching funds. The Wilkes Fund of St. Peter's, Morristown, N. J., approved a grant of \$10,000 toward new work of the YCS, contingent on their securing state aid.

Services are offered to residents of Hudson County, N. J., who are between the ages of 12 and 19, plus some young children and a few young men over 21.

This year YCS will expand the Jersey City facility to include group therapy. A consultant has already been engaged, and

the program will be closely related to YCS's continuing research. The present staff does not have nearly enough professional hours available to meet the demands.

## NCC

### Lobby?

Is the National Council of Churches a political lobby? Strom Thurmond, a U.S. Senator from South Carolina, thinks that it might be, and has asked the Commissioner of Internal Revenue to look into the matter.

Speaking before the Senate recently, Senator Thurmond suggested that when the NCC's commission on race called for widespread Church backing of civil rights legislation, it may have jeopardized the Council's tax-exempt status, because such organizations are forbidden by law to engage in lobbying. He referred to a letter from the NCC commission that urged interested people to "barrage" Congressmen with telegrams, telephone calls, and personal visits in support of a strong civil rights bill. [RNS]

## MARYLAND

### Award for Bishop Powell

Bishop Powell, retired, of Maryland recently received an award from a Roman Catholic college.

Together with R. Sargent Shriver, director of the Peace Corps, Bishop Powell was given the Andrew White medal during Maryland Day ceremonies at Loyola College, a Jesuit institution.

The medal was given to Bishop Powell for his "long service to the spiritual welfare of the people of Maryland and his active interest in ecumenism." [RNS]

## SEMINARIES

### Dr. Brown Dies

Ray Francis Brown, director of music at the General Theological Seminary, died of cancer on March 23d. He had been associated with the General Seminary for 30 years.

Dr. Brown was born in Roxbury, Vt., in 1897. He was graduated from Oberlin College, and subsequently served for two years as instructor in organ at the Oberlin Conservatory of Music. For five years



after this he was director of the music school of Fisk University.

After studying for a year at the College of St. Nicholas (now the Royal School of Church Music), in England, he became instructor in Church music and organist at the General Seminary in 1934. He has served as organist and choir-master in several churches in and around New York City, and has been widely known as a lecturer and conference speaker. He was given the honorary degree of Doctor of Music by the University of the South in 1956.

Dr. Brown served for many years as a member of the Joint Commission on Church Music, and was partly responsible for the preparation of *The Hymnal 1940*. He was co-editor (with the Rev. Morton C. Stone) of *Anthems of the Day*. His edition of the *Oxford American Psalter* is widely used throughout the Episcopal Church.

He is survived by his wife, Barbara June Smith Brown; two sons, Stuart F. Brown and Andrew C. Brown; and a sister, Mrs. Arthur M. Foote.

#### SPECIAL REPORT

### Death of a Man of God

"The death of the man of God, Pastor Hona Kanamuzeyi, and God's mercy to the school director, Andrew Kayumba. He died rejoicing, he died praying, he died praying for those who were killing him."

So begins an account by Mr. Kayumba, the former director of the primary schools at the Nyamata resettlement area in Ruanda, printed recently in the *Uganda New Day*. Mr. Kayumba was a witness to the killing of Pastor Kanamuzeyi, an Anglican priest, who was a victim of recent disturbances in Ruanda. Mr. Kayumba was spared — perhaps because of the bravery of Pastor Kanamuzeyi.

"On Thursday, January 23d," according to the account, "a jeep with five soldiers in the command of the senior sergeant arrived in front of the pastor's house and he was called outside; he went immediately with a stout heart, trusting God. . . .

"The jeep went down the road towards Kigali where we thought we were being taken. When Yona saw we were going towards Kigali, he said to me, 'Let us surrender our lives into God's hands.' He did not say this because of any evil he had done, but because for many days he had seen soldiers doing this very thing with other people and they never returned.

"We went on our way crossing the river Nyabarongo, and a little way on the further side we saw about eight more soldiers. They ordered us out of the jeep and when we got out they told us to surrender anything we had. . . . Yona asked permission to write in his diary,

## Birthday into Eternity

Christians of an earlier age used to honor the memory of a martyr-saint not on his birthday but on his deathday, this being his "birthday into eternity." On this page we carry a special report, "Death of a Man of God," which all our Christian readers should find inspiring reading for this Eastertide. It is the story of a modern martyr-saint's birthday into eternity.

It is bad news that such things still happen, and this bad news may well grow worse in our time. There are millions of people on our planet who hate the Name of Christ. Often they hate it in ignorance of what it really means; they have been brainwashed into associating it with Western imperialism and capitalism. All that we can do to counteract that anti-Christian propaganda is to continue to tell "the old, old story of Jesus and His love" — only with more evangelical passion than ever before.

Nonetheless, the story of this birthday into eternity is also good news. The Church is still producing Christians like "the man of God, Pastor

and then he wrote, "We are going to heaven. . . ." and he wrote . . . an account of the church francs left in his house. He placed this diary with the key of his cupboard . . . as well as a few francs from his pocket, and asked the senior sergeant to see that his wife was given these things.

"The sergeant then said, 'You had better pray to your God.' So we all stood up and Yona prayed thus:

"Lord God, You know that we have not sinned against the government, and now I pray You, in Your mercy, accept our lives, and we pray You to avenge our innocent blood and help these soldiers who know not what they are doing. In the name of Jesus Christ our Lord, Amen!"

"Then we were commanded to sit down and they brought rope and tied our arms behind our backs, and one soldier was told to take him away. . . . Then he went, singing [the hymn]:

"There's a land that is fairer than day,

And by faith we can see it afar;

For the Father waits over the way,

To prepare us a dwelling place there."

"The soldier took him back to the bridge over the river; there they shot him and threw his body into the water.

"I was left sitting with the other man and soldiers with us and they were all amazed. They had never seen anyone go singing to his death, or walking, as he did, like a man just taking a stroll.



Hona Kanamuzeyi" — this man who went calmly singing to his death. Yes, and an Anglican at that. His executioners were amazed. Among them there may be some young man who was for the moment like Saul of Tarsus as he watched blessed Stephen die. All the world knows what came of that. And the Holy Spirit who makes the fierceness of man to turn to God's praise is still very decidedly alive and at work. He seems to be specially in evidence with creative power when a Christian suffers for his Lord's sake and is born into eternity singing the new song of the Lamb.

If you read nothing else in this week's LIVING CHURCH, read *Death of a Man of God* — and thank God.

C. E. S.

"The soldiers then called me to them and I went. They ordered me to sit again and asked if anyone had an axe or a knife, and I knew that perhaps they were going to cut me up as they had done to many others. They asked me my name and then they returned my watch to me. I asked them to keep it to send to my wife, but they ordered me to put it on. . . . They called at the house of the Roman Catholic school director and they told me to go home, telling me that, as I had witnessed the killing of our pastor, if I said a word about it to anyone I would be killed. . . .

"The death of this man of God amazed those soldiers who saw him die, because he truly died as a man of God praying for his enemies, and for himself he did not fear death, because for him, as for all other saved people death is the door to heaven."

#### WORLD'S FAIR

### Nails, and Charred Wood

The "Charred Cross" of Coventry Cathedral, England, one of the major displays at the Protestant and Orthodox Center at the New York World's Fair, will be dedicated at special services on April 11th.

Scheduled as the main speaker is the



Rev. H. C. N. Williams, provost of the Cathedral Church of St. Michael in Coventry, who also will present a cross of nails, made of 14th-century hand-forged nails which fell from the roof of the cathedral when it was bombed in 1940.

The "Charred Cross," formed from two charred timbers, will stand in the center's music garden in front of a wall on which the words, "Father Forgive," are inscribed.

Others slated to participate in the dedication services are Archbishop Iakovos, Primate of the Greek [Orthodox] archdiocese of North and South America, and Charles C. Parlin, Methodist layman and a New York attorney. Both are Presidents of the World Council of Churches.

[RNS]

## ATLANTA

### Hot Flames, Warm Hearts

by W. B. HINTON, JR.

A grassroots ecumenical movement has been quietly taking place in Marietta, Ga., in the aftermath of a spectacular fire that destroyed the 122-year-old main building of St. James' Church there on the night of January 28th.

The fire, which is believed to have started in a concealed chimney flue, apparently had burned for over an hour before breaking out in the bell tower. The adjoining parish hall was badly damaged, but the Lawrence Chapel, immediately behind the place where the fire burned hottest, was saved by heroic efforts of the Marietta Fire Department, which was aided in fighting the blaze by fire units from nearby Atlanta, Dobbins Air Force Base, and the Lockheed-Georgia Company, together with other units from surrounding towns and fire districts.

The ecumenical attitude of the next several weeks began even before the flames were brought under control. A Roman Catholic priest helped save from the flames the library of the rector, the Rev. Joseph T. Walker, who at the time was convalescing from a mild heart attack. The Roman priest, aiding the Rev. Albert H. Hatch, assistant at St. James', made repeated trips into the burning building.

At the insistence of the mayor of Marietta, the city's old library building, directly across the street from the church, was pressed into service as a temporary housing for the church's salvaged furnishings.

A number of these items are still stored in the library's basement, which is now referred to as the "smoke house." Offices of the church secretary, the rector, and the assistant rector are temporarily located upstairs in the library.

The fire occurred on a Tuesday night, but the regularly scheduled Communion

was celebrated the next Sunday in the chapel of a nearby funeral home. Services were held there for several weeks until they were moved to the chapel of the First Baptist Church.

Nearly every church in town offered temporary facilities and equipment. St. James' continued its day school activities in the Sunday school building of the First Baptist Church.

Help poured in from every direction. Local business houses offered everything the church could possibly need, from free dry cleaning to a desk and chair for the assistant rector, whose office and 500-volume library had been destroyed in the fire. Fr. Walker said, "The ecumenical effort was in deed, not word. Every denomination wanted to help, and did help."

