

# The Living CHURCH

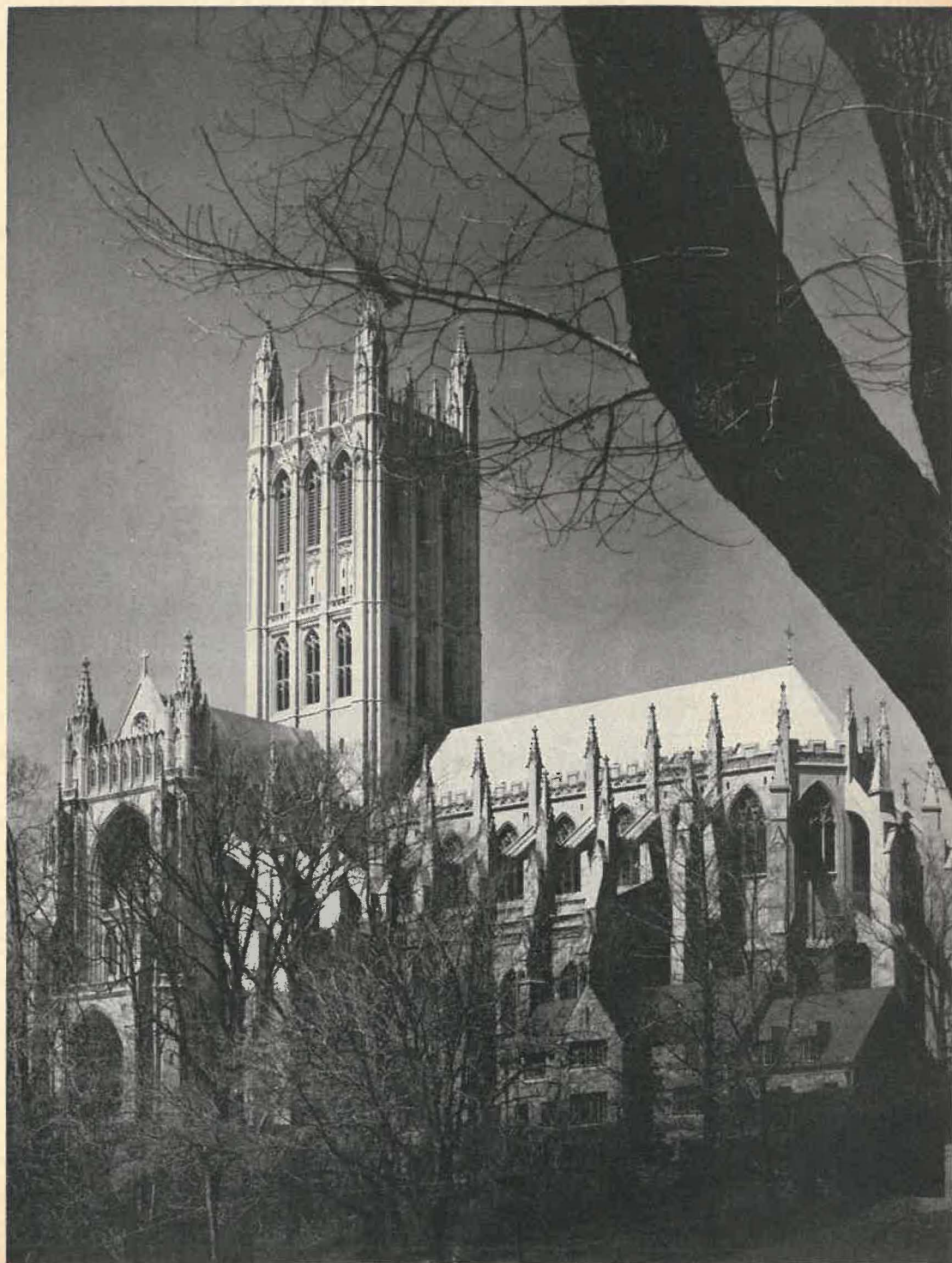
May 24, 1964

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News Section:

**The Church speaks  
to public issues:  
civil rights,  
school prayers,  
legalized gambling,  
morality**

Washington Cathedral's new  
Gloria in Excelsis Tower: With  
music to match [page 9].





# Books on Marriage

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— The Rt. Rev. Wilburn C. Campbell,  
Bishop of West Virginia.

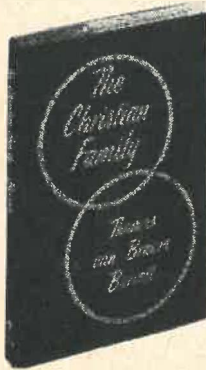


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By J. J. von Allmen

TRANSLATED FROM THE FRENCH

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# The Living CHURCH

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

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### DEPARTMENTS

Books	4	Music and Records	18
Deaths	23	News	6
Editorials	15	People and Places	22
Letters	5	Question Box	3

### FEATURES

Something's Wrong with Sermons	Samuel J. Miller 12
Where the Action Is	C. Kilmer Myers 13

## THINGS TO COME

### May

- 24. Trinity Sunday
- 26. National Council meeting, Greenwich, Conn., to the 28th
- 31. First Sunday after Trinity

### June

- 4. Board meeting, National Council of Churches, New York, N. Y., to 5th
- 7. Second Sunday after Trinity
- 11. St. Barnabas
- 14. Third Sunday after Trinity
- 21. Fourth Sunday after Trinity
- 24. Nativity of St. John Baptist
- 28. Fifth Sunday after Trinity
- 29. St. Peter

### July

- 4. Independence Day
- 5. Sixth Sunday after Trinity

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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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.

Will you tell me why some bishops gently slap the cheek of each confirmand?

As usually interpreted nowadays, this gesture is a reminder to the confirmand that as a baptized and confirmed soldier of Christ he must suffer the reproach of Christ—be willing to endure buffeting as a servant of his Lord. In being confirmed, he is receiving grace and power to fight the good fight of faith. The original purpose of this medieval ceremonial act is not certain. We have found several plausible suggestions as to its first meaning. One is that it is an imitation of the blow with a sword by which a young Teutonic warrior was dubbed a knight. Another, that it was meant to impress this occasion of his Confirmation upon the child's memory. Another researcher asks: "May it not have originated in a fatherly pat?"

But whatever the original purpose, the gesture has come to express the element of conflict and warfare in the Christian life.

? ? ?

A friend of mine visited church with me recently. His reaction to the Prayer Book service was favorable except at one point: the language used in the General Confession. He singled out these phrases in particular: "We acknowledge and bewail our manifold sins and wickedness." He noted that we weren't wailing very loudly! "Provoking most justly thy wrath and indignation against us." Is God hot-tempered? "The

burden of them is intolerable." But we seem to him to find our sins only too tolerable. He cannot take the Episcopal Church seriously, he says, so long as it plays so carelessly with words. What is the answer to him?

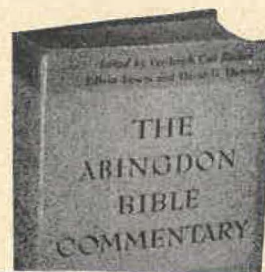
The answer is that this Church does not play carelessly with words in its liturgy, regardless of how careless individual members of the Church may be about these liturgical words. One thing that your friend, and all of us, need to realize about liturgical language is that it is meant to express, not how we privately feel at the moment we use these words, but how we corporately see ourselves as the People of God on our knees confessing our sins, private and corporate, to our Father. Or, to put it another way, in worship we try to see ourselves from God's point of view rather than our own. From *His* point of view we are indeed miserable—that is, pitiable—offenders, whether we *feel* miserable—that is, wretched—or not. When we "acknowledge and bewail our manifold sins and wickedness" we need not weep and howl and pour ashes over our heads; we need only to admit, confess, and deplore them. If our repentance is real, deep down inside ourselves, it need not be ostentatious and lachrymose. About God's "wrath and indignation against us" we are bound to say that we hope that this venerable phrase will be remodelled at the next Prayer Book revision, not because it cannot be theologically justified but because it is semantically confusing and misleading to people today. To speak of God's wrath is not to imply that He is a hot-tempered Old Gentleman. God's wrath is no denial or breakdown of His love; it *is* His love, reacting to our sin. It is His condemnation of our sin—not of us.

If He did not condemn our sin He could not forgive us our sin, for there would be nothing to forgive. What we provoke, when we sin, is God's loving and necessary condemnation of our sin, which is the necessary condition of, and prelude to, our forgiveness.

"Intolerable" sins are sins we cannot carry. The Christian knows that he cannot carry the burden of his sins. The intolerability of our sins has no connection with our emotional feeling about them. We ought to hate and detest them, but even if we don't they are still intolerable—more than we can carry.

Your friend needs to understand better the theology of the Bible, which is the theology of the liturgy. Don't we all? And he needs to understand the metaphorical as well as the literal senses of these terms which he finds objectionable.

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### The Old Catholic Movement Its Origins and History By C. B. MOSS

At a time when the movement towards Church Unity is so much to the fore, it is important that Anglicans should be well informed about the Churches which are already in full communion with Canterbury. Among these are the Old Catholic Churches, which form the subject of this study.

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## Beforehand Prayer

**Pray with the Church.** By James R. Brown. Fond du Lac, Wis.: Parish Press. Pp. 56. Paper, 75¢.

In many of our churches today, the only Scripture heard by the people consists of the liturgical Epistle and Gospel for the day. There has been a great revival in the Church of the custom of preaching on the liturgical texts; nevertheless, it is not always possible for a preacher to draw his subjects from the Collect, Epistle, or Gospel. Even in a Church where "liturgical preaching" is the rule, the worshiper should have some understanding beforehand of what the church will be saying to him in the Propers of the day, so that he will be able to get the most out of the sermon.

Toward this end, the Rev. James R. Brown, associate professor of Old Testament at Nashotah House, has written *Pray with the Church* to help worshipers understand the weekly Collects, Epistles, and Gospels. He has not attempted a word-by-word exposition, keeping his comments brief, and concerning himself only with the leading ideas.

In his approach, Fr. Brown is profoundly biblical, and truly eucharistic, but always simple and devotional. I recommend this booklet to all who want to pray in the spirit of the Liturgy, and especially to those who want to meditate on the Sunday propers before coming to the weekly Eucharist. STANLEY ATKINS

*The reviewer is archdeacon of Milwaukee.*

## Emphasis on Enrichment

**Christian Faith and Greek Philosophy.** By A. H. Armstrong and R. A. Markus. Sheed & Ward. Pp. 162. \$3.50.

How Christianity meets, reacts, and blends with Greek thought is an issue important to the Church as it is to the whole of Western culture. *Christian Faith and Greek Philosophy* by A. H. Armstrong and R. A. Markus is a learned attempt to present certain episodes in this dialogue in their proper focus. The obvious emphasis is a positive one on the blend and enriching, rather than the conflict and distorting effect upon Christianity.

Plotinus, who has come in for a large share of the blame for certain unfortunate developments within Christianity, is presented in a new and positive light. He is largely exonerated from the responsibility for the development of heresy. This whole area of the relation between Christianity and the Hellenistic world is exceedingly complicated, and has been continually presented in unsatisfactory oversimplified generalizations. This is a needed

and welcome endeavor done by two obviously deeply learned and careful British scholars.

Particularly interesting and corrective are the chapters on "The Material Universe," "The Nature and Destiny of Man; Soul and Body," "Knowing and Understanding," "Love and the Will," and "Faith and Philosophy." These authors see a perennial demand made on the Christian theologian "that he should always acknowledge himself as 'debtor both to Greeks and barbarians, both to the wise and to the foolish' (Rom. 1:14); and that he should ceaselessly examine himself in respect of the quality of his indebtedness to the wisdom of men on the one hand, and to the foolishness of the Cross on the other."

C. F. ALLISON, D.Phil.

*The reviewer is assistant professor of Church history at the University of the South.*

## Our Jewish Background

**The Dead Sea Scrolls in English.** By G. Vermes. Pelican Books. Pp. 255. Paper, 80¢.

**The Faith of Qumran.** By Helmer Ringgren. Fortress. Pp. 310. Paper, \$1.95.

**Secrets from the Caves.** By T. L. Coss, Abingdon. Pp. 171. \$3.

Interest in the Dead Sea Scrolls continues at a high level, and three recent books on the topic may each be unreservedly recommended. The Scrolls reveal an intensely devout Jewish Community which existed at the time of Jesus, considered itself, like Christianity, as the Holy and Elect Community of the New Covenant, and used ideas and phrases, if not also practices, familiar to us from the New Testament.

Dr. G. Vermes provides us, in *The Dead Sea Scrolls in English*, with a reliable and up-to-date translation of the texts themselves, together with a considerable amount of introduction and explanation. He is a gifted Hungarian-born scholar who teaches at the University of Durham.

Dr. Helmer Ringgren is a Scandinavian biblical scholar, also of the first rank, who taught for a year in this country; he is now at the University of Turku in Finland. In *The Faith of Qumran* he is concerned primarily with what the texts reveal of the beliefs and practices of the community, rather than with assessing their significance; thus he sets out very lucidly their teaching on God, man, eschatology, and other related themes. Only in the last two chapters does he briefly take up the question of the identification of the Community (concurring with most, but not all, scholars that it was Essene, or very close thereto) and the question of its relation to other Jewish groups, to Christianity, and to Gnosticism.