St. James' had been such a part of Marietta for so many years that the entire community was touched. (The church was one of only six buildings which had been left standing after federal troops had burned the town towards the end of the Civil War.) As an example of the love the community, as a whole, had for the building, a Negro congregation, Pleasant Grove Baptist Church, took a special offering and contributed \$50 to the rebuilding program.

And then the letters and contributions began to pour in. The rector received a sympathy note from a former acolyte in Minneapolis whom he had not heard from in nearly 25 years.

A New Yorker explained his contribution as "a token of gratitude for the shelter which St. James' so kindly extended to my grandfather, George Hovey Cadman, 100 years ago. Corporal Cadman of the Ohio Volunteer Infantry, who was stricken in the vicinity of Marietta in the autumn of 1864, was cared for in your church building and there died."

But perhaps the most touching letter of all came from a seven-year-old girl from nearby Decatur, Ga., who had known Fr. Walker at a church camp some three years earlier [the spelling is hers]: "I could hardly believe what hapend. I was veary, veary sorry that Saint James burned. I was heart-broken when I heard about it. I just *had* to give some money." Enclosed were 22 pennies.

The attitude of the entire community was summed up by an editorial in the Marietta *Daily Journal*, whose editor, Robert D. Fowler, is a communicant of St. James':

"Numerous Marietta churches and other organizations immediately offered the use of their own facilities. The spontaneity and sincerity of these invitations emphasized the fact that churches are not made only of mortar and stone but of the people with charitable hearts.

"St. James' has survived the ravages of time. It will survive this ordeal, but with the help and consolation of others who have contributed much to coping with the task."

## MISSION AT SEA

### Getting There Is Half the Sermons

The Rev. C. Leslie Glenn, making a pilgrimage to the Holy Land recently in the company of his wife, made use of usually idle time for evangelistic work.

Sailing to the Holy Land, on the *Leonardo de Vinci*, and returning, on the *Constitution*, Dr. Glenn conducted evangelistic services for the vessels' crew members.

Regular services have been conducted for six years on the *Constitution*, Dr. Glenn told THE LIVING CHURCH. A crewman, Daniel E. Marti, is in charge of the services, which are entirely managed by the crew, with the occasional help of clergymen who may be passengers. Said Dr. Glenn: "The services have nothing to do with church for passengers, spasmodically held on most liners."

## SOUTH AFRICA

### "Sinister Society"

A "sinister, secret society" which, he says, promotes *apartheid* in the Union of South Africa, has been condemned by Dr. Joost de Blank, former Archbishop of Capetown.

A "considerable percentage" of ministers of the Dutch Reformed Churches in South Africa belong to the "*Broederbond*," according to Dr. de Blank, who

Under a representation of their common Lord, the Roman Catholic archbishop of Boston, Richard Cardinal Cushing (left), and the rector of Grace Church, New Bedford, Mass., the Rev. Philip C. Douglas, discuss ecumenical matters. Cardinal Cushing spoke from the pulpit at Grace Church on March 15th. Only God can bring unity, he said, but he added that, in our generation, the layman can "create good climate and atmosphere to the extent of not placing any obstacles in the path of unity." "It is high time we began to love one another," the Cardinal added.





said the society is so powerful that it runs the South African government. The *Broederbond*, he said, is devoted to Afrikaans superiority over those of English ancestry; white supremacy; and stringent *apartheid* [racial separation].

"For years we have had to endure in South Africa a 'Suppression of Communism Act,'" Dr. de Blank said. "This has been artificially inflated in a hundred and one ways. But I can say that at present Communism is not nearly so great a danger to the stability of South Africa as is the *Broederbond*. The most urgent need in the country is for a 'Suppression of the *Broederbond* Act.' Then there might be some hope for the future. Until this happens, the witness of the Christian Church as a whole is gravely compromised." [EPS]

## DALLAS

### Dean Carruthers Resigns

The Very Rev. Frank L. Carruthers, 49, dean of St. Matthew's Cathedral, Dallas, since 1959, has resigned for reasons of health.

Dean Carruthers said that he was acting on the advice of his physician, who "has advised me that he has found increasing evidence of restrictive pulmonary function and symptoms of extreme physical exhaustion."

Before going to Dallas, Dr. Carruthers was for 20 years rector of St. George's Church, Newburgh, N. Y.

## ALASKA

### Committee for Advice

by the Rev. MURRAY L. TRELEASE

The "Churches' Socio-Economic Advisory Committee," a group of Episcopal and Roman Catholic clergymen who serve towns and villages on the Tanana and Yukon rivers in Alaska, met recently for a two-day discussion of the problems of alcoholism and native land rights in their communities.

The conference, chaired jointly by Bishop Gordon of Alaska and the Most Rev. Francis D. Gleason, S.J., Roman Catholic Bishop of Northern Alaska, was the third meeting of the group. The group was formed to be an advisory committee for any public agency concerned with the economic and social developments of the Indian villages in Alaska's interior.

### The Living Church Development Program

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

Previously acknowledged ..... \$2,388.80  
Receipts Nos. 4693-4698, Mar. 9-11 ..... 75.00

\$2,463.80

For many years, the native people of Alaska, particularly those in the interior, have been caught in a difficult transition from a rugged, semi-nomadic, and independent existence to one of communities, schools, jobs, and social security. Barriers of culture and language, disease, and lack of education and training have prevented many of the people from making this transition. It is impossible to go back to the old way of life, but most of the people are not prepared for the new. The Church has ministered to these people for over one hundred years, through prayer, preaching, and the sacraments, and with schools and hospitals.

In more recent years, the state and federal governments have assumed the responsibility for education, medical care, and the economic improvement of the village communities and the individuals within the communities. But frequently the effectiveness of public programs has been diminished by a lack of communication and information. The state or federal agent works out of an office in one of the large cities. He has many communities to serve, and his brief field trips are not adequate to discover the real needs and desires of a community. Sometimes state, federal, and Church or private agencies have attempted to do the same job in the same village at the same time. The need for coordination and communication in this important work was obvious.

Under the leadership of the Rev. Jules Convert, S.J., Roman Catholic priest in the village of Kaltag on the Yukon River, and Bishop Gordon, the advisory committee was organized in November, 1962. The purpose of the committee was to make available to public agencies factual information which its members, living in various villages, had at hand or could obtain easily. The committee discussed some of the pressing needs of the villages, such as employment, hunting and land rights, and community improvements.

A report of this meeting was forwarded to various state and federal agencies to advise them of the committee's existence and purpose. Mr. Robert Bennett, area director of the Bureau of Indian Affairs, an agency of the United States Interior Department, who received a copy of this report and was impressed with the potential of the committee to assist his own and other agencies in their work, called a meeting, inviting members of his own staff, personnel of various state agencies, economists and sociologists from the University of Alaska, and representatives of various natives' rights groups together with members of the Churches' Advisory Committee.

The meeting was held in Fairbanks in February, 1963, with Mr. Bennett as chairman. For three days representatives of the state and federal government and of the Churches spoke about their work. Areas of mutual concern were discovered



RNS

Bishop Cadigan of Missouri (at the right, above), shown with the Most Rev. Glennon P. Flavin, Roman Catholic Auxiliary Bishop of St. Louis, sat in the sanctuary of the St. Louis Roman Catholic cathedral when he attended a Requiem Mass there recently.

Bishop Cadigan, attending a requiem for Msgr. Daniel Moore, who edited the weekly paper of the Archdiocese of St. Louis, walked in the procession and sat between Bishop Flavin and Auxiliary Bishop George J. Gottwald.

and discussed. Lines of communication were opened through which accurate information could be passed and appeals for assistance or services could be channelled. The effects of the meeting have not been seen in any sweeping policy changes but rather in the atmosphere of mutual trust and respect which has developed. The clergyman finds himself called upon for information and advice by public agents and agencies; the agencies, in turn, have found assistance and support for their programs for the villages from the clergy.

At the third and most recent meeting, held this January, the specific problems of alcoholism and native land rights were discussed. Mr. Bennett, the chairman and two members of the state alcoholic beverage control board, the commissioner of public safety, and an attorney for the American Association of Indian Affairs were guest participants.

Solutions to these problems will not come overnight. But it is evident that there now exists a cooperative basis and understanding, through which the people and the agencies concerned with these problems can work together, effectively.

## KENTUCKY

### Digging for Facts

Prehistoric Indian remains have become a laboratory at the Episcopal Theological Seminary in Kentucky to teach the methods of archaeological excavation

Continued on page 19



# The Potential

by Bertha P. Rodger, M.D.

## of HYPNOSIS

In reference to the editorial, "Should the Clergy Hypnotize?" in the March 8th issue of *THE LIVING CHURCH*, the question ought rather to be, "For what purpose and under what circumstances should the clergy hypnotize?" Whether they realize it or not, whether they wish it or not, they *do* hypnotize.

One of the nicest hypnotic inductions is the way in which a child is taught to pray, to narrow down attention from the outer to the inner world, to listen to suggestions, to participate with the leader, indicating with the "Amen" that he makes these suggestions his also, being taught how to accomplish this state himself as a setting for the various kinds of prayer about which he will continue to learn.

Prayer and hypnosis or autohypnosis are not synonymous. The hypnotic situation potentiates devotion in prayer and worship rather than causing it. The focussing of attention inward in concentration, in the attitude of a humble and a contrite heart (Kavannah) encourages and allows the searching out of inner treasures stored there throughout the whole life experience. It's rather like setting milk aside in a cool place. The cream rises to the top. The deep quietness fosters independence by revealing material from the core of values within the wellspring of our being. Truly "in returning and rest we shall be saved, in quietness and confidence shall be our strength."

Anyone trained in hypnosis—and even the layman—immediately recognizes the evidence of trance states in the congregation in any service of worship. Indeed, the liturgy of the Church is planned, as is its architecture, to redirect attention to things of the spirit. This applies particularly to the rhythm and cadence of the chants.

At a meeting of a chapter of the Order of St. Luke recently, a profound feeling of devotion, of at-one-ness, developed in the whole group as the worship service that preceded it drew us naturally and normally into group hypnosis. We speak in common parlance of being "entranced by a good speaker" (e.g. a minister speaking earnestly).

In an article entitled "Friend or Traitor? Hypnosis in the Service of Reli-

gion," Margaretta Bowers, a psychiatrist, observes that:

"Whether he approves or disapproves, every effective religionist, in the usages of ritual, preaching, and worship, unavoidably makes use of hypnotic techniques and is therefore subject to the same responsibilities as known and acknowledged by the scientifically trained hypnotist. Hypnosis is the vehicle by which the services of religion are brought to the people, and these effects are either good or bad according to the personality of the religionist and the motivations, ideations, and rituals he employs."

Some modern Confucius is quoted as saying, "He who sticks head in sand makes good target." Perhaps it would be of value for the clergy to have a better understanding of hypnosis and its techniques in order to combat its misuse, especially in the field of pastoral care, and to gain knowledge of it as a means of better communication and the importance of each user staying within his own field of competence.

There is a misconception deliberately fostered by the entertainer that the hypnotist has the subject entirely in his power and can thereby force him to do anything. This satisfies his need for dominance. It permits him to fulfill exhibitionistic and sadistic tendencies. This is an unhealthy situation which gives rise to great anxiety in the audience which sees such indignities to the person as the foolish or improper suggestions given to a person in trance, pins stuck through the skin to demonstrate anesthesia, fingers snapped as a signal to bark and behave like a dog. For the subject, the encouragement of dependency, the response to the wish to overpower and the apparent freedom from responsibility satisfies unhealthy urges which need professional therapy.

It is certainly true that the hypnotized subject is in a state of greatly increased suggestibility whether the condition is

brought about deliberately or unknowingly by another person or by the subject himself. Trained by the stage hypnotist to expect to respond totally, the public is apt to do so when it is faced with a formal induction of hypnosis. Every therapist soon finds out that there is no such guarantee. Even his best trained subject will refuse to carry out suggestions and he is forced to use every bit of ingenuity he can muster to help his patient find a way around the stumbling blocks of resistance to reach the goal of meeting his need.

The analogy of the spoon-fed baby has been given to illustrate the choices the subject has. It seems obvious that the mother is the active, the baby the passive partner in this venture. The baby has to swallow whatever mother feeds to him. Watch a little longer. As his appetite is partly assuaged, or mother offers him something distasteful, his alternatives are:

- (1) To swallow.
- (2) To clamp his mouth tightly shut.
- (3) To take the food into his mouth, hold it a while, then spew it out vigorously.

The hypnotic subject may likewise:

- (1) Swallow suggestions so long as they do not arouse his resistance for either conscious or unconscious reasons.
- (2) Accept a suggestion but carry it

*Continued on page 18*

**The baby has alternatives.**

Lillian Kaplan







Crown Cake

We may live without friends; we may live without books," observed English statesman and poet Edward Bulwer-Lytton, "but civilized man cannot live without cooks."

Those of us who cook for a family have all the proof of this we need in the regularity with which we hear what may be the most frequently asked question in the American home — "What's for dinner?" Finding answers that will produce a joyful countenance instead of a groan (or an after-dinner snack spree) keeps today's women intrigued by new cookbooks and the food pages of magazines and newspapers, and makes the discussion of recipes a favorite topic of conversation between neighbors. There is another, sometimes overlooked, source of inspiration on the subject that offers an unlimited supply of ideas for family meals — a calendar of the Church year.

Christmas puddings, Shrovetide pancakes, and Easter hams are just a mere beginning of the foods suggested by the liturgical year. There are few days on which some dish for dinner cannot be derived from the date on the calendar. Relating our foods to the Church's seasons, saints' days, and holy days gives perpetual interest to the job of meal-planning, and the woman who follows this practice is providing her family not only with bodily nourishment but with spiritual nourishment as well.

How does one go about relating family foods to the liturgical year? Since Church calendars do not come printed with recipes, where do we look for them?

An excellent place to begin is with *My Nameday — Come for Dessert*, by Helen McLoughlin (The Liturgical Press, Collegeville, Minn. Pp. 320. \$2.75). Here are recipes galore for desserts fit for a saint, and here also are suggestions for ways to observe our children's namedays (the feast of the saint whose name the child received at Baptism), not only with a cream, a pastry, or a torte but with songs, and games and prayers. A nameday begins on the evening before with a vigil (in this case, family prayers), and its most important aspect is family participation in the Eucharist, where God's graces are sought for the nameday child.

With a practicality that has led her to include a list of where to buy everything from cake decorating tools to pictures and plaques, many of which are included among the book's unusually attractive illustrations, Mrs. McLoughlin also recognizes and effectively deals with the parental problem of finding the time for such celebrations. A calendar of saints and a list of 40 pages of names and the saints' names from which they are derived make certain that everyone can find his nameday.

"A Crown Cake," Mrs. McLoughlin tells us, "is the ideal nameday dessert. The crown is considered a mark of victory or distinction for all those who have attained heaven. In this sense the Crown Cake can be used on the feast of any saint or blessed, for, according to the vision of St. John, the saints in glory wear crowns upon their heads" (Rev. 2:10; 4:4). No busy cook need be deterred from celebrating a nameday by this cake's elaborate appearance. At the end of instructions for making it is the understanding note that "if a mother is in a hurry, it is better to make a crown cake by adding a gold-paper crown to an ordinary store cake, or to bake a cake mix and add a crown of gumdrops. A

Sally Bradley, Episcopal Churchwoman, mother, and writer, is foods editor of [Roman Catholic] *St. Joseph Magazine*, published by Mount Angel Abbey, Inc., at St. Benedict, Ore. Her monthly column, "In the King's Kitchen" relates family foods to the liturgical year.

# What's

by Sally Bradley

little child will enjoy these too." In the same vein there are clever suggestions, clearly photographed, of how to make cakes in symbolic shapes without special pans, such as an eaglet, a ship, a lion, a horse, a dog, or a heart.

For those who, whether they have time or not, cannot resist making the most glamorous version of a Crown Cake, here is the recipe:

## Crown Cake

- 3 c. cake flour
- 2 tsp. baking powder
- 1½ tsp. salt
- 1¾ c. sugar
- 1 c. shortening
- ½ to ¾ c. milk<sup>1</sup>
- ¾ tsp. orange extract
- ¾ tsp. almond extract
- 3 eggs and 1 yolk, unbeaten

Measure into a sifter cake flour, baking powder, salt, and sugar. Measure shortening into a mixing bowl. Measure the milk, which will vary according to the shortening. To it add orange and almond extracts.

Stir the shortening just to soften. Sift in the dry ingredients. Add milk and mix until all the flour is dampened. Then beat for 2 minutes at low speed with electric mixer, or 300 vigorous strokes by hand. Add eggs and yolk and beat one minute longer with mixer or 150 strokes by hand.

Pour batter into lightly greased and floured 9-inch tube pan. Bake at 375° for one hour or until done. Cool in pan for 15 minutes. Then turn right side up on cake rack.<sup>2</sup>



If a man cannot live by bread alone, much less can he live by desserts, and nameday treats are but a sample of the

<sup>1</sup> With vegetable shortening use ¾ cup of milk; with butter or margarine, use ½ cup of milk.

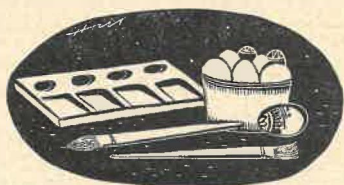
<sup>2</sup> This recipe, somewhat condensed, is essentially as it appears in *My Nameday—Come for Dessert*. Explicit directions are also given in the book for frosting and decorating the Crown Cake.



# for Dinner?

full range of liturgy-related cooking. In the first centuries of the Church it began to be the custom for great gatherings of family and friends to share a festive meal following the processions, the prayers, and Eucharistic celebrations of religious holidays. Throughout Europe and the East as various groups of people prepared their finest foods in honor of the feasts of our Lord, His blessed Mother, and the saints, certain dishes became traditionally associated with these occasions, and the recipes were handed down from one generation to another. Many of these Old World recipes, such as Dolmas (the stuffed grape leaves of the far East) and the famous Haggis of Scotland, may be found in Florence Berger's *Cooking for Christ* (National Catholic Rural Life Conference, 1949) and in *Feast Day Cookbook* by Katharine Burton and Helmut Ripperger (David McKay Co., Inc., N. Y., 1951).

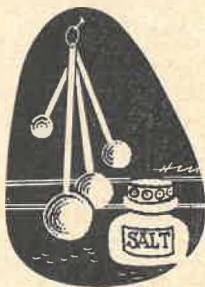
In one sense, however, every cookbook is a cookbook of the liturgical year. Every food we eat is a sign of God's goodness and mercy. We have only to interpret it as a symbol of His love and serve it in thanksgiving for the events of the days of His year. Eggs, not only at



Easter but at all times, are a sign to us of the resurrection and our new life in Christ. Bread, even when we are hurriedly making it into sandwiches for school lunches, is a daily reminder of "the living bread that came down from heaven and giveth life to the world." So also can many other foods come to have spiritual significance as we begin to create our own traditional family holy-day meals. Some dishes are suggested by incidents in the lives of the saints or are typical of the countries in which they lived, foods they themselves once enjoyed, or they may simply be the fruits or vegetables that are seasonal and plentiful at the time of the feast of a particular saint and

thus come to be customarily served on that day.

The first fresh strawberry shortcake of the year can mean it is the Feast of St. Anthony (if one lives in New England).<sup>3</sup> Trinity Sunday calls for cloverleaf rolls. When the blueberries are ripe the time has come for blueberry pancakes and the Feast of Mary Magdalene. In a 6th-century English monastery garden St. Baudry cultivated the same cabbage, lettuce, chard, and green beans we are enjoying in profusion by his August 1st feast day. Scripture Cake offers a way to commemorate St. Jerome and his translation of the Bible. Yorkshire Pudding



and Steak and Kidney Pie are as English as King St. Edward the Confessor. The implications of the word "Ambrosian," from the Greek *ambroz*, "divine," are obvious on December 7th to anyone who cooks with one eye on the kitchen calendar. Pork Pie is suitable for the mid-winter Feast of St. Antony of Egypt, whose symbols are a Tau cross, a little bell, and a pig. St. Isidore, the farmer, planted wheat and onions in 11th-century Spain. The story of St. David and the leeks may inspire us to try Cock-a-leekie Soup.