Dr. T. L. Coss is at Hamline University. His *Secrets from the Caves* is a layman's guide, and in question-and-answer form he surveys the whole field of study: the finding of the Scrolls, the nature of the Community, its theology and practice, the question of its relation to Christianity. A final chapter describes how modern scientific tools have been put to use: radiocarbon dating, infra-red photography, even a computer.

What are we to say of the relationship of this group to Christianity? The similarities so often pointed out seem best accounted for not by any theory of the dependence of Christianity upon the Community, but by the facts: that both groups were roughly contemporary and would thus share the ideas and language of their age, that they were both composed of Jews, and that both had a common inheritance in the Old Testament.

That there were similarities between the early Church and other religious groups has often been noticed, but while such parallels may often illuminate their counterparts in Christianity, they can never define them.

Jesus was God's Messiah not in word only, but in power, and by His acceptance of the cross He led men to the freedom of His risen life. The person of the Teacher of Righteousness at Qumran plays nothing like the same role, and, in fact, there is no evidence that his death, however it came about, had any such atoning significance attached to it. Philo and Josephus, contemporary Jewish sources, could describe Essenism without even mentioning the Teacher.

What these writings do is to attach our faith a little more firmly to that Jewish background out of which it has always claimed to have arisen, and to give us a closer knowledge of part of that background from its own monuments.

J. R. BROWN

*Fr. Brown, associate professor of Old Testament and Hebrew at Nashotah, writes L.C. column, "According to the Scriptures."*

## In Revival Movement

**The Catholic Revival in Episcopal Connecticut.** By Kenneth W. Cameron. Trinity Episcopal Church, Bridgeport, Conn. Pp. 350. \$9.

*The Catholic Revival in Episcopal Connecticut* is a very difficult book to review, because it is a very difficult book to read. It is an imposing volume. The pages are 8"x11", it is two inches thick, and it weighs five pounds. It was manufactured by the photo-offset process—and therein lies the trouble. By this process one can reproduce all kinds of things relatively cheaply, and this book consists of all kinds of things.

I calculate that out of the 350 pages

*Continued on page 21*



# 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.

## "Unhappy Indiscipline"

Bishop Corrigan is a fan of some of us, whether or not he knows it. He has confirmed here and we have traveled to listen to him speak at diocesan functions—a reason why it pains me to take issue with his defense of the New Year's eve "ecumenical Eucharist" in Athens, Ohio.

We regret that the bishop has no answer really to Churchmen's questions about his participation in that service. Answers ought to be forthcoming from our Church leaders, although in recent years we less enlightened levels of Christ's flock have been asked to be satisfied with the adventurous ecumenical experiments on high. Much pious talk about our "unhappy divisions" is published. I would appreciate some bolder members of the episcopate to address themselves to the subject of our "unhappy indiscipline."

Why the need for lengthy Church union negotiations when any group impatient with the status quo may act (without chastening) as if union were a fact? I admire the Orthodox, Roman Catholic, (and presumably Missouri Lutherans) who joined in the prayers but restrained themselves from communicating because they understood the meaning of loyalty. Our Christian allegiance is to what *is* so, not to what we would *wish* were so. Some, at least, see this clearly.

Like the magician's bunny, a "revised" rite of Hippolytus was found acceptable for the occasion. Some might raise an eyebrow about the phrase "twenty presbyters and twenty deacons . . . of almost every ecclesiastical tradition," but that would be in bad taste. If the future ecumenical leaders present in Athens capture an understanding of Christian unity that implies any self-constituted group of Christians may act as their feelings lead them, I fear for the discipline, faith, and order of the "coming great Church" about which so many are enraptured!

(Rev.) EDMUND W. OLIFIERS, JR.  
Rector, St. Boniface's Church  
Lindenhurst, N. Y.

## Content with Validity

It has come to my attention that you have seen fit to cast doubt on the validity of my apostolic succession, since you find no record of my consecrators. This is a very serious allegation.

Your position reminds me of the judge who was trying a culprit. Three witnesses testified that they saw the defendant steal the designated object; and there were nine who protested that they did not see the defendant steal it. And so the judge ruled: nine to three—he must have stolen it; there were nine who didn't see him steal it.

For the benefit of my sympathizers, I wish to let it be known that one of my consecrators was of the Vilatte line. Fr. Vilatte died as an Archbishop in the Roman Catholic Church in France in August of 1925, I am

advised. The other consecrator has his succession from the Ukrainian Church which was established in 1921 by bishops who pulled out of the Russian Church.

My friends and I are quite content with the validity of our orders. We are not concerned to try to convince everyone else of them. I think that it would be useless to try to convince adversaries of the validity of them, and we frankly do not care to try to. I am inclined to suspect that even the orders of the Protestant Episcopal Church are not universally accepted.

Our independent, episcopal Anglican Orthodox Church is growing very rapidly. We eschew the social gospel and proclaim the Eternal Gospel, God be praised! New congregations are being formed all over the country. We welcome inquiries.

(Rt. Rev.) JAMES P. DEES  
Rector, St. Peter's Anglican Church  
Statesville, N. C.

## Cheers

A thousand cheers on your editorial "Education for Priesthood"—especially the bit on homiletics and clinical training. What a good and joyful thing is sanity. Again—Amen.

(Rev.) DARWIN KIRBY, JR.  
Rector, St. George's Church  
Schenectady, N. Y.

Hurrah for your editorial, "Education for Priesthood."

CHARLES ANTONY CESARETTI  
Seminarian  
(Diocese of New Jersey)  
Philadelphia Divinity School  
Philadelphia, Pa.

## Information, Please

I was pleased to learn from the article by Arthur Ben Chitty [L.C., April 12th], of the growing concern for the welfare of Episcopal colleges.

The Foundation for Episcopal Colleges can be of great benefit to already established colleges. However I wonder if any thought has been given to financial assistance for new colleges such as the three mentioned? A potential source of support for such a project might well be the alumni of now defunct Episcopal colleges.

These people are well aware of the need of a new college for support. Being called on for such a project would give them an opportunity to pass on to others the values which they received from an Episcopal college. It would also serve to lessen the feeling of frustration many have felt as a result of the closing of their own college. Having attended two Episcopal colleges which are now closed, and having had friends at a third, I am sure a project of this nature would arouse great interest.

I would particularly like to learn more about the three colleges seeking to become established. I have been unable to secure any information from the Episcopal Church Center about them. Can you tell me how I may contact these schools? I would greatly appreciate any information you may be able to give me.

(Miss) ELIZABETH B. SCHADT  
106 Morningside Dr.  
New York 27, N. Y.

## Health and Sin

I would like to call your attention to the advertisement for the "American Temperance Hospitalization Policy" included in your March 15th LIVING CHURCH issue.

I am sure you are aware of the contents of this advertisement, and I hope you are aware of the implications it has in the theological realm, especially in such statements as, "for you thousands who realize *drinking and smoking are evil.*" While it may be true that smoking and drinking, in excess, constitute serious *health* risks, as has been indicated by modern medical science, it is hardly appropriate in a publication primarily directed at Anglican readers to hark back to Bible-belt convictions that these activities constitute a danger which is *moral* as well as medical. The interjection of notions of morality, on the level implied in this advertisement and in the general American Bible-belt ethos, is not only misleading, but erroneous. A Christian armed with the knowledge of the health risks involved in excessive smoking and drinking might conceivably feel a "moral imperative" to cut off or to moderate his indulgences in these areas, but he would be motivated by ideas of stewardship of the body rather than by the scrupulous desire to avoid a kind of moral "ritual uncleanness."

While the presuppositions contained in the advertisement cited would not surprise me in some of the "splinter groups" of Christianity in America, it does surprise me that such an item should appear in a publication of Anglican ethos. I thought that the mainstream of Christianity in America, especially the Episcopal Church, had done with the temperance movement and other substitutes for the Gospel.

(Rev.) B. BRUCE TILDEN  
Curate, St. Paul's Church  
San Rafael, Calif.

**Editor's comment:** Our reader raises a good point. But we would remind him that some good Anglicans hold that "drinking and smoking are evil" because they "constitute serious health risks." They argue quite theologially that it is sinful to take liberties with one's own body, which is not one's own but the Lord's.

However, the content of advertising material in THE LIVING CHURCH in no wise represents the theology of this magazine. All we ask of our advertisers is that they offer our readers a legitimate product or service, and that they do not misrepresent their product or service in their advertising.

## Scholarship Fund

A short time ago my sisters and I wanted to honor our parents by a living memorial. Our father having been a graduate of the General Theological Seminary, all of us have a deep interest in it. We decided to establish a scholarship there to be known as the "Parents' Scholarship of the General Theological Seminary." It is to be a permanent foundation, the yearly income from which will pay the tuition for each of the three years in course.

We find many people are interested in such a memorial or honor to their parents,

Continued on page 20



# The Living Church

Trinity Sunday  
May 24, 1964

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

## MARYLAND

### Campaign Denounced

The Rt. Rev. Harry Lee Doll, Bishop of Maryland, has condemned participation of Alabama's Governor George C. Wallace in Maryland's Democratic presidential primary May 19th. In a letter to the clergy of the diocese, Bishop Doll said that Gov. Wallace's entrance "into the life of our state is the thing which has transformed this campaign from a purely political one into one involving a fundamental or basic religious principle."

"This man says he is not a racist," wrote the bishop, "but he campaigned for the office that he now holds on the same platform with the Imperial Wizard of the Ku Klux Klan. . . . This is the same man who defied constitutional court orders to admit a qualified Alabaman to the University of Alabama . . . who, in an interview a year ago with British reporters, revealed his racism by declaring those of Polish, Italian, and German extraction to be 'lesser breeds' . . ."

Referring to the civil rights bill, Bishop Doll said, "It is clearly evident that the issue in this legislation is not that of states' rights against the encroachment of dictatorial Federal powers, as men like Governor Wallace would have us believe. The real aim of opponents of this legislation is the continuation of an outworn and immoral system of racial separation and degradation.

"Against this I protest in the name of God the Father of us all, whose love and concern for all mankind regardless of race, color, or creed has been manifest in Jesus Christ our Lord."

Referring to "bitter racism" reminiscent of Hitler's Germany, Bishop Doll said, "This is found in the campaign material which has been picked up from the streets and brought into my office. . . . A race war has been declared and the whipping boy is the civil rights bill. The just demands of a portion of our citizenry for equal treatment under the law of the land has been identified as the demands of a Communist mob.

"This is an utter distortion of the truth and must be exposed in the clear light of truth. . . ."

Bishop Doll, together with the Roman Catholic Archbishop of Baltimore and the president of the Maryland Council of Churches, sent a telegram to Governor

Tawes of Maryland during the recent session of the general assembly of the state, urging the passage of a state-wide public accommodations law. This passed both houses of the legislature, and was signed into law by the governor. It is reported that the intervention of the religious leaders had a great deal to do with the bill's passage.

## NEWARK

### Insult to Good Sense

In direct rebuttal to the case for legalized gambling in the state of New Jersey, presented in a proposed amendment to the state constitution, the Rev. D. Allan Easton, of the department of Christian social relations of the diocese of Newark, made a lengthy statement before the assembly judiciary committee.

After quoting the findings of the Keauver Crime Investigating Committee 13 years ago regarding Nevada, and Attor-

ney General Robert F. Kennedy, the Rev. Mr. Easton said:

"We of the Christian social relations department of the . . . diocese of Newark consider the proposed amendments to be an insult to the good sense of the people of New Jersey. It is our firm conviction that our fellow-citizens are prepared and anxious that the revenues required by the state for institutions, education, and roads should be raised in other, more effective, less irresponsible, and more honorable ways.

"In short, our position might be expressed in this way—if the state of New Jersey were to consider it necessary to organize lotteries to meet its increasing operating expenses, and above all to care for the needs of its young and old, its sick and needy, we should feel that the time had come for every citizen to hang his . . . head in shame. Sackcloth and ashes might be more scriptural, but less immediately practicable! We view with sorrow rather than anger—although, be it admitted, not without some degree of contempt—those who will support a good cause only if there is dangled before them at the same time the hope of a new car or a two-week vacation in Timbuctoo.

"Accordingly, we are happy to have this opportunity of recording our dissent, and of detailing the reasons for it.

"In the words of the bishops of the world-wide Anglican Communion, 'Without entering into the vexed question of the ethics of gambling, the committee says quite frankly that the habit of gambling has become so excessive and widespread in many places that the Church must speak clearly against it.'"

## CIVIL RIGHTS

### Sharing the Burden

While the prospect of filibuster appeared in Congress as it considered proposed Federal civil rights legislation, another kind of filibuster—a round-the-clock prayer vigil—was initiated in Germantown, Pa.

More than 200 members of six Episcopal churches in the Philadelphia suburb pledged themselves to maintaining a 24-hour cycle of prayer at St. Luke's Church for racial justice until the controversial legislation came to a vote. Begun on March 21st with Holy Communion cele-



On a rainy May 1st, Mrs. Lyndon Johnson, Churchwoman and First Lady, cut the ribbon to open the 25th Washington Cathedral Flower Mart, sponsored by the cathedral's All Hallows Guild. To her left, in the photo above, are the Very Rev. Francis B. Sayre, Jr., dean of the cathedral, and Mrs. Thomas P. Dillon, chairman of this year's Mart. To the right of Mrs. Johnson is Bishop Creighton of Washington. Funds raised by the annual event are used for the planning, planting, and maintenance of the cathedral grounds, including the Bishop's Garden.



brated by the late Bishop of Pennsylvania, the Rt. Rev. J. Gillespie Armstrong, the prayer vigil at press time was well into its second month.