From the beginning God has expressed His relationship to us in terms of the food we eat. Man's fall from grace is depicted in a story of forbidden fruit. God's promise of restoration and redemption was marked by a ceremonial meal to be eaten by families and their neighbors. God even gave specific instructions as to the choosing of the lamb to be eaten, how it was to be cooked, what seasonings were to be used, the kind of bread that was to accompany it (Ex. 12). He sent

<sup>3</sup> The first local berries ripen there in time for his feast day (June 13th).

manna from heaven and water from the rock as signs of the spiritual meat and drink of His divine life (I Cor. 10:3,4), and when the signs were fulfilled Christ referred to Himself as "the true bread from heaven" (John 6:32-35).

Our Lord used His divine power that there would be wine aplenty at a wedding party and loaves and fishes for all at a



picnic lunch, and He transformed a family meal into a sacramental feast of thanksgiving at which men may eat His Flesh and drink His Blood and thereby live forever. As proof of His resurrection and His promise of eternal life He ate a piece of fish and a honeycomb and served a group of friends a breakfast cooked over a fire on a beach. How natural it is that this same Lord should come into our homes by way of the kitchen!

Liturgical seasons with their feasts and fasts were not created just for the clergy and religious, to be celebrated only at the altar and in the cloister. They were intended to set the rhythm of the life of the Church, the whole Christian Body. In the year 150 A.D. St. Justin wrote in his *First Apology*, after a description of the Eucharistic meal, "And we afterwards continually remind each other of these things; and . . . over all things which we eat we bless the Creator of all things, through His Son Jesus Christ and through the Holy Ghost."<sup>4</sup> Thus the Christian home becomes an extension of the Church. As the Eucharist, the Divine Liturgy, is the central act of the Church, the family meal is the central act of the home. As the resurrected Christ made Himself known in the breaking of bread, so He would make Himself known to us at our family table as we participate in the liturgical cycle of His life and work.

To cook for a family is a holy vocation — to receive God's gift of food, to prepare and serve it to His children that it may be a means of sharing His life.

<sup>4</sup> *Liturgy and Worship*, Edited by Clarke and Harris, S.P.C.K., London, 1947, p. 94.



## Abolish

### “Low” Sunday!

Can't we find a better term for the first Sunday after Easter than Low Sunday? Actually, this term was originally coined, we are told, to designate the lesser Sunday in the Easter octave—this and only this.

But “Low Sunday” suggests to modern American Christians “Letdown Sunday,” purely and simply. The sudden drop-off in attendance which takes place in most parishes on this Letdown Sunday is scandalous and even sacrilegious. Something is wrong when a supposedly good and faithful Churchman says “I made it every Sunday throughout Lent, and of course on Easter. I guess I've earned a little holiday!” Something is gravely wrong, surely, when the weekly tryst of the faithful with their risen Lord, which is what worship is on any Sunday, is regarded as an onerous routine from which one needs an occasional holiday.

Low Sunday has its own unique meaning and glory liturgically. It is the Sunday which comes as the Great Forty Days are just getting under way. If on this day we lift up our hearts, our minds, and our wills to the Lord, the joy of the resurrection will be renewed in us—not in the sudden drama of “His bursting from the spiced tomb” but in the strong, quiet, flooding awareness that He stands even now among us in the plenitude of His power as our Lord, King, and Good Shepherd.

After all, we cannot begin to take in the unspeakably rich wholeness of the Easter Gospel on Easter Day, or even in the 40 days which are given over to this. But each Sunday in Eastertide, observed faithfully and joyfully as it is meant to be, will give to us growth in grace, in understanding, and in that conviction and perception of the Things Unseen by which our souls live and abound in the resurrection victory.

## Hypnosis Once More

We welcome the contribution of Dr. Bertha Rodger, on page 11 of this issue, to our discussion of hypnosis in the cure of souls. She is superbly qualified in this field in which self-appointed experts are so many and real experts are so few.

At the outset, there is one unresolved problem about the term “hypnosis.” Dr. Rodger asserts that the clergy use hypnosis constantly, whether they know it or not, when they fix the attention of worshippers upon God in prayer, etc. If hypnosis actually includes all such attention-fixing devices used by clergy, teachers, salesmen, and others, be it so; but in that event Webster's dictionary definition should be revised accordingly. Says Webster of *hypnosis*: “A state resembling normal sleep, differing in being induced by the suggestions and

operations of the hypnotizer, with whom the subject remains in rapport, responsive to his suggestions.” When a person is “entranced” by a powerful orator, is he really, literally hypnotized? Dr. Rodger would say yes; Webster's would say no. To be entranced is often to be exhilarated rather than lulled. We are not satisfied, therefore, that we are all talking about the same thing when we use this word.

Leaving semantics behind us we press on to what we consider the crux of the issue. In our original editorial [L.C., March 8th] we voiced our concern lest hypnosis be used destructively by men who may mean well but who try to manipulate others. Dr. Rodger corroborates our concern by pointing out that hypnosis sets up “an inter-personal relationship which may be used in ways that are destructive.” That's precisely what we said. It can happen even when the well-meaning practitioners are clergy.

We are happy to accept Dr. Rodger's assurance that “there is no danger in hypnosis itself.” But may not the same statement be made about loaded guns, fire, strychnine, and some other things quite harmless in themselves and quite deadly in the hands of the wrong people? It is gratifying also to know that “an increasing number of clergymen *with the degree of Ph.D. in Psychology* [italics ours] are taking training in hypnosis.” This is fine, for men scientifically trained in psychology who will use this special skill with professional ability and discrimination. But such men are, after all, not only ministers but trained psychotherapists.

Our case can be concluded in the words with which Dr. Rodger concludes hers: “It is essential that the potential [in hypnotism] be explored but it must be done by those qualified to do so. Meanwhile the public must be protected.”

## The New and Purified Church

You may soon be hearing from the Anglican Orthodox Church, inviting you to come out from this synagogue of Satan known as the Protestant Episcopal Church in the United States of America to join the new and purified Church recently founded by the Rev. James P. Dees, of Statesville, N. C. Mr. Dees left the ministry and communion of PECUSA for conscience' sake. [Details of his departure may be read in *THE LIVING CHURCH* of February 16th]. He has founded the Anglican Orthodox Church with the idea that it will be the Episcopal Church minus the corruptions and infidelities which he, and others, find in PECUSA as it now is. He is now soliciting support for, and membership in, his new Church. One of his mailings fell into the hands of a reader of this magazine, who sent it to us with the request that we “give Dees the maximum.”

We have read Mr. Dees' material carefully, and respectfully, and we are not disposed to give him “the maximum,” or even a modicum, of Hail Columbia. He comes through to us as a very sincere man with a



concern for God's kingdom and His righteousness. He tells us, and we can see no reason for doubting his word, that he felt driven out of the Episcopal Church by the prevalence of heretical opinions about the Virgin Birth, about Heaven, about the Holy Trinity, and other matters of faith; and by this Church's involvement in the National Council of Churches, which he regards as a Communist-front organization. Our situation is so desperately bad, as he sees it, that he could not live with it or in it any longer.

To those who say, "He sounds like a crack-pot," we would reply that this remark has been made in times past about some people whom we revere today as mighty instruments of the Hand Divine. To us, Mr. Dees sounds more like a man whose spiritual digestive system is too delicate for life within the Catholic Church. He can worship and serve the Lord only in the presence of brethren who are "Anglican" and "Orthodox" as *he* conceives of Anglican orthodoxy. And so he must leave the historic Church.

We cannot wish his new Church well. It is a schismatic body, and schism is a sin at least as grave as any sin of which he accuses the Episcopal Church. At the same time we cannot throw stones at him and at others as they depart from us. This is a sad spectacle, as schism always is. It calls for prayerful heart-searching on our part, and possibly some repenting and amending of our lives. Liberals *can* be wrong, and conservatives *can* be right, on certain issues, and we can understand the frustration of conservatives who wonder, with some reason, whether some of our Church leaders recognize this fact.

If Mr. Dees' new Church survives and has any history at all, it will go the way of all ecclesiastical flesh, and one day it will find itself "by schisms rent asunder, by heresies distressed." Alas, these well-meaning Christians carry out from the camp of Israel not only their high resolve to be different from the rest of us, but their human nature, which, along with ours, suffered a grievous fall a long time ago, from which it has not yet recovered. This schism, like all others, will solve no problems. It will only create new ones. God grant that it may soon be undone, in God's way and on God's terms.

## A Family Farewell

It is to the regret of all of us who work on the staff of THE LIVING CHURCH that we must note that this is the last issue of the magazine which will carry on the masthead the name of Ray C. Wentworth as news editor. When the next issue goes to press, Ray, with his bride, his puns, and all the things about him that we have learned to live with and enjoy, will have gone to Beloit, Wis., where he will join the staff of the Beloit *Daily News*. Our good wishes go with him, and the *Daily News* may be felicitated on getting a good man, and a good friend to have around the place as well.

We have, as yet, no announcement to make as to the new news editor. As some will have noticed last week, we are waiting for a LIVING CHURCH ad to turn the trick—as it so often does.

## London Letter

We don't see how any readers of THE LIVING CHURCH can possibly be unfamiliar with Dewi Morgan, that British rector of St. Bride's, Fleet Street, who has used language in such a facile fashion these last years for the benefit of LC readers. Most of what we know of the happenings in our Mother Church has been from him, and just about all of the meaning behind the happenings.

It's that meaning behind the happening that is most important, and most interesting, to us American Anglicans. So we have found a better way to serve up the nourishing and titillating diet he provides. In this issue, and henceforth, we are giving Dewi (it's Welsh, and therefore pronounced Dowy) Morgan a column of his own, in which he may tell, as he will, and as only he can, what we want to know about the Church in Britain. Turn to page 17, and start enjoying Dewi Morgan's "Letter from London," which will appear approximately every three weeks in THE LIVING CHURCH.

## Ecumenical

### Break-Through?

When you glance through you LIVING CHURCH and your eye lights upon the headline "Inter-church Benedictines" you may, or may not, be arrested by it. We hope that you were, when you read this headline in our March 29th issue, and we hope that you read the story. This could well turn out to be a major ecumenical break-through, of a sort that few of us would have considered a serious possibility before it happened.

An Anglican priest, a Roman Catholic priest, and a Lutheran minister are planning a new religious community to operate under the ancient rule of St. Benedict. It is to be known as the Brotherhood of Christian Unity. An interdenominational monastic order—we are quite sure that nothing of this sort has ever before been seen under God's sun. So this is major news in itself.

These three men are acting in consultation with, and obedience of, their respective ecclesiastical superiors—Anglican, Roman Catholic, and Lutheran. This, too, is something for the books, and we mean the history books. It means that there is more here than the brainstorm of a few inspired ecumenical zealots. When their bishops are in the act we know that their Churches are involved, not simply the men themselves. We think it pretty substantial news when members of the Anglican, Lutheran, and Roman hierarchies are giving their blessing to this interdenominational Benedictine order.

According to the foundation plan, these men will remain Roman Catholics, Anglicans, Lutherans, or whatever else they might be. Undoubtedly many ecumenists will deplore this. Some Christians assume that the only way we can possibly become the One Great Church of our hopes and prayers is to quit being what



we now are ecclesiastically and to get together to start all over again. The Brotherhood of Christian Unity offers a wonderful opportunity for such a liquidation and new beginning. Rightly or wrongly, the founding fathers are refusing to take this course. We are convinced that they are right. Here we quote them:

"Some persons with whom these plans have been discussed have criticized the distinct denominational liturgical exercises and the 'erection of separate altars' as a source of scandal, or, at the very least, as tending to obviate any witness of our desire for Christian unity. However, we do not deny that the divisions of Christians are, and should be, a source of scandal; we insist, in fact, that this scandal is very real and tragic, and is the very reason the members of the Brotherhood would join together, to work to remedy this great evil, on the basis of the common witness of charity, the common labor, and the mode of common prayer that is available to them, but not in compromise of their convictions or contrary to legitimate ecclesiastical authority.

We feel that full intercommunion will be possible only after we fully share the same faith, and that in the meantime we can legitimately join together in a common effort to effect this unity, despite the lack of sacramental intercommunion."

To this hard-headed, but loving-hearted, position on intercommunion we would add our most fervent *Amen*.

If you want to correspond with anybody connected with this community to learn more about it, the following persons are at your disposal:

The Rev. Joseph W. Starmann, Curate, St. Peter's Cathedral (Roman Catholic), Box 174, Jefferson City, Mo.

The Rt. Rev. George L. Cadigan, D.D., Episcopal Bishop of Missouri, 1210 Locust St., St. Louis, Mo.

The Rev. Arthur C. Kreinheider (Lutheran), or the Rev. Paul E. Hons (Anglican), at Saint Augustine's House, Oxford, Mich.

We shall watch the Brotherhood of Christian Unity as it is being born, with hope and prayer.

## LETTERS

Continued from page 5

the Canons relating to clergy discipline.

As a canon lawyer who has represented more than one homosexual priest in *periculo depositionis*, however, I would point out that Canon 53, sec. 1 ("Crime or Immortality")—to which the proposed amendment appears to be confined—is virtually never used in such cases; indeed, I have never heard of an actual presentment thereunder. The threat to use it, of course, is what gives a bishop the power to "persuade" a reluctant priest to sign a Renunciation of the Sacred Ministry. Once he has done that, bishop and standing committee are free to proceed to a deposition under Canon 60.

I would therefore favor enlarging the scope of the proposed requirement that the bishop consult a diocesan medical advisory committee to include Canon 60 cases as well as Canon 53 cases.

I cannot concur in your editorial reluctance to second Mr. Anderson's proposal requiring bishop and standing committee to consult the medical advisory committee. After all, they are required only to consult these medical advisers; they are still free to ignore their advice. Courageous and enlightened bishops, chancellors, and standing committees are already taking medical advice in such cases; they need no canonical compulsion. Those who do are the timorous and unenlightened.

Good as the Anderson proposal is, it does not cover the entire need. Consideration should also be given to this proposal by Margaretta K. Bowers, M.D., Chairman of the Subcommittee on Pastoral Counselling of the House of Bishops: "Therapy should be made available so as to be sought voluntarily by those [clergy] whose physical or mental illness or conduct is as yet a matter of personal and not public concern," *Conflicts of the Clergy*, p. 75 (1963).

A recent authoritative study by Irving Bieber, M.D., and nine other medical psychoanalysts, found: "Of 106 homosexuals who undertook psychoanalysis, either as exclusively homosexual or bisexual, 29 (27%) became exclusively heterosexual,"

*Homosexuality: A Psychoanalytic Study*, p. 301 (1962). Dr. Bowers, however, reports a significantly — indeed an astonishingly — higher "recovery rate of the clerical homosexual as compared to the layman. Of 16 exclusively homosexual ministers who remained in treatment more than one year, 6 (or 37%) became exclusively heterosexual after 2 to 3 years of psychotherapy; 2 more became exclusively heterosexual after 3 to 5 years of therapy. Five are continuing in treatment, so that the 50% recovery is only indicative and not final," *op. cit.*, p. 246 (1963).

What a saving of souls, careers, and money—not only the man's but the Church's—would be achieved if one out of every two homosexual priests were salvaged in this way! The one whose therapy did not succeed could still be deposed, *after* failure. In too many dioceses it is still the practice to depose without any offer of therapy, thus jettisoning the salvageable and unsalvageable together. In 1964, can anyone seriously contend that this accords with the mind of Christ?

CYRIL C. MEANS, JR.  
Legal Adviser,  
American Church Union

New York City

### Conflict in the Ranks

It is no secret that conflicts (or at the best armed truces) between rectors and curates are more the rule than the exception. The new curate is often unprepared to subordinate himself to the rector's supervision, and rectors are often unwilling to delegate responsibility to curates and offer them guidance during their early ministry. Of course, there are many shades of grey be-

tween these black and white extremes.

A related issue—why do we hear, "if he's any good, he should have *his own* parish?" Don't parishes belong to our Lord? Might not some men be called to serve as an assistant minister? (The Roman Church certainly utilizes this aspect of the ministry.)

If clergymen cannot serve together in a prayerful, creative way, respecting each other's strengths and weaknesses, if rectors and curates are not able to serve well together, if a clergyman must have *his own* parish, what does this say about seminary training and above all, the types of personalities in the ministry?

Do rectors *really* want assistants? Can curates *really* accept rectors?

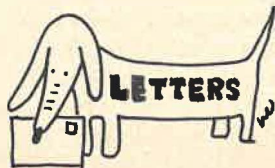
(Rev.) RICHARD T. NOLAN  
Instructor, Cathedral Choir School  
New York, N. Y.

### Details

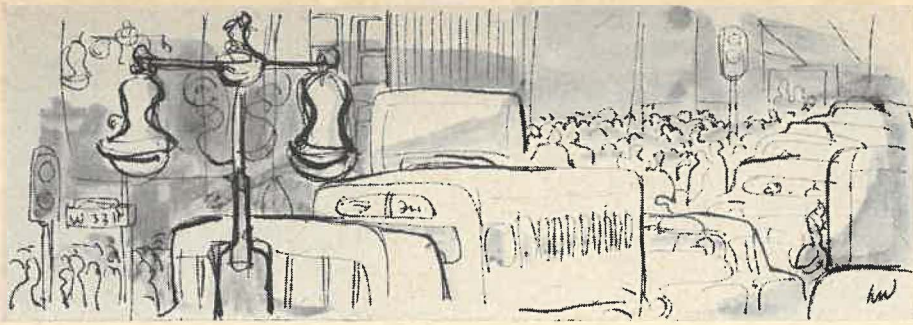
We were glad to see our "Church on Wheels" mentioned in your issue of March 15th (Chapel Goes to College). It is a small matter, but the facts would be more correctly stated as follows: After the nearly two-million-dollar fire at Columbia College, the bishop of the diocese of Upper South Carolina offered to the Episcopal Church on Campus, and allowed it to offer the president and trustees of the college, the use of the diocesan chapel trailer. The offer was gratefully accepted by both groups and the Episcopal Church on Campus, which lost all its possessions in the fire, is now operating and providing the Church on Wheels for the use of all students and student religious groups.

We are pleased to report that despite its red, white, and blue colors and its many "Episcopal Church Welcomes You" signs, the trailer in the middle of the Methodist campus is received by the school and the community as a concrete gesture of ecumenical concern and service. I feel pleased to serve where such an attitude prevails among both students and faculty-administration.

(Rev.) JAY B. McLAUGHLIN  
Chaplain, Columbia College  
Columbia, S. C.







## Letter from London

A new editor and a new column and a subject which is so old that no one can be clear about its origins and so new that no one can keep up with its contemporary bursting out all over—that is to be the sphere and atmosphere of this page on its tri-weekly appearance (we are a trinitarian Church).

The aim is to share with you the facts of life in the Church of England and its sisters in these islands and to spell out (if only it were possible) something of its context and mood.

The Church of England is old—older than the Kingdom of England—and its gnarled roots are not easy to trace. The Church of England is also new, so new, in the third quarter of this 20th century, that its cartographers have not yet made a map. The dust of a new Reformation is still in their eyes.

How come? First of all the Church of England, to the surprise of many, has shown itself amazingly sensitive to the great world movements—liturgical, ecumenical, biblical, lay-emphasis and so on. Then, breathing this heady atmosphere and feeling its blood stirring, it has been subjected to a whole sequence of stimulant pills—depth-charges is a better word.

First came the Report of the Anglican-Methodist Conversations, and everyone said this must be the main prayer, preaching, pondering topic for a long time to come. Then came the Toronto Congress and its follow-up and everybody said the same thing. And then came the Leslie Paul Report on *The Payment and Development of the Clergy* and again we were urged to give yet another subject our most urgent and top attention.