Though the prayer vigil was initiated by a group of Episcopal laymen, it became a center of ecumenicity. Methodists, Presbyterians, Lutherans, Baptists and Quakers pledged their presence and support. About 2/3 of the 600 participants have been white, the remainder Negro.

The "prayer vigilantes," in a statement explaining their "call to prayer," said that the vigil was "a cooperative venture by Germantown Christians . . . undertaken as one means . . . to share together, in a specifically Christian way, the burden of hate, prejudice, and injustice which has torn our land for so many years."

"Our motivation," they further stated, "is obedience to the will and call of God who desires that the disorder of our world be re-ordered to His ways. . . . It is clear that the Church must proclaim Christ as the King of this world and seek to establish the laws of His Kingdom as the ordering principles of society. In God's Kingdom no man may be rejected because of his color or race."

Emphasizing their belief in the civil rights legislation, the Germantown prayer participants said that "we are not praying against filibusters, nor against southerners, nor are we praying for favored treatment for Negroes. We are praying that all Americans—Indians, Negroes, Mexicans, Puerto Ricans, Italians, Irish, Chinese, Poles, Japanese, English, Jew, etc.—shall be given the same chance of a good and decent life in God's world.

"We are not praying as Democrats or Republicans, nor as liberals nor conservatives; we join together as Christians from the churches of Germantown."

In conclusion, the statement cited the hope that "the small effort we make for what we believe in will have some significance as a Christian witness. For the 19 Senators who may hold the Senate floor 24 hours a day, week after week, in an effort to stop this bill do make a striking demonstration of their own convictions; we must do the same."

## Lord, Church, and Country

Some 15 Episcopal U. S. Senators have been urged by Churchmen to support immediate passage of civil rights legislation. The action has been endorsed by the Rt. Rev. Arthur Lichtenberger, Presiding Bishop.

In a resolution sent this week to the Senators, the Episcopal/Anglican Student Association of Union Theological Seminary requested them "to rise above political and economic sanction and use every effort of [their] high office to facilitate the immediate passage of H.R. 7152 without crippling amendments."

The student-faculty group also declared that civil rights legislation should be con-

sidered a duty in regard to "your Lord, Church, and country." Association members called it "a duty which we believe to be higher than that to either your constituency or to your personal feelings."

Copies of the resolution have been sent to Senators Allot (Col.), Beall (Md.), Brewster (Md.), Byrd (Va.), Dominick (Col.), Goldwater (Ariz.), Hayden (Ariz.), Kuchel (Calif.), Monroney (Okla.), Morton (Ky.), Pell (R. I.), Proxmire (Wis.), Scott (Pa.), Simpson (Wyo.), and Symington (Mo.).

In endorsing this action of the Episcopal/Anglican Student Association, Bishop Lichtenberger urged other Episcopal seminarians and members of college and university Canterbury Clubs to take similar steps toward support of the pending legislation for racial justice.

### WESTERN MICHIGAN

## A Family Matter

*Shortly after the Rev. Raymond Bierlein, rector of St. John's Church, Ionia, Mich., announced the excommunication of Mr. and Mrs. Robert Clore [L.C., May 10th], the Rt. Rev. Charles E. Bennison, Bishop of Western Michigan, sent the following pastoral letter to the clergy, "to be read, without comment, in all of the churches of the diocese":*

"In the interest of charity and understanding, peace and concord, it has seemed wise to write this letter to our entire diocesan family and to have it read, on this first Sunday in May, at all services of public worship throughout the diocese. The matter about which I write is the situation which has developed at St. John's Church, Ionia.

"What should normally have been an entirely Church matter of discipline, known only to those directly involved and dealt with solely by those in lawful authority, has, through the media of public news services, become a matter of public concern, debate, and argument. This, in some ways, is most unfortunate since it not only tends to aggravate an already difficult situation and thereby complicate the Church's machinery for dealing with such cases, but also leads to innumerable interpretations, many of which are, as might be expected, not entirely the truth. To clarify, therefore, I ask your careful attention be given to these points and, after hearing them, to bear witness to them when and where necessary.

### Point I

"The real issue of concern is whether the Church, through her ordained ministry, may serve as a moral guardian of a community and, as concerns her own membership, *be the* moral guardian.

### Point II

"The rector of St. John's Parish, Ionia, after seeing the local high school's pro-

duction of the musical play, *Damn Yankees*, felt morally bound to protest parts of it and presented his criticism, written and vocal, to those most directly responsible. He also preached a sermon on Sunday, April 19th, in which he decried those parts of the play he saw to have immoral implications.

### Point III

"Two members of the parish took issue with the rector over his stand. This they had every right to do. However, the way they chose to do this was through the local newspaper. Their letter involved not only a declaration of their own position concerning the play, but was a direct attack on their rector's moral knowledge, judgment, and teaching and, therefore, presumed to do great harm to the Church and her position as the moral guardian of the community.

### Point IV

"Upon receiving the rector's letter, the two parishioners telephoned me and were told that they could protest the matter and that I would grant them a hearing at which time the matter would be carefully weighed and a judgment given. Such a hearing has been arranged for them in the first week of June, and I have asked the chancellor and the standing committee (four clergy and three laymen) to sit with me for this purpose.

"In conclusion, I bid your earnest prayers for the Church, and especially that portion of it in the parish of St. John, Ionia—their priest and people. I ask that you be stalwart and courageous in your many battles with evil and convincingly so with those who would in any way mar or discredit the pure beauty and dignity of God's highest and most precious creation—man. I expect of every one of you loyalty to the Church of which you are, each one, a living member, and that you will at all times show a reverence and respect for our doctrine and discipline. But above all, I pray for your love of God and for one another, for it is only through the divine love that the healing process can begin, continue and find its fulfillment in our lives, and thus enable us to bring Christ's ways and teachings to bear more effectively on the lives of all men."

### NEW YORK

## Charge of Brutality

Controversy continues in New York City concerning the alleged mistreatment of James Yates, president of the Greenwich Village-Chelsea chapter of the NAACP, at St. Vincent's Hospital. On February 17th, Mr. Yates was taken to the hospital in an ambulance. His complaint is that while in the emergency room he was "vilified, struck, kicked, and dragged out to the sidewalk by St. Vincent's Hospital personnel and a New York police officer," and that he was left lying



on the cold pavement for almost an hour.

After hospital officials had investigated the matter they stated that there was "no evidence" of any such mistreatment. Several days later Sister Anthony Marie, administrator of the hospital, issued a statement in which she admitted that in so large an institution as St. Vincent's such an incident could conceivably occur. She said that a directive would be issued to all employees "that any evidence of discrimination will result in summary dismissal."

When on February 25th the NAACP threatened a picketing of the hospital, the Rev. Charles H. Graf, rector of St. John's in the Village (a block from St. Vincent's) called a special meeting of neighborhood clergy, hospital staff members, and NAACP members. This was the first of a series of meetings. Mr. Yates decided on April 2d to drop his charges against the hospital, but the issue was kept alive by a statement issued on that same day by a number of interested citizens suggesting that all persons concerned in the incident submit to lie detector tests. Mr. Yates consented to take such a test, and said that if the test proved him to be wrong he would drop his charges against the police department. New York police authorities refused to allow the accused police officer to submit to such a test.

## **BECKER AMENDMENT**

### **Debate Goes On**

All the news to date concerning the "Becker amendment" now before Congress makes it clear that American Churchmen are far from being of one mind on the subject of prayers in public schools.

Among Episcopal bishops to appear recently before the House Judiciary Committee to testify on the subject are the Rt. Rev. William F. Creighton, Bishop of Washington, and the Rt. Rev. J. Brooke Mosley, Bishop of Delaware. Both spoke in opposition to the amendment, which would authorize prayers in public schools. Bishop Creighton stated that he was testifying at the request of the Presiding Bishop, who had recently expressed opposition to the proposed amendment.

The Becker amendment would set aside rulings of the United States Supreme Court to the effect that prayers in public schools are unconstitutional. The amendment is designed to make such prayers constitutionally admissible.

"Prayer is meaningless except as it is an act of faith," Bishop Creighton said. "It is to be doubted that a public school can provide a setting that does anything other than diminish the reality of worship in the minds of children."

Bishops Creighton and Mosley made it clear that they did not speak for the diocese they represent.

Another eminent cleric to appear be-

fore the House Committee, the Rev. George Bacopulos, chancellor of the Greek Orthodox Archdiocese of North and South America, said that his Church "emphatically and without ambiguity" supports devotional prayers and Bible reading in public schools. "Our Constitution," he added, "speaks of freedom of religion, not of freedom from religion, which is as incongruous to our American way of life, as un-American, as is anarchy or totalitarianism."

The president of the American Lutheran Church, Dr. Frederick A. Schiotez of Minneapolis, saw in the Becker amendment a possible international implication. In a prepared statement he said: "If we, through further amendment of the Constitution, should vitiate the strong protection which the First Amendment provides for all religions, without preference to any, we may find that the new nations in Africa and Asia will imitate our actions. And, should this happen, their preference may not be for the Christian faith. I do not want to support an action that may carry the potential of seriously crippling the proclamation of minority Christian Churches in other parts of the world."

The Rev. Dexter L. Hanley, S.J., a professor at the Georgetown University Law School, made his position clear in a letter reprinted in the *Congressional Record*. "The principles for which the First Amendment stands are too important to be jeopardized," he stated.

Vigorous support of the Becker amendment was voiced by Dr. Charles Wesley Lowry, former Episcopal priest, now president of the Foundation for Religious Action in the Social and Civil Order (FRASCO). He told the House Committee that to accede to the will of those opposing recitation of prayers in schools is to give in to "a tyranny of the few." Concerning the anti-prayer and anti-Bible-reading decisions of the Supreme Court, Dr. Lowry said, "If these decisions stick, a very great American tradition is dead, and the secularization of public education is in principle complete. Is the same fate in store for the nation as a whole?"

Dr. Eugene Carson Blake, chief administrative officer of the United Presbyterian Church, appearing before the committee, admitted that a "considerable" amount of sentiment had been expressed in favor of the Becker amendment, but, he added, "where there is careful study of the issues involved, as against an initial and unconsidered emotional reaction, a substantial body of thoughtful American and Church-member opinion sees the dangers inherent in the practice of devotions in public places."

When asked his opinion of the proposed prayer amendment, Justice William O. Douglas of the U. S. Supreme Court said that the people can adopt such a constitutional change "if they want a

partial union of Church and state in this country." But before taking this step, he said, Americans should look at countries which have state religions and consider the second-class status given to minority religions under such circumstances.

## **EASTON**

### **A Few Threats**

by the Rev. Canon R. B. GRIBBON

Following the excursion of Gov. Wallace into Cambridge on the eastern shore of Maryland on May 10th and the ensuing disturbances thereby created, THE LIVING CHURCH's correspondent talked with the Rev. Allan Whatley, rector of Christ Church, Cambridge, who has headed a bi-racial committee for many months in the endeavor to find peaceful solutions to the area's thorny problems.

Fr. Whatley said, "Our trouble yesterday, and indeed long before, is that the parties involved represent the extremists on both sides. It is unfortunate that this encounter has focused on Cambridge and set back our program of peaceful cooperation for an unforeseeable future. Nevertheless, our committee will continue meeting regularly — and hopefully. . . . There has never been a moment here when the whole position of our Church as expressed in the pronouncements of Lambeth, Toronto, and our own General Conventions has not been made crystal clear to all who would listen. As a result, I have received much criticism and even a few threats, but was never in danger last night."

The work of the Episcopal Church in the racial troubles in the area covered by the diocese of Easton is chiefly remarkable for the vision and courage of dedicated laymen and the confidence placed in them by their fellow citizens. One of the earliest committees for coöperation, study, and clarification was formed in Salisbury and headed by Mr. John W. T. Webb, attorney, whose father was chancellor of the diocese for many years.

The pattern of action worked out by the Salisbury committee was studied and copied in many other places. In Talbot County (Easton) Mr. William H. Adkins II, chancellor of the diocese, heads a bi-racial committee which came into being largely through his own efforts. A little way north is historic Chestertown, where the Church received its much-debated name, "Protestant Episcopal." Mr. Preston P. Heck, another able attorney, whose wife is most active in the work of the Episcopal Churchwomen, headed up an early committee on peaceful racial relations, which is still active and seems to have triggered a larger group formed in Kent County to reach a greater area. Only people who know the deeply ingrained attitudes of this history-conscious countryside can appreciate what it means for the forces of justice and brotherhood to have such leadership.





## MINISTRY

### Conference "Findings" Published

A group of bishops, other clergy, and lay people of the Episcopal Church, who met in February to consider the problems and the possibilities involved in "a self-supporting or non-stipendiary ministry," has published its findings. Copies of this document are available at 20 cents each from the Division of Christian Ministries, 815 Second Avenue, New York, N. Y.

The conference saw its task as being that of acting upon two resolutions of the Lambeth Conference of 1958. One of these resolutions asked each Province of the Anglican Communion to "consider whether the office of deacon shall be restored to its primitive place as a distinct order of the Church, instead of being regarded as a probationary period for the priesthood." The second resolution asked for consideration of the need for a "supplementary ministry" of ordained men who earn their livelihoods in lay occupations.

At its meeting at Seabury House in February, the conference dealt thoroughly with both these topics.

Among the "findings" is a realization of the need for a great diversity of talents and opportunities in the Church's mission to the world today. It is argued that self-supporting priests are needed, not simply for reasons of financial economy but because in many situations such men have a much better opportunity to witness to Christ than would the clergy whose occupation is purely ecclesiastical.

On the subject of the permanent diaconate, the conference found its opinions divided, but it was able to make the following recommendations: (1) The present canonical prohibition of a deacon's having pastoral charge of a congregation should be removed. (2) Deacons should be eligible for election to representative Church offices, such as membership of General Convention.

Six articles which originally appeared

Bishop Louttit dedicates Suncoast Manor. From left, the Rev. James G. Wilson, Bishop Duncan, the Rev. Canon Charles E. Wood, Fr. Langlands, the Rev. Terrell T. Kirk, Bishop Louttit, the Rev. Calvin Schofield, the Very Rev. Charles Folsom-Jones, Bishop Hargrave, and the Rev. A. Lyon Williams.

in THE LIVING CHURCH are included in the bibliography which is appended to the report.

Although 41 people attended the Seabury House conference in person, 60 people in all either attended the conference or approved its findings and signed the report.

Among the participants who were present at the conference were the Rt. Rev. Daniel Corrigan, director of the Home Department of the National Council; the Very Rev. John B. Coburn, dean of the Episcopal Theological School; the Rev. Canon Stanley Evans, chancellor of Southwark Cathedral in England; the Rev. H. Boone Porter, Jr., professor of liturgics at the General Theological Seminary; the Very Rev. Almus M. Thorp, dean of Bexley Hall; Frank S. Cellier, executive producer of informational programs for Sears Roebuck and lecturer in liturgics at Seabury-Western Seminary; Peter Day, Ecumenical Officer of the National Council; Cyril Means, attorney, New York City; and Theodore M. Switz, director of physical sciences development at the University of Chicago.

## SOUTH FLORIDA

### Dedication of Suncoast Manor

The three bishops of the diocese of South Florida dedicated Suncoast Manor retirement home, in St. Petersburg, Fla., in mid-April. The manor is located within view of the Gulf of Mexico. Bishop Hargrave, Suffragan, dedicated the infirmary; Bishop Duncan, also Suffragan, dedicated the meditation room; and Bishop Louttit, the diocesan, dedicated the manor as a whole.

The dedication was held on the manor grounds and attended by more than 300 people. Master of ceremonies for the occasion was the Rev. Charles F. Lang-

lands, rector of St. Peter's Church, St. Petersburg.

Suncoast Manor is managed by a board of directors, including a representative from each parish church in St. Petersburg, and an executive board of local interested citizens.

## WASHINGTON

### Bells on High

Bells pealed exultantly in Washington Cathedral's Gloria in Excelsis Tower on Ascension Day, proclaiming the dedication of the majestic structure.

Completed just in time for the dedication on May 7th, the 301-foot tower, an architectural masterpiece of carved stone and colored glass, soars upward from the highest spot in Washington on Mount St. Alban. Constructed at a cost of \$1,750,000 over a two-year period, the tower is said to be the only tower in the world with both an English ten-bell ring and a 53-bell carillon.

The day-long festival of dedication began with the Eucharist at 7 a.m. and continued through the 8 p.m. lighting ceremony and performance of the Gloria from Bach's *B Minor Mass*.

At 10:30 a.m. there was festival Morning Prayer for the cathedral schools and colleges, with a Te Deum Laudamus written for the occasion by John La Montaine. At 4 p.m. there was festival Evensong and the dedication of the tower's ten-bell ring. New compositions by Stanley Hollingsworth, Ned Rorem, and Leo Sowerby were performed by the schools' glee clubs, accompanied by wind instruments. Members of England's Ancient Society of College Youths, founded in 1637, who had flown from England for the occasion, rang changes which could be heard all over Washington, for an hour and a half.

Music for the lighting ceremony in the evening was sung by the Howard University Choir, the Cathedral Choral Societies, and the school glee clubs, and was called by Paul Hume of the *Washington Post*, "music to match even the most glorious of towers."

The dedication of the Gloria in Excelsis Tower was attended by leaders of Church and state. The Attorney General of the United States, the Honorable Robert Kennedy, introduced the speaker, Chief Justice Earl Warren. The procession for the service was led by Scottish bagpipers and drummers and the flags of all 50 states. Justice Warren, who was marking the 50th anniversary of his admission to the bar, said, as he stood halfway down the Pilgrim Steps, that the cathedral tower "stands above our federal city as a striking symbol of the aspirations of each of us, regardless of individual creed, as he reaches, like the tower itself, beyond our worldly confines and looks to the heavens above." He described the tower



RIGHT: Dedication of bells at St. Paul's Church, Kansas City, Kan. Shown are Bishop Turner; the Rev. G. Harris Collingwood, Jr.; the bishop's chaplain, the Rev. Thomas H. Ferris; and acolyte David Brown.

as a monument to the "public faith of a whole people," expressing both the nation's deep-rooted religious feelings and the "timeless yearning of the human spirit."

Justice Warren did not refer directly to the Supreme Court's "school prayer decision" nor to the hearings then taking place regarding the "Becker Amendment," but he said, "Though our founding fathers maintained and we have preserved a separation of Church and state, we are a religious people. The underlying concepts of our system of justice . . . are ethical, or religious, if you please. They derive from our convictions about the dignity of man." The Constitutional ban on the establishment of religion, he said, exists "for the protection not only of the state, but of faith itself, in all its forms. The interaction of religion and the state is, therefore, made informal and free, not barren and non-existent, as some suppose. It is as fruitful and unfettered as we have the strength to make it."

## ARIZONA

### Art in Wickenburg

Wickenburg, Arizona, known to many as a center of dude ranch territory, turned its mind from horses to religious art over the Easter weekend when St. Alban's Episcopal Church sponsored a showing of masterpieces in its new parish hall.



Looking at a 17th-century bronze crucifix, Dr. Hinkhouse, Fr. Gerrard, and Mrs. John Pritzlaff, chairman of the Friends of the Museum and member of the Church of St. Barnabas on the Desert, Scottsdale, Ariz. On the wall is a 16th-century Italian oil painting.



The idea originated in a conversation between Dr. F. M. Hinkhouse, director of the Phoenix Art Museum, and the Rev. Dan Gerrard, rector of St. Alban's. The art pieces were loaned by the Phoenix museum, and ranged in age and style all the way from an early Russian icon to an untitled contemporary mosaic by Clare Booth Luce. Also included were works by Albrecht Dürer, German, 1471-1526; three oils by an anonymous Spanish artist of the 16th century; a watercolor, "Cross and Morada," by Cady Wells, 20th-century American; three bronze sculptures ranging from 17th-century Italian to contemporary American; and several oil paintings.

"I heartily recommend this idea to other churches in smaller communities," says Fr. Gerrard. "We hope that our parish hall will be used by the community for many events of religious significance. The success of this 'first' will, I hope, make it an annual tradition for Wickenburg."

## KANSAS

### Saints Speak Out

Twice every Sunday, and during the week at weddings and funerals, St. Barnabas and St. Paul speak to the people of Kansas City, Kan.

St. Barnabas is a bronze bell, over a yard tall, almost a yard in diameter, weighing half a ton, which speaks in an A voice. He was given to St. Paul's Church, Kansas City, by the three children of Mr. and Mrs. Arthur McLain on the occasion of their parents' fiftieth wedding anniversary, as a thank offering to God for them. The other bell, St. Paul, weighs 550 pounds and speaks in a C voice, and was a surprise gift to the church by the McLains as a thank offering to God for the gift of their children.

The surprise of the second bell was revealed when the bells, cast in Germany, were dedicated by Bishop Turner of Kansas on last St. Thomas' Day, while the congregation stood in the snow in four-degree-below-zero weather. Figures in bas relief on the bells depict the stoning of St. Barnabas and the conversion of St. Paul.

### No Man-made Unity

The annual convention of the diocese of Kansas met in Grace Cathedral, Topeka, April 12th and 13th. The Rt. Rev. Iveson B. Noland, Bishop Coadjutor of Louisiana, gave the banquet address and addressed the annual meeting of the Episcopal Churchwomen.

The convention approved the action of the Bishop Vail Foundation to amend its charter and the charter of the trustees of the diocesan convention to read, "the trustees of the Episcopal diocese of Kansas." It also passed a resolution commending St. James' Parish, Wichita, for its missionary zeal in establishing missions in the Wichita area.

In his address, the Rt. Rev. Edward C. Turner, Bishop of Kansas, said, "Only a Church which recognizes and demonstrates unity in Christ can speak convincingly of God's order in a world torn by racial animosities and divided by iron and bamboo curtains. . . . Where there is true Christian unity, there is a great liberty of thought and the opportunity to exercise live options in doctrine, patterns of worship, in group life. Unity does not mean bringing all of us in faith and practice down to some common low level—some least common denominator of the



spiritual life. And let it be clearly said that this unity is not and, if right, cannot be a man-made unity—something we engineer. . . . This is why the South India scheme of Church Union appears to be working. This will challenge the Episcopal Church in its General Convention in St. Louis this fall.”

**ELECTIONS.** Standing committee: clergy, John H. Pruessner, Donald L. Rhaesa, Edward C. Rutland; laity: Malcolm J. Frazier, William M. Gray, Jr. Provisional deputy to General Convention: Rev. Donald L. Rhaesa.

Elections of the annual meeting of the Episcopal Churchwomen: vice president, Mrs. Lawrence Smith; secretary, Mrs. John Shelton; devotional life chairman, Mrs. James G. Winn; director of the Church Periodical Club, Mrs. Ralph Hope.

Other officers of the Churchwomen continue in office for another year.

## LITURGICS

### Change of Role

by WILLIAM GRIFFITH

The Missionary Society of the General Theological Seminary held a two-day liturgical conference, April 10th and 11th, at the seminary, featuring discussion groups, religious drama, music, the Holy Eucharist, and a speech by the Rev. Samuel Wylie, rector of the Church of the Advent, Boston.

Fr. Wylie said, “The liturgical movement, in any proper sense of the movement, can only be understood against the background of the current world revolution of which we are a part. That revolution is partly political, much more sociological and technological. Once Christendom dominated the world; now it is a small minority movement in a world where technology makes old and new nations potentially equal in power

**St. Mary's Church, Baltimore, Md., is constructing housing for the elderly next to the church. St. Mary's Roland View Towers, to contain 149 apartments of various sizes and many other facilities, is scheduled for completion in December. Five years ago, the rector, the Rev. George Packard, asked what the parish should be doing to serve the community; the Towers are the answer. The parish also has definite plans for a second unit of 223 apartments and a nursing home.**



and influence. . . . This means a change of role for the Church, both in its worship and in its witness. . . . We will be involved in new concerns for intercession, in a new impetus for prophetic preaching, in a new responsibility for the lay voice of the Church, and all of these together add up to the liturgical movement, another name . . . for the renewal of the Church.”

The morning of April 11th the Eucharist was celebrated at St. Peter's Church, in New York City. The sermon was preached by the Rev. Frederick H. Shriver. Two guitars, one banjo, and a piano were used for the music, which was played in folk idiom, and composed by seminary students: the Venite was written by Geoffrey Butcher, the Te Deum by Craig Casey, the psalm by Harry Edwall, music of the Mass by Herbert G. Draesel, Jr., and a hymn (new melody) by Bruce Lederhouse.

The women of the seminary made the

chasuble, four stoles, one altar frontal, and a pulpit fall. Mrs. Lawrence Rose, wife of the dean of the seminary, made the large loaf of bread used in the service. Ordinary table wine was used. The vestments are to be given away to a church that needs them.

## NEW ZEALAND

### The Hungry People

From April 12th to the 16th, the Most Rev. Norman Lesser, Primate and Archbishop of New Zealand, conducted the session of the General Synod. It was confirmed that the Synod would meet alternate years starting in 1964, instead of triennially as in the past. Representation would be granted to the Maori people through the Bishop of Aotearoa, the Rt. Rev. Wiremu Netana Panapa.

In recognition of the peculiar liturgical problems of the dioceses of Melanesia and Polynesia, the Synod requested the Primate, in consultation with the bishops of these two dioceses, to allow all such liturgical experimentation as is appropriate to the islands.

A resolution was passed to allow the Commission on Church Unity to enter into negotiations toward Church unity with the Presbyterian Church of New Zealand, the Methodist Church of New Zealand, the Congregational Union, and the Associated Churches of Christ.

The Archbishop was requested to appoint a commission, as representative as possible of the whole Province, to plan and prepare a revised Book of Common Prayer, and to examine the lectionaries with the object of providing a lectionary for use in the Province.