Quite obviously, ecumenical relationships in England, the mission of God through the Anglican Communion, and the setting in order of the mechanics of the Church of England are interrelated. But you have to be trifocal if you are going to give all three immediate and detailed attention. As I mentioned, we are a trinitarian Church. But belief in three Persons and one God doesn't confer the power to trisect your concentration.

What is happening thus far—and what

will probably continue to happen—is that different parts of the Church of England are concentrating on each of the three. "I am of Paul" says one. "I follow Toronto" says the second. The third is round the corner in the Methodist Church earnestly discussing whether laying on of hands means ordination.

There's not going to be room on today's page to discuss all three. Perhaps the one which most demands a look is the Anglican-Methodist Conversations. Thirty-nine prominent Evangelical Anglicans have just lobbed a sizeable bomb in its direction.

They are asking that the Conversations should no longer be Anglican-Methodist but that other Free Churches (which in English parlance means those Churches which are not "C of E" but usually, for some unaccountable reason, excludes the Romans) should be brought in immediately, that the fundamental sections of the Report about Scripture and tradition, episcopacy, priesthood and the sacraments be radically revised, that the proposed service of reconciliation should be wholly rewritten.

If this bomb goes off it is quite capable of wrecking any progress the scheme has thus far made. To bring in, say, Presbyterians and Baptists at this stage must mean returning pretty near starting-point; to revise the key doctrinal statements must surely cause many signatories to unsign; to redesign the service of reconciliation would be to upset a system of checks and balances which a Welshman at least would dare to mention in the same breath as the American Constitution.

Meanwhile, the Conversations have been joined by a dissident voice from another quarter. Archbishop Lord Fisher may have left Lambeth but he has not retired—at least, not to obscurity. He has gone into print saying that stage two of the plan cannot be accepted as a necessary complement to stage one. But this is clean contrary to all that was said by the proponents of the Conversations and has remained official doctrine since. Dr. Fisher has also stated his conviction that

the service of reconciliation would in no sense be an ordination. If it is true that the service is not ordination for Methodist ministers then it means complete intercommunion without any regularization of the ministry.

And an awful lot of people will not accept that.

Dr. Ramsey, Archbishop of Canterbury, has taken public issue with Dr. Fisher.

Dr. Ramsey chose to make his statement in a Methodist church on the first occasion when an Archbishop has ever addressed a Methodist synod. He criticized:

(1.) Dr. Fisher's suggestion that they should leave out of account the actual union of the two Churches, and should continue stage one, the achievement of intercommunion, as sufficient.

Said Dr. Ramsey: "This is a surprising suggestion, because the Report on Christian Unity at the Lambeth Conference of 1958, over which Lord Fisher presided, put strongly the reasons for the belief that, . . . it would be wrong to create parallel episcopates except as a temporary measure leading on to the actual union of the two Churches."

(2.) Dr. Fisher's suggestion that even after the service of reconciliation a Methodist minister who wished to enter the ministry of the Church of England would have to be ordained by a bishop.

Said Dr. Ramsey: "The service is not called an ordination . . . because it avoids passing judgment about the status in the eyes of God . . . It is the conviction of those who set forward these proposals, and my own conviction, that all who emerge from the Service of Reconciliation will be without distinction priests in the Church of God with authority for the functions of a priest."

Where do we go from here? I can only suggest you keep your eye on this page—tri-weekly—where the serial will be unfolded as it happens.

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A man climbed on to the high altar of Durham's lovely cathedral and cut his throat. He died on the way to hospital. The cathedral was closed for a few days for rehallowing and all its services held in a local church.

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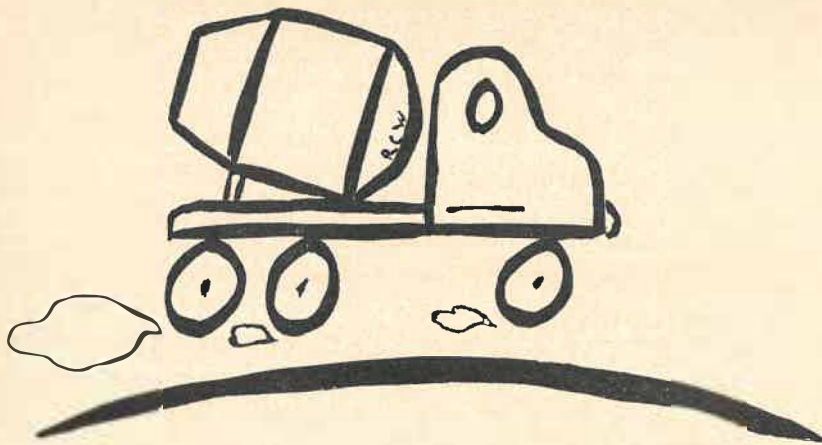
The Rev. Gilbert Baker, who served in PECUSA 1952-1955 when he became General Secretary of the Overseas Council of the Church Assembly, has been appointed Assistant for Research and Evaluation to Bishop Stephen F. Bayne. His main concern will be with the new projects which have been developed by Anglican Churches since Toronto. He will also remain vicar of St. Nicholas, Cole Abbey, a London Guild Church.

**Dewi Morgan**



## HYPNOSIS

Continued from page 11



This is concrete.

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

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

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

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

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

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

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out in his own way (e.g., when lightness of the arm is suggested to produce levitation, letting his arm get heavy and sink down instead).

- (3) Come out of hypnosis or retreat into night-time sleep, refusing to pay any attention to the operator.

There is no danger in hypnosis itself. The danger comes because of the fact that here is an inter-personal relationship which may be used in ways that are destructive: as a bludgeon, in exploitation, sadistic, exhibitionistic, "playing God" and the like. By the skilled and understanding, it can be used in ways that are integrative: to facilitate meditation, to seek the meaning of things, to develop confidence, to encourage independence and discover inner resources. Such a valuable tool ought not be left to chance nor abused. It ought to be fully explored and developed within the confines of the field in which it is used.

Present-day hypnosis is vastly different from the days of Freud, Liebault, Bernheim, and Mesmer. A permissive ap-



proach replaces the authoritative one. Therapy is patient-centered instead of manipulative. It is applied in answer to such basic human needs as that to be appreciated, to master, to oblige, to be accepted. Rather than exerting power over a person, it can free power for him from within.

An increasing number of clergymen with the degree of Ph.D. in psychology are taking training in hypnosis through seminars and workshops. These are offered by the Education and Research Foundation of the American Society of Clinical Hypnosis to professional people with a Ph.D. in psychology, an M.D., or a D.D.S. They are finding that hypnosis does have deep spiritual implications and that it is of great value in pastoral counseling. This has come about only within the past few years. It is essential that the potential be explored but it must be done by those qualified to do so. Meanwhile the public must be protected.



# NEWS

Continued from page 10

as training for possible excavations in the Holy Land.

Fenton Kovic, a senior student at the seminary, is excavating the supposed site of a burial group of the Adena tribe—a Neolithic race who lived in the Ohio River valley between 800 B.C. and 800 A.D.

He and his wife have been spending most of their spare time at a site in the Blue Licks area in Mason County, Ky., digging for bits of pottery, bone, and other items that for most people would be just junk, but which for an anthropologist offer the exciting story of a race of people who inhabited the area centuries ago, perhaps even before Christ was born.

Mr. Kovic says that when he first began excavating the site, he thought it would be just about three or four acres, but has discovered that the relics are imbedded in the earth for about seven acres, perhaps more, covering the top of a plateau.

The methods used, he explained, are relatively simple. First, the plot is surveyed and marked off into squares about 15 feet each. Digging is then started more or less at random, but once started it is continued in a straight line.

When a grave or some other deposit of relics is discovered, the immediate area is widened until the entire deposit has been dug up. Mr. Kovic said that most of the graves are between 18 and 24 inches deep, and that the early inhabitants apparently dug into the clay layer under the topsoil.

The first tools used in excavating are a pick and shovel. The pick is used with a scraping motion to loosen the dirt, then when a shovelful of dirt is picked up, it is sifted by hand to retain all fragments.

Once a deposit is found, digging is continued with a pocket knife or putty knife. The relics are cleaned with a toothbrush or a paint brush at the site, then brought back to the seminary where they are washed, sorted, and (if possible) pieced together.

Mr. Kovic said that most of the graves are absolutely flat, and that the Adena usually buried their dead in graves covered with stones, about two inches thick, laid flat on the ground over the site. He said he has found what appeared to be bones of a tame wolf dog in the gravesites, indicating that perhaps the Adena buried animals with their masters.

There have been no traces of writing found and most of the tools found in the area were of stone.

The area was last excavated in the 1890s by about 75 people, who kept no records of what they found or where they found it. Some of the relics, however, were sold to the Smithsonian Institute and others to the London Museum.

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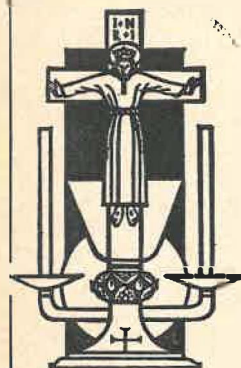
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**BOOKS**

Continued from page 4

**The Segregated Jesus**

**The Church Reclaims the City.** By Paul Moore, Jr. Seabury. Pp. 242. \$4.95.

Bishop Moore was a hero to me in General Seminary and he remains so today. It is both an honor to commend his book, *The Church Reclaims the City*, and it is also a little bit frightening. Paul Moore has served his nation (as a Marine Corps officer in World War II) and his Church (as layman, deacon, priest, and bishop) in a way which can only be described as distinguished and faithful.

Paul Moore's book has the authentic ring of a contemporary Christian who has walked with our Lord and His beloved poor. Bishop Moore, along with Frs. Myers and Gusweller, and countless other priests known and unknown, stands in a long and faithful line stretching from John Frederick Denison Maurice down through the Christian Socialists, slum priests, worker-priests, and industrial missionaries, which extends into our own changing Church in a changing world. When Paul Moore writes theologically and devotionally about his work, this book stands in stature alongside Kim Myers' book, *Light the Dark Streets*. The fine chapter by Jenny Moore (Mrs. Paul Moore) takes its place in the countless faithful ministries of the unsung heroes of the Church, the clergy wives. The book is weakest when it simply skims the surface and surveys other projects which are a part of the Church's mission today.