A Canon was adopted, subject to re-  
*Continued on page 17*

A reception for 70 foreign doctors and nurses involved in exchange programs at hospitals in Newark, N. J., was held in the parish house of Grace Church, Newark. Among the guests were Suffragan Bishop Rath and Mrs. Rath, Mrs. Leland Stark, and the Rev. Herbert S. Brown, rector of Grace Church. The Rev. Canon Alfred N. Niese, Jr., of Trinity Cathedral, entertained with folk songs.





# Something's Wrong with Sermons

by Samuel J. Miller



"The Christ," by Warren Wheelock  
No bloodless little essays.

Recent appeals for financial support of the seminaries have had my usual support. We need priests. How else shall we get them?

Week by week church-going over a good many years has left me wondering, however, what kind of instruction in the function of preaching is given in these seminaries, and what understanding of psychology is required of men studying for the priesthood. A wide sampling of sermons I have heard, in the United States, Canada, and England, forces me to the conclusion that candidates for the ministry are not being taught either what to say or how to say it.

As one direct result of this, we find an alarming number of parishes, even some dioceses, in very poor condition as regards membership and finance. All too often the reasons given by the clergy for this state of anemia are transparently wrong. At least one of the real reasons is that far too many sermons hammer home defeatist ideas which utterly discourage the listener from providing full and hearty support for his parish or diocese.

If over the past decade an evil power intent on wrecking the Church had been writing the sermon outlines for many of our clergy, he could not have furthered his cause better than have many rectors and even a number of bishops, through their non-Christian and even unchristian preaching.

There is, first, the moldy old theme that "the church" is not important but "the Church" is. The preacher then goes on to say that Anglicanism doesn't really count—all that's important is a broad and invertebrately milksoppish warmth toward and with all people: Christian, pagan, atheist. We are especially adjured to remember that the Methodists, Baptists, Presbyterians, et al., are equally God's

children, perhaps even more so than we in some respects. On every occasion we join with (or are joined with perforce) them in neighborhood services or what not, with the consequent shrinkage or abandonment of our own.

Well and good. We know, of course, that our fellow Christians are likewise God's children, but when we have enough of this kind of preaching beamed at us, we start wondering: Why do we have an Episcopal Church parish? Why get out of bed at strange hours for worship? Why observe Lent and other seasons? Why indeed scrape together cash to keep St. Episcopos going at all, if every other Christian group down the street is, *for us*, just as good?

Then there is the similar, and equally destructive, church/Church gambit, in which it is stressed that the physical church, the building and its ornaments, is nothing. Recently I sat through a sermon which included a fervid passage about like this: "Are we concerned about this Gothic nave, these gauds of pretty glass which fill our windows, this mass of stone and metal which we call an altar, this pulpit, these pews? Never! These are the flowers of the field. These, good people, our Lord would scorn, were He to come among us this morning."

If that's the case, why should we concern ourselves with every member canvasses, building-fund drives, gifts to the church, bequests? Why not just let the whole thing go? Let's meet twice a year in the local movie theater.

And recently, of course, there has been a fantastically disproportionate sermon emphasis on our lack of racial fraternity. Congregations have had to sit profitlessly through sermon after superficial sermon which appeared to make one's attitude toward race the one and only test of Christian living. From these preachments it would seem that all other sins have

*Continued on page 19*

Mr. Miller, a vestryman and lay reader, lives in Cincinnati, Ohio. He is a vice-president of Du Bois Chemicals, Inc.



**"To go**

# Where the Action Is

***involves breaking***

***out of sanctified***

***structures and venturing***

***into unexplored terrain"***

**by the Rev. C. Kilmer Myers, S.T.D., L.H.D.**

**Director, Urban Training Center for Christian Mission, Chicago**

**I**t has been our habit to view the Church as a static institution living its own placid life in parishes, yet somehow managing to spark enough energy to support mission — *out there*. The duplex offering envelope stood as the symbol of this dichotomy.

Such an understanding of the Church may have been adequate for a quieter age when the parish was the principal viable Church structure, and missions were located safely overseas. We begin to see now, however, that mission is where the people are. We go in mission "where the action is," to use the words of J. Archie Hargraves. There is no other *locus* for mission either tactically or theologically.

It is rather agonizing for us to come to terms with this new direction. It involves breaking out of the sanctified structures and venturing forth into unexplored terrain. Leaving the familiar landmarks of the Church's domestic life is at best a painful experience. Uncertainty with respect to the shapes and forms of new ministries is threatening to us all. Yet if we in this generation are to put content into the terms *ministry* and *mission* we must prepare for both risk and mistake. We must understand that the content of both mission and ministry is the Church itself.

## **Two Fundamental Questions**

Our reflective task as we prepare for mission in an urbanized and industrialized society should focus upon two fundamental questions: What is the world? What is the Church? I define reflection here as conscious involvement and engagement in the life of our world. It is deliberate and planned exposure as persons and as members of groups in the dynamics of metropolitan life. It is total immersion in selected problem areas of life. We must go "where the action is." To use Daniel Corrigan's oft-quoted phrase, "We must put our bodies where are mouths are."

I don't suggest that we throw ourselves as a Church or as Churchmen blindly into action wherever it appears. This is one of the tactical blunders of the unsophisticated elements in the civil rights movement. We must learn to accept the counsel

of Mr. Sol Alinsky of the Industrial Areas Foundation to turn our "hot" anger at injustice into "cold" anger. We must be as wise as serpents and as gentle as doves.

This involves, among other things, the careful isolation of problem areas in our society and painstaking planning in our redemptive approach to them. Many of these areas present challenges which appear unromantic and dull. They demand hard, careful work over extended periods of time. Some of them, on the other hand, are tricky and dangerous. And it is only as we throw ourselves into them all that the marks of authentic and relevant mission will begin to appear.

The point is that we simply do not know yet the content of ministry and mission in an industrialized society. We now are in the period when everyone is saying that we must get "into the world." We don't know what to do when we get there! Perhaps the first requisite to meaningful mission is a frank recognition of this.

But such radical self-criticism is hard to come by in the Church. We regale ourselves at conference and consultation with a kind of masochistic torture in the face of our massive failures. Americans love to describe themselves! Seldom do we plan an assault. This is too riskful and threatening for us to bear. And so, often unconsciously, we drift back into the

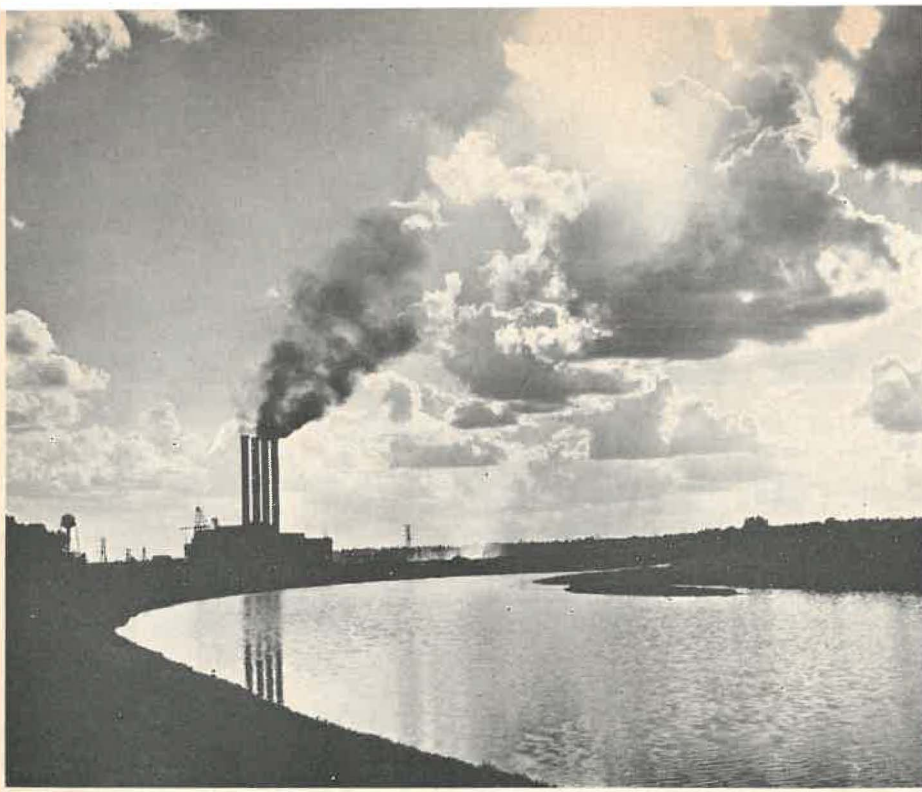
safety of familiar surroundings, sometimes congratulating ourselves that we have had the courage to take a long, hard look.

## **Away from Church; at the World**

When we attempt to isolate problem areas in our society we are usually talking about "Church" problems. Our executives with diocesan urban planning responsibilities focus upon the problems of Church "extension." We clergy cast about for solutions to the "parish" problem. And the laity, so long dominated by our thought forms and habits, follow after us into the usual limbo of inaction. It almost is impossible for us to look *away* from the Church and *at* the real world. When for a moment we do just this, the spectacle is frightening in its sheer complexity. We then turn our gaze back again in order to see what we can salvage. How may we pump-prime the old structures so that the Church may once again minister in a world of which we are frightened? This seems to pinpoint our present position.

It is my conviction that at this juncture in Church life we need to take the matter of *planning* very seriously indeed. No longer may we be content with palliatives and patching-up. The General Convention must be prodded into massive support of the Church's urban program. It must pro-





With more computer control, more unemployment.

RNS

vide the support needed by our excellent staff at the National Council, if problem areas are to be isolated and mission in them realistically planned.

The wisdom of this tactical move already has been seen in the United Church of Christ and the United Presbyterian Church. Our current leaders in urban mission cry out for similar support. They have shown courage in seeking out new forms of ministry; they must be given both national and diocesan support in the risky ventures of experimentation.

#### One Area of Conflict

Let us look for a moment at only one of these areas of conflict in our national life in which forms of mission might be discerned: the problem of unemployment. There is no need to provide statistical data for the background of this problem. Its social dimensions are staggering and terrifying. Millions of our fellow Americans are permanently isolated from the main stream of our national life. They are jobless. For uncounted numbers, a job never will be found in their natural lifetime. The prospects are that in an increasingly cybernated society an ever-growing proportion of men and women will face permanent unemployment. At the same time our gross national product continues to increase. We are *now* living in a "two-culture" society: that of the "Haves" and the "Have-nots." As computers control more and more machines, the work force of entire industries will be reduced. Men now labelled "middle decision-makers" are threatened in every part of the country. And the point of automation, wedded as it is to the principle of competition, is not to create more

jobs but to eliminate them.

Here is a problem area into which the Church must go in mission. Mission here is many-pronged and faceted. It includes raising the social question: What is the job-income relationship in a cybernated society? What are the implications for consumption of goods by people who have no part in the productive process? What radical revisions of our views on education and the use of leisure time do the times demand?

The theological implications of these questions also are clear: What light do they shed upon the doctrine of creation? What do they say to the problem of the relationship between man and the world which is viewed as the first sacrament? Even the basic activity of eating and drinking—the beginning of theology—becomes involved as we reflect upon the meanings of the new world.

And what of *man*? What of these voiceless and faceless poor who cannot earn the bread they eat? Mission now moves down into the deep levels of human relationships and destiny. How may the Church in mission help these multitudes hiding in our cities to find a voice, an identity? *How may we help the unemployed to organize?* How may the priesthood—the parishes—the bishops—minister to them?

We will *not* minister among them until we are open to new ways of ministry. These will not come to us from some ecclesiastical planning board. They will come only as we are coolly and intelligently *engaged*, using whatever structures appear—even when they are not identifiable with those of the institutional Church. And perhaps just as important:

We must learn to be unafraid when such mission appears to be open-ended and uncertain.

If we were to throw our resources and energy into the task of organizing the unemployed (surely an ecumenical venture), who could tell us where we should turn at each moment? What if we were to find ourselves in the midst of a struggle for power in this two-culture society? Would we be afraid? Would we understand the meaning and nature of power? These are questions both tactical and theological, and they are of the stuff of mission in mass society.

#### Action and Reflection

The action/reflection process *is* mission and it *is* Church. This is no "new orthodoxy." By action God enters the depths of historical and human relationships. The Church is divinely created to be that community which, in both worship and discipleship, reflects upon the Act.

The *locus* of action/reflection is the world into which the power of God comes in each moment. The Act is not exhausted by its encounter with the single soul—this is the error of pietism. The Act is discernible in the structures of life, i.e. in men and movements. Nor is the Act manifest even here in an impersonal mask. Always is there flesh and blood, the Body and the Blood—man and Man.

All men long to discover the Church which appears in the stuff of history. Their longing is born of a hunger and thirst for re-union with the totality of life. Today they are repelled by the parochial understanding of the Church which they find within the Church. May God then give us the courage to enter into mission bringing nothing less than the most profound conviction that what He has given us is the Church which is the Body of Him by whom *all* things were made.

The Church is both a primordial and universal symbol. When viewed as something less it becomes denominational and identified with particular cultures, classes, and institutions. Its essential form is that of servant. Its being is the Christ-Being. Its type is the Mother, the City, to whom we belong by virtue of our washing in the primal waters.

The Church therefore is above the age and yet in and of the age. The Church is the ontological basis for the acting out of servanthood. It also is the focus for the re-union of all men with life. Never before in the history of man is the hunger for re-union as visible and perilous.

The Church tells us who we are, as we move in ministry and mission in our space and our time. Nothing is more crucial than the matter of our identity as we enter into mission in this confusing and confused world. The beginning of planning, tactics, theological basis is the Church, the inner-most meaning of which is *action, mission, ministry*.



## Learning to Believe

QUESTION. *What do you chiefly learn in these Articles of your Belief?*

ANSWER. *First, I learn to believe in God the Father, who hath made me, and all the world.*

*Secondly, in God the Son, who hath redeemed me, and all mankind.*

*Thirdly, in God the Holy Ghost, who sanctifieth me and all the people of God.*

*And this Holy Trinity, One God, I praise and magnify, saying,*

*Glory be to the Father, and to the Son, and to the Holy Ghost;*

*As it was in the beginning, is now, and ever shall be, world without end. Amen.*

(BOOK OF COMMON PRAYER, page 284.)

There is a good old evangelical saying that it doesn't take much of a man to be a Christian, but it takes all there is of him. As we keep the feast of the Holy Trinity we would add: It doesn't take much of a mind to believe in the Triune God, as He truly is; yet it takes a whole lifetime to *learn to believe* in Him.

At all times we need to keep this in mind. True growth in the knowledge of God includes, paradoxically, growth in the realization of how very little we really know of Him. The brash beginner, the callow novice, is sure that he knows all the answers; God is an open book to him, moreover one which he has already learned by heart. But if, by God's grace, this preposterous upstart can be cured of what ails him, and if he can be set on the right road, he may fifty years later gather together his bits and scraps of knowledge of God and say: "Lo, these are but the outskirts of his ways; and how small a whisper do we hear of him!" (Job 26:14. RSV).

This we need to remember at all times because never do we more surely go wrong about God—and so about ourselves—than when we are sure we know all the answers about His ways and His will. But above all at this season when we celebrate the blessed Trinity of Persons in Unity of Godhead do we need to remember that all we know of God is "but the outskirts of his ways."

When the Prayer Book speaks, in the Office of Instruction, about our "learning to believe" in God, the Father, the Son, and the Holy Ghost, it implies that we are to spend all the days of our years in getting to know God better. And the phrase clearly implies another vital truth, namely, that the knowledge of God isn't a matter of getting into our heads, once and for all, a set of right opinions about God. We come to know God somehow by "sweating it out" in this world as all mortals must—and as we do so trusting Him, relying upon Him for help. It takes a lifetime for the best of men to get anywhere at all with this. And that lifetime must have in it all the ingredients of that bitter-sweet concoction known as human life.

Thus a person has to experience lostness, insignificance, the feeling that perhaps he literally is not "worth a damn" in this world, before he can begin to know the wonder and the glory of being the dear child of "God the Father, who hath made me, and all the world." He must know the anguish of slavery to sin before he can know the ecstasy of redemption, and so learn to believe in "God the Son, who hath redeemed me, and all mankind." He must know the pangs and the trembling hopes of growth in Christ, and so learn to believe in "God the Holy Ghost, who sanctifieth me and all the people of God."

To be sure, a Christian child can know that Christians believe in the one God in three Persons and that he himself has been baptized into this faith. But only by spending his life trying to live by this faith does he grow into any real understanding of it, does he "learn to believe."

Our much maligned doctrine of the Holy Trinity is rooted and grounded in the experience of Christians with God—not only in the past, but in the present. It was not invented by a gaggle of morbid monks who had nothing more useful to do, as we are too often told by "free-thinkers" whose theological assurance is matched only by their ignorance of theological history. Christians believe in the Holy Trinity, essentially, because they experience being created by the Father, being redeemed by the Son, and being sanctified by the Holy Ghost. The longer they live, the harder they live, the more they abound, the more they are abased, the more they "learn to believe" in Him who is surely One, but whom they see and know in three Persons.

Do you feel guilty or foolish because, Christian though you are, you find the "one God in three Persons" beyond your comprehension? Then don't! If you find Him *within* your comprehension you have something to feel foolish about. But if, as a faithful follower of Jesus

### Trinity Sunday

Arrows pierced Saint Sebastian, and arrows were piercing me—  
Absconding demons—slings and arrows—soul undone.  
But a voice was heard to murmur (from the cave, the sky, the sea?)  
"The big God and the gay God and the suffering God—is One."

HENRY HUTTO



Christ, you walk by faith in Him, you are "learning to believe." God asks no more of you than that you go on so learning. You do not have to pass an examination on the anatomy of deity, either now or later, to be saved. But lest you conclude that it makes no difference what one believes about God so long as one lives a good life, you should remind yourself that you are commanded to love God with all your mind—and that means thinking about Him as well as you can. When Christians do this, they meet the Father who creates, the Son who redeems, the Spirit who regenerates and sanctifies—all one God. Complex? Yes. But we're not so simple ourselves. And we have a whole lifetime in which to learn to believe, and a whole eternity in which to begin to understand.

## Uncertain Sounds from the Pulpit

We often publish an article in *THE LIVING CHURCH*, not because we entirely agree with it but because it is provocative. Such is the case with the article on page 12 of this issue, by Samuel J. Miller, entitled "Something's Wrong with Sermons." Our feeling is that Mr. Miller has oversimplified one or two issues. But we fear that he is substantially right in his main contention—that many clergy preach as if one should be ashamed to be a Churchman unashamed.

Mr. Miller has heard too many sermons—and so

### ROSARY

When shadows come between my steps  
And song is half-perceived,  
When pain stirs up from bitter depths  
Old dreams in youth conceived,  
Give me the grace to call to mind  
The fir trees pricking sky,  
A supper-time cloud, new-silver lined,  
Silk dust on a butterfly,  
The hold-back ways of opening buds,  
The carnival trill of Fall,  
The wings we launched from milk-weed pods,  
Birds trying a madrigal,  
Our barefoot-trails in fern-soft ground,  
The tulips that hurried Spring,  
The pine-grove secrets gathering sound,  
The view from the top of a swing,  
The straight blue look of a swamp-grown flag,  
A baby's roseal touch,  
A small lost star on a mountain crag —  
Dear God! You give so much.

MARGARET VAN VALKENBURG

have we—from Anglican pulpits, saying that "Anglicanism doesn't really count"—that all that's important is what he calls "a broad and invertebrately milksoppish warmth toward and with all people: Christian, pagan, atheist." And he raises the right question about it. If Anglicanism doesn't count, why ask Anglicans to work, pray, and give to keep this unimportant system going? One thing the man in the pews may be sure of as he listens to this sermon on how Anglicanism doesn't count: Right after the sermon he will have a plate presented to him, giving him an opportunity to pay up for what he has just been told doesn't matter. Mr. Miller, a layman himself, seems to think that this uncertain sound from the human trumpet in the pulpit tends to discourage laymen from supporting their Church with whole heart and mind. It just could be.

We share his uneasiness also about the tendency to preach about the sin of racial injustice so exclusively as to give the impression that there are no other sins to worry about. It would be interesting to know how many clergy preached in March and April this year about the temptation of all good Christian men to cheat on their tax returns. This kind of thing is commonly classified nowadays as private morality—*mere* private morality, as distinct from social morality—which is presumably so much more important.

This distinction between private and social morality, so axiomatic these days, is unheard of in the Bible. It's a sin against your neighbor to cheat on your taxes. It's another sin against your neighbor to reject him because of his race. The Church must spell *all* sins out in the simplest, bluntest terms possible. We share Mr. Miller's conviction that almost all people who come to church want straight talk in the Name of the Lord, will pay for it and come back for more. Some don't, of course. But these turn out to be people who aren't really supporting the Church anyway.

Theological confusion and moral timidity: these twin afflictions are much too prevalent in the pulpit today. Let every man who is called and ordained to preach the Gospel remember that to preach is to proclaim the Word of God to men—not to enter into dialogue with one's self about the ambiguities of existence, with a congregation listening in.

### "Exits"

## from the Ministry

When a group of eminent Churchmen met earlier this year [see page 9] to consider certain problems of the Church's ministry, discussion led them also to a matter which, they felt, calls for some improvement in present procedure. We agree. It is the matter of providing a "graceful and honorable exit" from the ministry, for the man who wants it.

Under Canon 60, Sec. 1, a man may voluntarily renounce the ministry, ask to be removed therefrom, and be so removed. This would seem to be all that is required. But this Canon pertains to the man who has



done nothing morally wrong, and is not under suspicion. In Canon 53 provision is made for the presentment, trial, and possible deposition of a minister for cause. This Canon pertains to the man whose behavior has brought offense and scandal to the Church.

Quite clearly these two Canons provide for two quite different kinds of removal from the ministry. A man may choose to renounce the ministry and ask to be removed from it for entirely honorable reasons. But when the Church public reads—possibly in *THE LIVING CHURCH*—that a man has been deposed at his own request, having renounced the ministry and for reasons not affecting his moral character, all too many readers assume that the bishop gave the man a choice: Either renounce the ministry or stand trial and be deposed.

How can the men who leave the ministry honorably be spared this injustice? The study group which has raised the question, in its published findings, recommends that the proper authorities and news media carefully distinguish between renunciations and depositions in recording and reporting them. This is the right way. But, speaking for one of these news media, we would point out that the procedure is not so simple. We must publish the notice of a renunciation or a deposition as

it is given to us by the bishop of the diocese in which it took place. In almost every case, this official notice states that the man renounced the ministry and was deposed at his own request for reasons not affecting his moral character. When we happen to know that some moral problem was involved, we must assume that the bishop gave the man a chance—and a warning—to renounce the ministry before being thrown out of it. This procedure seems more charitable; certainly it is less messy. But it is also less honest, less canonical, and more likely to confuse people and to create a general cynicism about all men who leave the ministry.

From now on, we shall distinguish in our columns between renunciations and depositions. If a bishop informs us that a man renounced the ministry, we shall print the notice under the heading of "Renunciation." We hope that this will help.

But if the general cynicism about these reported renunciations of the ministry is to be abolished, the bishops must be consistent and candid. No man should be allowed to renounce the ministry simply to avoid being deposed. We are not denying the duty of charity to the wrong-doer, but such charity should not be allowed to work injustice upon the well-doers.

## NEWS

*Continued from page 11*

enactment in 1966, providing for the admission to Holy Communion of baptized communicant members of other Churches, under certain specified circumstances. This is to be done "without prejudice to the discipline of the Church of the Province, or to the recognition due to that discipline in any scheme of reunion."

It is also specified that this is to be done with the permission of the bishop, when the administration of their own Churches is not available to such persons for long periods of time, and regarding delegates to ecumenical gatherings "where duly appointed delegates appointed by a bishop are also in attendance."

A canon providing for the Order of Deaconesses was approved. The deaconesses (baptized and confirmed and over 25 years of age) would be admitted by a service of prayer and the laying on hands by the bishop.

Acting in support of mutual responsibility, the Board of Missions was authorized to raise £100,000 (\$280,000) over the next five years to aid in equal amounts the coordinated missions in Melanesia, Polynesia, the New Zealand Church Missionary Society, and the projects suggested by the Anglican Executive Officer.

It was agreed to enter into a concordat of intercommunion with the Philippine Independent Church. The constitution of the South Pacific Anglican Council was approved.

In his address before the Synod, Archbishop Lesser said: "We deliberate in a world where the hungry people of the world in which we live in plenty, would make a line, each person two feet apart,

that would encircle the globe and return to your door 25 times. . . . We must think of hungry people, and we must think of those who languish because they know not of the Bread of Life. . . . I believe with all my heart that God wants to use all His children. . . . No one is so clever that he has nothing to learn and no one is so inexperienced that he has nothing to give."

### WEST MISSOURI

#### Difficult Grace

A meeting of 50 Episcopal priests and 90 Roman Catholic priests was held at Grace and Holy Trinity Episcopal Cathedral on April 14th. The meeting was sponsored by the college division of the department of Christian education of the diocese of West Missouri, the Rt. Rev. Edward R. Welles, Bishop of West Missouri, and the Rt. Rev. Charles H. Helmsing, of the Roman Catholic diocese of Kansas City and St. Joseph.

The Rev. Elton O. Smith, Jr., rector of St. George's Church, Kansas City, was chairman of the committee and was assisted by the Rev. James F. Moon, Episcopal chaplain, University of Missouri at Kansas City, and the Rev. Alfred B. Fellows, moderator of the Newman Foundation for Roman Catholic students at UMKC. Bishop Turner of Kansas was also present. The Very Rev. William H. Nes, professor of homiletics at Seabury-Western Seminary, substituted for the Rev. J. V. Langmead Casserley, who became suddenly ill. The Episcopal clergy attending came from the dioceses of West Missouri and Kansas; the Roman Catholic clergy represented the diocese of Kansas City and St. Joseph.

Leadership for the conference was given by the Rt. Rev. Abbot Laurentius Klein of St. Matthias' Abbey, Trier, Germany, consultant to the Vatican Secretariat for Christian Unity.

The clergy were divided into 14 small groups whose task it was to identify the two greatest concerns in the area of Anglican-Roman Catholic relations and present them to the leaders. The leaders later gave their answers to questions asked by the groups on validity of orders, authority in the Church, the sacraments, Holy Scripture, tradition, marriage of the clergy, the liturgy, social justice, marriage, divorce, birth control, and education.