There is one area in which I would take issue with my hero, and that is in the area of the suburban Church. My own ministry and life has been spent in the suburbs and while I accept the criticisms of men like Gibson Winter and Paul Moore, I still believe that an "honest to God" suburban apostolate is possible in our day. If we do not have material poverty, we can have the spirit of poverty of the Beatitudes, and if we are segregated, we can preach, teach, and live out the coming racial and cultural unity which will be as much a part of the coming American suburb as the present-day awesome presence of a Nike-Hercules missile site. Without the suburbs, the dreams and labors of men like Moore and Myers are in vain. Without the inner city, the good life of the suburbs is not good at all, but ingrown, limited, and selfish. I agree with Winter, the new creation, i.e., Metropolis, must absorb and invigorate both city and suburb.

Paul Moore's deep relationship to God and men within the context of the Eucharist comes through in a strong and meaningful way in this book. Perhaps I can best commend the reading of this book to men and women in the spirit of Bishop Weston's remarks to the great

Anglo-Catholic Congress in Albert Hall, London, in the early 1920s, when he said to his fellow Churchmen: "It is sheer blasphemy to worship Jesus present in the Blessed Sacrament and then sweat Him in the bodies of children in the mines and factories." I think Bishop Moore would agree to a 1964 adaptation of the old Bishop of Zanzibar's words in some such fashion as this: "It is sheer blasphemy to worship Jesus present in the preaching of the Word and in the doing of the Eucharist, while segregating him in the lives of American Negro men, women, and children.

CARL SAYERS

Fr. Sayers is rector of St. Stephen's Parish, Birmingham, Mich.

**Look to the Cloud**

**What Manner of Spirit?** By H. J. Hammerton. London: Faith Press. New York: Morehouse-Barlow. Pp. 112. Paper, \$1.50.

**None of Us Liveth to Himself.** By Robert Stopford, Bishop of London. London: Geoffrey Bles. 7s.-6d. net; paper 3s.-6d. net.

"The foolishness of God is wiser than men, and the weakness of God stronger than men" (I Cor. 1:25). To the wise of this world God's methods are indeed foolish—the divine plan is worked out through a series of "failures," from the fall through the crucifixion to the lack of influence of the Church in our time. Fr. H. J. Hammerton's book, *What Manner of Spirit?* suggests, though not precisely in this context, that we take another look at God's methods with us and accept our duty of using them ourselves. God, he reminds us, does not force faith; this is part of the "foolishness" of His methods. In the growth of our faith we have a part to play; every new "revelation" which comes to us has to be integrated into our lives before God will proceed to the next step. This is the burden of the first chapter.

The second chapter is concerned with the authority on which we believe. We are dependent for our faith on the "Cloud of Witnesses" who have gone before, so that "the generations are interlocked in mutual helpfulness." This cloud includes the writers of Holy Scripture, who, however they may be questioned (or even, suggests the author in one of many asides which help make his book a pleasure, "Ragged") about details, present us with the assurance that ultimately God is still in control. The best example of this is Jesus' exposition of the Old Testament on the road to Emmaus, when He showed that what had happened was in accordance with what was written.

The next three chapters are about God's method and our responsibility; here the author shows our duty to use God's method rather than man's in our



dealings with both God and man. God is patient, gentle, respectful, and so must we be, both in our prayer (there are some good remarks on intercession) and in our evangelism. The content is adequately indicated by the chapter headings: "The Patience of Christ," "Returning God's Compliments."

The last chapter, says Fr. Hammerton, wrote itself almost against his will. It is called "Persecution and Tolerance," and in it the author finds some good principles behind the persecutions of former ages and looks critically at the tolerance of our own. There are three wrong answers to the problem of finding proper balance: loss of charity, loss of faith, and withdrawal into a "holy huddle." Once again we are told to examine our Lord's method, and we see that His strict demand for truth was balanced by His self-giving and His respectful attitude to souls. Thus we have to adhere firmly to the faith ourselves, and yet realize that the process of response and growth must be repeated in each person; we must, then, be patient, preparing the ground like John the Baptist. This book is highly recommended; the foreword is by the Archbishop of Canterbury.

The Bishop of London's Lent Book, *None of Us Liveth to Himself*, on the one hand exhibits a more personal approach and on the other is less personal



in its application. Written during the Toronto Anglican Congress, it is an account of what the discussions of great issues there meant to the bishop and should mean to the Church as a whole. These are indeed important subjects, but one wonders whether they constitute really suitable Lenten reading. The book is interesting and makes many useful points, but it unfortunately bears the marks of having been written during the Congress while all the clichés about "fresh understanding," "challenging assertions," and "thinking afresh" were still ringing in the author's ears.

A MONK OF ST. GREGORY'S PRIORY

## More Sympathetic

**The Popes at Avignon, 1305-1378.** By G. Mollat. Nelson. Pp. 361. \$9.25.

Between 1100 and 1304 the popes resided in Rome for only 82 years, spending 122 in other safer abodes. In the light of this background the Avignon Papacy seems not unusual; it was really a step in the direction of centralization and stability in Church government.

Much more sympathetic with the

Avignon achievements than A. C. Flick's *Decline of the Medieval Church*, which is based on many of the same sources, is a recent translation by Janet Love from the ninth French edition of Professor G. Mollat's definitive study, *The Popes at Avignon*. This ninth edition is in many ways a new book with many emendations and revisions; the expansion and development of a section dealing with the relations between the papacy and England will be especially interesting to readers of THE LIVING CHURCH.

During these years when the popes resided in France the English Channel suddenly became very wide; unless agreements favorable to the temporal power in England could be reached there was always a serious risk that the full force of anticlerical legislation such as the Statutes of Provisors and Praemunire would be unleashed. From this period royal authority and the religious dissatisfactions of the English people proved to be of constant annoyance to papal authority. English Canon Law was already taking on many distinctively English characteristics and the common mind was being prepared for the acceptance of Wycliffe's attacks on Roman authority and the ultimate separation.

In many ways the Avignon papacy with its excessive concern with finance, loose morals, extravagant tastes, nepotism, and absolutism was also responsible for the schism in the Western Church. In more than 70 years seven popes resided in Avignon, while Italy's hostility to the Church and a constant state of war made residence there impossible. Other causes also contributed to this papal exile on the banks of the Rhone: the College of Cardinals was preponderantly French, the palace of the popes erected by Benedict XII was one of the most formidable fortresses in Western Europe, and French kings were happy to keep the papal court within their sphere of influence.

Despite the adverse judgment in most popular historical interpretations it must be said that the Avignon Papacy in its own way worked constructively to bring peace to Europe, to conquer the Holy Land, to recapture the papal states, and also to reform the religious orders, to put down heresy, and to stimulate foreign missions. Clement V especially had a large part in the reconciliation proceedings between England and France from 1306 until its final achievement in 1312. Both the papacy and the English monarchy shared the general trend in Western Europe toward a centralization of authority and stability in government which would ultimately make necessary the assertion of fully independent English sovereignty and the separation of the Church of England.

RAYMOND W. ALBRIGHT

*Dr. Albright is William Reed Huntington Professor of Church History at Episcopal Theological School.*

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# PEOPLE and places

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The Rev. James T. Alves, former curate at Holy Comforter, Gadsden, Ala., is priest in charge of St. Paul's, Vanceboro, and of Trinity Church, Chocowinity, N. C. Address: c/o St. Paul's, Vanceboro.

The Rev. Samuel J. Browne, vicar of St. Augustine's, St. Petersburg, will become vicar of St. Patrick's, West Palm Beach, Fla., after April 1. Address: 414 Sapidilla Ave.

The Rev. Arthur Stanley Bullock, former priest in charge of St. Francis of Assisi, Gulf Breeze, Fla., is assistant rector of Trinity Church, King and St. George Sts., St. Augustine, Fla. Address: c/o Trinity Church.

The Rev. Harry Hansen, who was in the Province of Ontario, is rector of St. Thomas Church, Lyndhurst, N. J. Address: 454 Stuyvesant Ave.

The Rev. Harry Harper, who was in the diocese of Christchurch, New Zealand, is rector of the Church of the Incarnation, Atlanta, Ga. Address: 2407 Cascade Rd., S.W.

The Rev. Peter A. Molnar, recently ordained priest, is assistant at St. Paul's, Poughkeepsie, N. Y. Address: 135 N. Clinton St., Poughkeepsie 12601.

The Rev. Edwin K. Packard, former rector of St. David's on the Hill, Cranston, R. I., is associate rector of St. Martin's and director of the Parish Day School, Pawtucket, R. I. Address: 1080 Newport Ave., Pawtucket.

The Rev. Frederick S. Resch, former rector of St. Andrew's, Nogales, Ariz., is priest in charge of Trinity Church, Kingman, Ariz.

The Rev. Emmett C. Smith, who is vicar of St. Giles, Pinellas Park, Fla., is also Episcopal chaplain at Bay Pines Veterans Hospital, St. Petersburg, Fla. Address: 7990 - 55th St. N., Pinellas Park. Fr. Smith is in the U.S. Army Reserve Chaplain's Corp.

The Rev. Walter E. Smith, former assistant at Holy Trinity, Gainesville, Fla., is priest in charge of St. Mary's, Madison, and Christ Church, Monticello, Fla., with residence in Monticello.

The Rev. LeRoy D. Soper, rector of St. Mary of the Angels, Pine Castle, Fla., will be rector of Holy Cross, Sanford, Fla., after April 1. Address: 818 Palmetto Ave., Sanford.

The Rev. John K. Vallensis, a former graduate student at the General Theological Seminary, is director and manager of the Diocesan Center, Caixa Postal 2324, Porto Alegre, R.G.S., Brazil.