Dr. Nes expressed his conviction that the doctrine of grace presented the most difficult problem to be solved in ecumenical discussions between Anglicans and Roman Catholics, and that other problems ultimately depend on this one issue. As an example of one difficulty, he said, "Most Anglicans would be exceedingly distressed if our Lady were defined as the universal Mediatrix of Grace."

Abbot Klein said that the great emphasis of the Vatican Council and of scholarly Roman Catholic thinking is upon the fact that the Church is a unity, but also a multiplicity, so that the problems of ecumenicity, as they see them, are attempts to achieve a balance between the opposite poles of oneness and multiplicity. He felt that the Eucharist should be seen, not as a barrier to unity, but as an instrument of reunification and a sign of unity. The way to begin reunification, he said, is for all to partake of a common Eucharist. He said that he and many other scholars do not feel that the doctrine of papal infallibility was fully developed.

When asked about the validity of



Anglican orders Abbot Klein jokingly replied that he would rather not commit himself because the Council hadn't discussed it yet. He went on to say that quite possibly the Roman Catholics will recognize the validity of some Anglican orders, whose succession is traced through the bishops of the Old Catholic Church. He asked why, if the Anglicans were able to insist on episcopal ordination as an essential point of the unity scheme of the United Church of South India, should they object to a Roman Catholic ordination in any unity scheme with Rome? In regard to the place of Mary in the Roman Catholic Church, Abbot Klein stated that the Church's relationship to Mary is familial, rather than soteriological. The concept of a mediatrix of grace came from Aristotelian philosophy, but really has no place in Christian theological concepts, he remarked.

Dr. Nes expressed the hope that "this meeting would be one of many, which, under God's providence, will ultimately lead to the healing of the wounds of Christendom."

Bishop Welles and Bishop Helmsing in a joint statement said, "The theological discussions were marked by the peace and warmth of true Christian involvement. We do not minimize the honest differences which history has bequeathed, but today's discussions provided tangible evidence of the healing power of Christian love, and the necessity of turning our thought to the creative effect of Christ's love for us."

## EDUCATION

### The Christian Research Foundation

The Christian Research Foundation announces a competition, with the following prizes to be awarded for the academic year 1963-1964: to undergraduate students in a theological seminary, for an essay on early Christian history in 3,000 words or more, one first prize of \$100 and two second prizes of \$50 each; to graduate students in a theological seminary and graduate students in general, for a dissertation in 10,000 words or more on some important phase of early Christian history, one first prize of \$500 and one second prize of \$250, and for a course paper or seminar report in 10,000 words or less on some important phases of early Christian history, one first prize of \$250 and one second prize of \$100; to independent writers, for a major dissertation or unpublished composition of book length on the ancient Church, a prize of \$1,000; to students and independent writers, for a translation into English of important early Christian documents or of significant modern works in foreign languages on the subject of early Christian history and literature, a prize of \$1,000.

## MUSIC AND RECORDS

by the Rev. Lewis M. Kirby, Jr.

### Exciting Things Are Happening

Several recordings of experimental settings of the liturgical services of the Church have been issued in recent months. Indeed, the number of such releases seems to be gaining momentum.

I suppose it could be said that Geoffrey Beaumont's *Twentieth Century Folk Mass* started it all. For the first time, the modern, "popular" rhythms of Tin Pan Alley were employed in settings of liturgical texts. Beaumont's *Folk Mass* made a terrific impact on the Church, stirring the wrath of many and the admiration of others. To me, its value lay not in the quality of the piece itself, but rather in its ability to open up to honest discussion a field too long the exclusive province of the professional Church musician. The music of the Church has been discussed more by "average" Christians since the appearance of the *Folk Mass* than at any other time, at least in my memory. For this, we ought to thank Fr. Beaumont.

Springing out of the climate created by this experimental setting was a group of composers and performers in England who chose to call themselves the Twentieth Century Church Light Music Group. There were other names added to Beaumont's—John Alldis, Malcolm Williamson, and Patrick Appleford. The last-named gives us the latest in a line of compositions in the "Beaumont School"—*The Mass of Five Melodies*. I do not find Appleford's writing quite as hackneyed as Beaumont's. To say the least, it really "swings" and would probably be easily learned by a congregation. Its impact, however, is largely dependent on the proficiency of the performing artists. The recording is by an excellent choir—the Elizabethan (!) Singers—and a professional combo.

There is a recording of *Festival Matins* by the noted stage performer, Donald Swann. This is not intended to be a congregational setting at all. Swann says of his music that he employs the "sound he knows, i.e., the piano." He calls his music a "blend between so-called 'classical' and so-called 'light' music." In sum, he says of his *Festival Matins* that it is an attempt to write music for those who wish "to sing the Matins Service with a light heart." As performed by the London Bach Society, it is indeed an engaging work, though admittedly a "concert" item and not a congregational medium for worship.

Some months ago, I reviewed records and published sheet music containing the

now famous *Gelineau Psalms*. A new, American-made recording of several of the Psalms, *Favorites of Gelineau Psalmody*, has just been released by the Gregorian Institute of America, of Toledo, Ohio. The performing group is the Pelouquin Chorale. A variety of interpretation is used. Some verses are sung in unison, some in harmony, some by men alone, some by women alone. A few instruments discreetly supplement the organ. Though more in the nature of a "performance" and not the way a typical congregation would probably employ the Psalms, this disc is a very satisfying addition to the already available Gelineau literature.

Two other fascinating recordings from Roman Catholic sources are definite contributions to the movement for liturgical reform taking place in that Communion. The first is entitled *An American Mass Program*. It conforms in some degree to the traditional order of sung parts in a Mass, but there are additional interpolations by Fr. Clarence J. Rivers, the com-



poser. The Creed and Gloria are not included, but evidently will be published in the future. The music itself has obvious affinities to the Negro spiritual—Fr. Rivers is Negro—but there is also a definite influence of Gregorian Chant. The music was written for the purpose of developing more congregational participation in the Mass at St. Joseph's Church, in Cincinnati, where the composer was assistant pastor. The style is natural and very expressive. It is interesting to note that for two years the music was never written down at all. Wherever performed, it was done on a spontaneous basis, the congregation's part being taught by rote. On this recording, a group of non-professionals was used so as not to destroy the essential character of the music. Fr. Rivers has a beautiful, natural voice, and, if for no other reason, the record is worth having just to hear him. He says of his



music: "Sincerely, humbly, and perhaps presumptuously, I hope that this music can be of some help in bringing the Liturgy of the Church closer to the lives of her people." A fascinating step in that direction this setting of the ancient worship forms is!

The second record is entitled **Demonstration English Mass** and contains an experimental setting of the Roman Catholic Mass in English. It has long been realized that the translation of the Liturgy into English presents certain problems when it comes to the musical portions of the service. This is a complete translation accompanied by the music to go with it. The translation and music are both the work of one man—Dennis Fitzpatrick. Even the Canon of the Mass is in English and sung. Besides the record, a beautiful edition of the altar Missal is available as is a booklet containing the congregational parts. The music is not wildly modern. It is traditional in mood and, at the same time, definitely congregational. As with the *American Mass Program*, the singers are non-professionals—a volunteer congregation. In this day of liturgical reform, the phonograph record plays a large part. It enables one actually to hear how an experimental setting such as this sounds. You are advised to obtain a copy of *Demonstration English Mass* immediately if you are at all interested in the liturgical movement.

Finally, we come to the setting of the Eucharist which is catching on with what appears to be jet speed. I refer to the **American Folk Song Mass** by the Rev. Ian Douglas Mitchell of Chicago. I feel fortunate to have been one of the first to introduce its use on the east coast at a children's conference last summer, at the diocese of Maryland's Claggett Diocesan Center.

The *American Folk Song Mass* is a setting of the Prayer Book rite (with the addition of the *Benedictus qui venit*) in what the composer calls the folk-song idiom. It is scored for unison voices and guitar accompaniment. The idea behind it is the belief that the folk-song is the true "music of the people." The music itself is not folk music in the strictest sense—that it, it is *composed*. The melodies are not old tunes which spontaneously emerged. Nevertheless, this music does have the flavor of the folk song. (It is to be noted that many of the current "folk songs" are also recently written compositions.)

Some may say that Fr. Mitchell's setting is contrived and full of clichés. My own opinion is that this music has a freshness and feeling of joy which cannot but enhance the worship of many congregations. It is easy to sing. The Kyrie is immediately appealing in its simple, flowing beauty. The Nicene Creed and Gloria are vibrant with life. The Lord's Prayer and Agnus Dei are in an easy-to-sing ballad style. The Sanctus and Bene-

dictus contrast effectively the awe of man when confronted with God's holiness and the spontaneous praise which is the natural reaction to His coming to be among us.

Obviously, I like the *American Folk Song Mass*. I have taught it to the group of early teenagers at Claggett and have had a part in a diocesan youth festival where it was featured. In both cases, it was enthusiastically received. The use of this setting in an actual celebration at the festival—with the composer leading—is an experience I will never forget. The music seemed so very relevant to what we were doing.

The recording, listed below, is quite well done. Along with the music of the Mass is a brief commentary on worship, especially the Eucharist, by the composer. Unfortunately, the score has yet to be published.

One caution must be observed. The performance of the *American Folk Song Mass* without guitar accompaniment is not nearly as effective. If a good guitarist is unavailable, I suggest the use of piano rather than organ.

Exciting things are happening in the fields of liturgy and Church music. It is fortunate that the phonograph record makes it possible to examine and evaluate them as they sound in actual use. There is little excuse not to be current.

### Recordings Mentioned

Beaumont: **Twentieth Century Folk Mass**—John Alldis, tenor; choir; organ. Paxton, LPR 201 (Import), \$5.95.

Beaumont: **Twentieth Century Folk Mass**—Charles Young, tenor; Peter Weir Singers; orchestra. Fiesta, FLP 25000, \$5.95.

Appleford: **Mass of Five Melodies**—The Elizabethan Singers; 45 RPM, Tower (Import), \$2.50.

Swann: **Festival Matins**—London Bach Society; Donald Swann, piano. 45 RPM, Argo, EAF 49 (Import), \$2.50; 45 RPM, Argo, ZFA 40 (Import), \$3.00.

**Favorites of Gelineau Psalmody**—Peloquin Chorale; instrumentalists; C. Alexander Peloquin, conductor. Gregorian Institute, M-211, \$4.98; stereo, Gregorian Institute, S-211, \$5.98.

Rivers: **An American Mass Program**—A congregation directed by the Rev. Clarence Joseph Rivers. World Library of Sacred Music, Sp-1002, \$4.98.

Fitzpatrick: **Demonstration English Mass**—Choir, congregation, etc., Friends of the English Liturgy. \$4.98.

Mitchell: **American Folk Song Mass** with commentary and misc. songs. Canterbury Choir of Northwestern University; the Rev. Ian Douglas Mitchell. North American, CM 6806, \$4.95; stereo, North American, CS 6806, \$5.95.

been abolished. We are no longer disturbed, apparently, about theft, violence, adultery, dishonesty, intemperance, political corruption, and the rest of the ugly list. The only sin now is that of failing to close one's eyes to the real problems of race relations, even while we all know that such problems are never really solved by a willful refusal even to see them.

The present tragic Negro/white abrasion will get steadily worse, not better, until *all* leaders, Negro and white, recognize and declare that there do exist real and difficult problems which *each* group has to solve. For the best of reasons, I am *not* a segregationist. For the same reasons I am not a mere integrationist for integration's sake. And I heartily dislike hypocritical preaching at home and headline-hunting clerical antics afield.

Finally, we in the pews find ourselves more and more the targets of funereally unemotional sermonizing. Very few of us lead lives devoid of laughter, tears, joy, fear, hope. Why then must the homilies directed toward us be such cold and bloodless little essays? Jesus didn't preach so. Nor did Jonathan Edwards or John Wesley or Phillips Brooks—nor does Billy Graham

If what we wanted were mere frigidly intellectual assurances, we could ourselves go to some of the duller pages of Aquinas or of his "philosopher." But very few of us want, or would benefit from, that. What we do want is to be assured that right and wrong do exist, that sin is indeed sin though it can be forgiven, that death is real and inescapable but leads on to Heaven—or to Hell. We want the religion of Jesus, not speculatively sociological or quasi-intellectual distortions of it.

We don't want the preaching of maybes and perhapses. We can nurse our own private doubts. Let's not have them nourished from the pulpit by way of a truth-denying and apologetic kind of skimmed-milk theology. Above all, why can't we hear a little more about the joy of Christ's religion? Too many of our preachers talk as if they thought the *via media* meant the verbal avoidance of sin and salvation alike, in favor of a sickly pseudo-psychiatric middle course which (they think) offends few, but which (they should know) pleases none.

What too many of today's sermons exemplify is not decorum or restraint or good taste or anything of the sort, but just downright dullness, timidity, perhaps even sloth. If just a few well-placed diocesan and rectors would start unashamedly preaching the fullness and abundance of Jesus, in place of the present starvation diet of low-protein spiritual mush, this whole sorry trend might be reversed—to the great and lasting good of the Church of God, including the Episcopate!