## Ordinations

### Priests

Alabama—On February 25, by Bishop Murray, Coadjutor of Alabama, the Rev. John Harwell, who continues as vicar of St. James', Livingston, Ala. Address: Box 7, Livingston. On February 26, by Bishop Murray, the Rev. John W. Blow, who continues as vicar of St. Luke's, Scottsboro, Ala. Address: 400 Scott St.

Connecticut—On February 29, by Bishop Gray, the Rev. John Albert Rogers, Jr., at Trinity Church, Wethersfield, Conn., where he continues to serve as curate. Address: c/o Trinity Church.

Oregon—On February 10, by Bishop Carman, the Rev. James B. Likowski, at St. George's Church, Roseburg, Ore., where he is curate. Address: 343 W. Madrone St., Roseburg.

### Deacons

Cuba—On February 23, by Bishop Agtíeros, Hugo Luis Pina Lopez and Prospero Eugenio Mesa Rodriguez. Both men are in theological school until June. They may be addressed at Holy Trinity Cathedral, Calle 13 #876, Vedado, Havana.

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The Rt. Rev. Oliver James Hart, D.D., Box 457, Paoli, Pa. 19301.

The Rev. Walter O. Kinsolving, Buckingham Rd., Berlin, Md.

The Rev. Roger C. Moulton resides at 907 Granville Rd., Newark, Ohio 43055; Trinity Church: 76 E. Main St.

The Rev. B. M. Orozco, 1018 E. Grayson St., San Antonio, Texas 78208.

The Rev. Ernest A. D. Phillips, Rt. 1, Box 1884, Auburn, Calif.

The Rev. R. George Richmond, 814 Holly Ave., St. Paul, Minn. 55104.

The Rev. Frank J. Terry, St. Vincent's Mission, Sinsuat Ave., Cotabato City, Philippines. This is in effect now, rather than after July 1 as previously reported.

## Armed Forces

Chaplain, Major, Herman M. Kennickell, Jr., U.S.A.F., completed 20 years active duty March 19, and will retire from military service June 30. He is presently serving at the base chapel, Shaw A.F.B., S. C.

## Births

The Rev. Andrew W. Berry and Mrs. Berry of St. Luke's Parish, Dallas, Texas, announce the birth of their third child and second daughter, Kathleen Louise, on February 4.

The Rev. Edwin L. Bishop and Mrs. Bishop of All Saints' Parish, Hillsboro, Ore., announce the

birth of their third child, a son, Matthew Frederick Francis, on March 6.

The Rev. T. Edmund Lakeman and Mrs. Lakeman of All Saints' Church, Mobile, Ala., announce the birth of their sixth child and first son, Thomas Patrick, on March 10.

The Rev. Robert Weeks and Mrs. Weeks announce the birth of their third child and second son, David Andrew, on March 13. Fr. Weeks is chaplain at two state training schools for boys, for the Episcopal Mission Society in the diocese of New York.

## Adoptions

The Rev. T. David Wallstead and Mrs. Wallstead of St. Joseph's Parish Day School, Boynton Beach, Fla., announce the adoption of a son, David Geoffrey, age 8, on March 12.

## Marriages

Mrs. Janet Richmond Cuff and the Rev. George Trueman Cobbett were married on February 1, in St. James' Chapel, Cathedral Church of St. John the Divine, New York City, by Bishop Doll of Maryland. The Rev. Mr. Cobbett is rector of St. Timothy's Church, Catonsville, Md.

## Living Church Correspondents

Canal Zone—The Rev. John A. Spalding, Box 1095, Cristobal, Canal Zone, is the new correspondent for that area.

Lexington—The Rev. Willard A. Page, 3232 Saxon Dr., Lexington, Ky., is our new correspondent for the diocese of Lexington.

Montana—The Rev. E. A. St. John, 203 Wheat Bldg., Last Chance Gulch, Helena, is the new correspondent for that diocese.

## DEATHS

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

H. Nestor DuVall, lay reader and Church school teacher at St. Michael and All Angels Church, Dallas, Texas, died February 13th, in Dallas.

Mr. DuVall was born in Missouri. He attended Washington University, in St. Louis. He went to Dallas in 1937 and became associated with the Cloud Employment Service of Dallas in 1947. He was a member of the Dallas Employment Board, the Dallas Personnel Association, and the Dallas Executive Association.

Mr. DuVall was a past president of the Brotherhood of St. Andrew.

He is survived by his wife, Nell Cloud DuVall; his mother; two sisters; and a brother.

Harry W. Van Patten, for 21 years organist at the Church of the Saviour, Syracuse, N. Y., died February 21st at the age of 66.

Mr. Van Patten was a founder and first secretary of the Syracuse Chapter of the American Guild of Organists. He was graduated from Cazenovia, N. Y., seminary and studied organ with the late George K. Van Deusen. He had a long record as organist in the Masonic Temple and at the Brown Memorial Methodist Church, Syracuse. Mr. Van Patten was claims examiner for the Onondaga County comptroller's office for 38 years.

Surviving are his widow, Margaret Rohlin Van Patten; a son; two daughters; a brother; nine grandchildren; and four great-grandchildren.

# CLASSIFIED

advertising in **The Living Church** gets results.

## FOR SALE

NUN DOLLS Hand crafted authorized authentic reproductions of habits worn by sisters of the Religious Orders in the Church. \$4.50 each. Francinette, 4187 Culver Road, Rochester 22, New York.

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

TO YOUR ORDER: In Brass and/or Iron. Acolyte Torches, Votive Light Stands (Votive Light Candles and Glasses), Sanctuary Lamps, Guest Register Stands, Thurible Stands, Sacristy Bells, Dossal Rods. Also repairing, cleaning, polishing. David McClintock, 5126 Germantown Ave., Philadelphia, Pa.

VESTMENTS for sale. Three complete sets. Very reasonable. Write Box C-80.\*

## LINENS AND VESTMENTS

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

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

## POSITIONS OFFERED

ASSISTANT PRIEST, single, in large Midwestern Catholic Parish. Reply Box P-84.\*

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

COMPANION for widow of Episcopal clergyman, to share suite in a superior home for retired persons, Alexandria, Virginia. Private room and bath, board and salary. Patient is arthritic, uses wheel chair but otherwise well and independent; desires breakfast in room and occasionally light meals. Some nursing skill, also ability to drive car desirable. Reply to Box 232, 5000 Fairbanks Ave., Alexandria, Virginia.

CORRESPONDENCE desired with Priest or Churchman for Headmaster for a parochial school beginning September with grades 7-9, looking to full College preparatory schedule. A very unusual opportunity. Adequate salary. Rev. H. S. Arnold, Box 2355, Upper Marlboro, Maryland 20870.

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

EXPERIENCED organist-choirmaster, July, for a Church in Georgia. Reply Box P-86.\*

PRINCIPAL-ADMINISTRATOR for Church-related elementary day school of 145 pupils. Write: President, All Saints' School, Sioux Falls, S. D.

## POSITIONS WANTED

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

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

PRIEST: Available from September 1, 1964. Desires conversations with vestries regarding rectorship. Twenty-three years' experience. Reply Box D-83.\*

PRIEST desires to supply in New York City area for the month of August, use of rectory and honorarium. Reply Box H-87.\*

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

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.\*

RETIRED PRIEST desires vacation supply, Southern New England, or adjacent New York State, July and/or August. Reply Box K-85.\*

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

## RETREATS

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

## VACATION DUTY

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

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- Copy for advertisements must be received at least 12 days before publication date.

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407 East Michigan Street Milwaukee, Wis., 53202

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THE LIVING CHURCH



# CHURCH DIRECTORY

## LOS ANGELES, CALIF.

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

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

## SAN FRANCISCO, CALIF.

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

## WASHINGTON, D. C.

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

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

## COCONUT GROVE, MIAMI, FLA.

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

## CORAL GABLES, FLA.

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

## FORT LAUDERDALE, FLA.

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

## MIAMI, FLA.

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

## ORLANDO, FLA.

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

## PALM BEACH, FLA.

**BETHESDA-BY-THE-SEA**  
S. County Rd. at Barton Ave.  
Rev. J. L. B. Williams, M.A., r; Rev. James D.  
Anderson; Rev. Lisie B. Caldwell  
Sun 8 HC, 9:15 MP & Ch S, 11 MP & Ser, 5:15  
Ev; Daily MP 8; Wed HC 10

## ST. PETERSBURG BEACH, FLA.

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

## ATLANTA, GA.

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

## CHICAGO, ILL.

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

## ASCENSION 1133 N. LaSalle Street

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

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

## EVANSTON, ILL.

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

## BALTIMORE, MD.

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

## BOSTON, MASS.

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

## ST. LOUIS, MO.

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

## LAS VEGAS, NEV.

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

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

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

## FLUSHING, N. Y.

**ST. MARGARET OF SCOTLAND**  
L. I. Xpy. & 193 St. (5 min. E. of World Fair)  
Rev. Arthur A. Archer, r  
Sun Masses 8:30, 10; Daily Masses Mon, Tues,  
Fri 7; Thurs, Sat 9; Wed 9:30; C Sat 7-8

## NEW YORK, N. Y.

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

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

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

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

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

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

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

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

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

## THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

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

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



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

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

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

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

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

## COLUMBUS, OHIO

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

## PHILADELPHIA, PA.

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

## FORT WORTH, TEXAS

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

## RICHMOND, VA.

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

## SEATTLE, WASH.

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

## PARIS, FRANCE

**HOLY TRINITY PRO-CATHEDRAL**  
23 Ave. George V  
Very Rev. Sturgis Lee Riddle, D.D., dean; Rev.  
Jack C. White; Rev. Frederick McDonald, canons  
Sun 8:30, 10:45; Thurs 10:30; Fri 12:45

## GENEVA, SWITZERLAND

The American Church, (Emmanuel Episcopal)  
4 rue Dr. Alfred Vincent (off Quoi Mont Blanc)  
Rev. Perry R. Williams  
Sun 8 HC, 9 & 10:45 MP & Ser with Ch S (HC 1S)

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