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## LETTERS

*Continued from page 5*

grandparents, or Godparents so we hope you may find it possible to reach such persons among your readers. All contributions for this purpose will be received with deep gratitude. They are, of course, tax-deductible. A pledge over a given time will be welcomed. Large gifts may be the backbone of such foundations, but many small gifts are those which make possible the attainment of the goal. About 41% of the fund has been received.

Dean Lawrence Rose has assured me that such a scholarship is welcomed by the seminary, where all contributions can be sent to him (the General Theological Seminary, Chelsea Square, New York, N. Y. 10011). All that the Church stands for is vitally needed at all times. To train those for the priesthood who will meet the challenge of Christ and the Church in values of life and eternity is what this seminary has shown it can do. We hope that the amount will soon be received to enable us to accept a candidate.

ANNE PARKER CUNNINGHAM  
(Mrs. Geo. Clarendon Cunningham)  
Milton, Mass.

### Piqued by Pique

It is difficult to see how an unfortunate choice of words by the Clores at Ionia, Mich. [L.C., May 10th], could possibly justify excommunication under the rubrics quoted (BCP, pp. 84, 85). The Clores no more reject "the doctrines and moral teachings of the Episcopal Church" than do most of the people who make up Fr. Bierlein's usual congregation—or the usual congregation anywhere. (I can say this from personal knowledge, having known the Clores for many years.)

Ionia—and most everyone elsewhere—will see this as the extreme, punitive action of a priest piqued by the words of disagreeing parishioners previously piqued by his words.

PAUL C. BAKER  
Bloomington, Ill.

### Last Frontier

Referring to the letter, "The Salvagable," by Mr. Cyril C. Means, Jr. [L.C., April 5th], I wish to add a plea for more enlightenment concerning homosexuality, whether it be applied to a clergyman or to any sincere Christian.

This entire subject appears to be "the last frontier," bound by ignorance, fear, and

### THE ANGLICAN CYCLE OF PRAYER

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

#### May

24. (Trinity Sunday)
25. Kalgoorlie, Australia
26. Kansas, U.S.A.
27. Karachi, West Pakistan
28. Keewatin, Canada
29. Kentucky, U.S.A.
30. Kiangsu, China

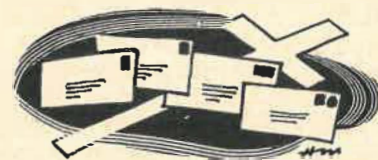
prejudice in this modern age of scientific and social progress in so many spheres of endeavor.

Not being a clergyman, theologian, or expert in Church canon law, I would of course have no idea in what manner or means our laws and Canons should be altered. I would however believe that whatever advisory committee is set up should include other experts besides those psycho-analytically or medically oriented.

Not being a practitioner in either of these latter fields, but in a related one, I would not presume to pass judgment upon their efforts and claimed successes in "curing" homosexuality (i.e.—a total reorientation of the personality in relation to sexual drives). To rely entirely upon these resources for help and therapy, where so much knowledge of this entire subject is yet so very limited, and where long-term treatment methods, as described, are so very expensive, seems to me rather misleading.

Many efforts are being made outside the medical disciplines to learn more about homosexuality and to offer understanding and personal counseling; and largely without adequate funds or grants to back up research and public education. There are several organizations scattered throughout the United States engaged in this work. Knowledge of these can be gained through proper inquiry. An excellent book written by a long-time worker in this field, connected with one of these organizations, was given a fine review in THE LIVING CHURCH of January 13, 1963, by a clergyman.

Such organizations are dedicated to the improvement of social conditions of the



homosexual, and to his own better and more productive life adjustment. It is to be noted that these have the sympathetic support and counsel of several respected psychiatrists, attorneys, and clergy.

The writings offered in their journals by reputable and competent authorities, as well as researchers in the fields of philosophy, sociology, and psychology, all point to a need for re-thinking our concept of what the homosexual is by nature, and to a need for religious groups and social educators to take their heads "out of the sand" of medievalism in this regard.

It might be well to note also that part of the emphasis in the newer concepts of homosexuality is directed towards making a clear distinction between the homosexual as a psycho-social being who may be well integrated and able to function usefully and with a high sense of moral and personal integrity in conducting himself in society, and those who live aimlessly and promiscuously without true love or regard for God and their fellow men. Immoral conduct is the real issue at stake, as viewed by these pioneer researchers, which certainly applies to heterosexuals as well.

N. L. ZIMMERMAN  
Social Worker  
Schenectady, N. Y.



## BOOKS

Continued from page 4

which make up the massive tome, approximately 51 constitute the actual text—the story of the Catholic Revival in Connecticut. The rest is reproductions—of a pamphlet by Bishop Seabury, cover and all; a picture of Seabury's mitre; the tombstone of the Rev. Philo Shelton; his writing desk; a sermon by Bishop Hobart; three sonnets by Henry Wadsworth Longfellow; the table of contents and the index of Coxe's *Christian Ballads*; five pictures of Bishop Williams—and so on.

To this reviewer, the most interesting illustration of Dr. Cameron's method is found on page 179. Discussing the war waged on ceremonial by Bishop Williams, he says, *in propria persona*. "To answer these questions I must digress for a few moments to consider the beginnings of ritualism in the American Church." The next sentence, which was indented and in smaller type, had a strangely familiar sound. I turned the page, and there, reproduced by the faithful photo-offset machine, were three pages of my own *Catholic Movement*.

Now I am not bringing a charge of plagiarism. Dr. Cameron duly acknowledges his indebtedness. Indeed, this book is one of the sincerest pieces of flattery I have ever received. I am quoted, by name, at least 29 times—though I did not say, as I am made to say, that Bishop Ives was the American Newman. I, and all other men who work in the field of American Church history, am in debt to Dr. Cameron. He is an excellent and tireless researcher, who delves into obscure corners, and produces valuable facts. He has assembled between the covers of this book some fascinating material about Bishop Williams, who is a sort of villain in the story. He has some excellent quotations from Bishop Brewster, whom he admires. He sheds much light on the opinions of Bishop Coxe. But in spite of this excellent research, the result remains basically a scrapbook, not a book.

GEORGE DEMILLE

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

## Rooted in Scholarship

**Sowing and Reaping.** By Emil Brunner. Translated by Thomas Wieser. John Knox Press. Pp. 91. \$1.50.

Reading a man's sermons is a good way to discover what his faith really is, and we should be thankful for *Sowing and Reaping*, a small book of the sermons of Emil Brunner, formerly professor of systematic and practical theology at the University of Zürich and a well-known preacher at the Fraumünster Church in Zürich.

Here are 10 short sermons based on the more familiar parables of Jesus. A capable translation presents them as earnest appeals to men to respond to the summons of the message. The stress is on the relevance of the parables for us today. The work is rooted in deep scholarship, but the sermons are magnificent in their avoidance of any appearance of pedantry or erudition.

There are many stimulating observations in the sermons. But they are obviously what they were designed to be, sermons for the Fraumünster and they would not be suitable for direct use in an American pulpit.

The book's appeal will be primarily to theologians and to preachers, but it would be understandable and helpful to anyone who reads *THE LIVING CHURCH*.

JAMES L. JONES, Th.D.

*The reviewer is professor of New Testament and Greek at the Philadelphia Divinity School.*

## Paperbacks Received

**FREE MEN: MEDITATIONS ON THE BIBLE TODAY.** By Suzanne de Dietrich. Translated and introduced by Olive Wyon. Westminster. Pp. 127. \$1.25.

**TOWARD MEANING IN WORSHIP.** An Introduction to Lutheran Liturgy. By William D. Streng. Augsburg. Pp. 128. \$1.95.

**HIS LIFE AND OUR LIFE.** The Life of Christ and the Life in Christ. By John A. Mackay. Westminster. Pp. 80. \$1.45.

**MAN IN COMMUNITY.** A Study of St. Paul's Applications of Old Testament and Early Jewish Conceptions of Human Solidarity. Eerdmans. Pp. 209. \$1.95.

**DRINKING: A CHRISTIAN POSITION.** By Arnold B. Come. Westminster: Christian Perspectives on Social Problem Series. Pp. 84. \$1.25.

**THE DEAD SEA SCRIPTURES IN ENGLISH TRANSLATION.** Revised and enlarged edition. Notes and introduction by Theodor H. Gaster. Doubleday: Anchor. Pp. 420. \$1.45.

**RELIGIOUS CONFLICT IN AMERICA:** Studies of the Problems beyond Bigotry. Edited and introduced by Earl Raab. Doubleday: Anchor original. Pp. 231. \$1.25.

**THE DEATH PENALTY IN AMERICA.** An anthology edited by Hugo Adam Bedau. Doubleday: Anchor original. Pp. 584. \$1.95. !

## Books Received

**THE LANGUAGE OF THE GOSPEL.** Early Christian Rhetoric. By Amos N. Wilder. Harper & Row. Pp. 143. \$3.50.

**THE CHRISTIAN WITNESS IN AN INDUSTRIAL SOCIETY.** By Horst Symanowski. Translated by George H. Kehn. Westminster. Pp. 160. \$3.75.

**CHRIST AND TIME.** The Primitive Conception of Time and History. Revised edition. By Oscar Cullmann. Translated from the German by Floyd V. Filson. Westminster. Pp. 253. \$5.50.

**REVOLUTIONARY THEOLOGY IN THE MAKING.** Barth-Thurneysen Correspondence 1914-1925. Translated by James D. Smart. John Knox. Pp. 249. \$5.

**MY BROTHERS, REMEMBER MONICA.** A novel of the Mother of Augustine. By Patricia McGerr. Kennedy. Pp. 210. \$4.50.

**THE GIFT OF COMMUNION.** Luther's Controversy with Rome on Eucharistic Sacrifice. By Carl F. Wislaff. Augsburg. Pp. 253. \$4.75.

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# PEOPLE and places

## Appointments Accepted

The Rev. Albert C. Baker, formerly in charge of St. Peter's Church, Talladega, Ala., is in charge of All Saints', Wheatland, Wyo. Address: Box 608, Wheatland.

The Rev. Charles A. Copp, formerly in charge of St. Paul's, Carlinville, Ill., is vicar of St. Christopher's Church, a new mission at Rantoul, Ill. Address: 1065 Englewood Dr., Rantoul, Ill. 61866.

The Rev. J. A. Frazer Crocker, Jr., priest in charge of St. Paul's, Sioux City, Iowa, will be assistant at Grace Church, Jamaica, Long Island, N. Y., on June 1. Address: c/o the church.

The Rev. George M. Davis, former vicar of St. Bartholomew's Church, Arlington, Texas, is vicar of St. Mary's, Wichita Falls, Texas. Address: 1052 Cedar.

The Rev. Ralph M. Davis, former curate at St. Clement's, Philadelphia, is assistant at St. Stephen's, Florence, N. J. Address: 332 W. 3d St., Florence, N. J. 08518.

The Rev. Paul S. Downie, former curate at St. Michael's, Grosse Pointe Woods, Mich., is rector of St. Paul's Church, Corunna, and vicar of St. John's, Durand, Mich. Address: 418 W. State St., Corunna, Mich. 48817.

The Rev. Keith Landis, former vicar of Christ the King, Palmdale, Calif., is vicar of St. Stephen's, Newhall, Calif. Address: 25034 Peachland Ave., Newhall.

The Rev. John N. McAllister, former priest in charge of St. Philip's, Salisbury, and of St. Matthew's, Rowan County, N. C., is rector of Trinity Church, Asheville. Address: Box 8033, Asheville, N. C. 28804.

The Rev. William H. Mead, former rector of St. John the Evangelist, St. Paul, Minn., is dean of Christ Church Cathedral, St. Louis. Address: 1210 Locust St., St. Louis, Mo. 63103.

The Rev. Richard Phelps, former curate at St. Paul's, Hammond, Ind., is curate at the Church of St. Matthew and St. Timothy, New York City.

The Rev. Harry J. Rains, rector of Trinity Church, Elizabeth, N. J., will be rector of Trinity Church, Vineland, N. J. Address after June 15: c/o the church.

The Rev. Alexander Seabrook, former vicar of St. Paul's, Farrell, Pa., is rector of St. Mark's Church, Pittsburgh. Address: 119 Mathews Ave., Pittsburgh, Pa. 15210.

The Rev. Laurens R. Williams, former vicar of St. Philip's Mission, Sulphur Springs, Texas, is vicar of St. Anne's Mission, Dallas. Address: 6258 Harmony Lane, Dallas, Texas 75241.

## ACU CYCLE OF PRAYER

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

### May

24. St. Andrew's, East Williston, N. Y.
25. St. Paul's, Denver, Colo.; Church of St. John the Evangelist, Flossmoor, Ill.
26. St. Augustine's, Whitefish Falls, Ontario, Canada; Church of the Advocate, Philadelphia, Pa.; Grace Church, Glendora, Calif.
27. Church of Our Saviour, Atlanta, Ga.; St. Luke's, Stephenville, Texas; Church of the Holy Communion, Paterson, N. J.
28. The Rev. S. R. Brinckerhoff, Yorktown Heights, N. Y.; Trinity Church, Newport, R. I.; Trinity Church, Escondido, Calif.
29. St. Mary's, Asheville, N. C.
30. St. Paul's, Pekin, Ill.; St. Stephen and the Incarnation Church, Washington, D. C.

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## Ordinations

### Priests

Milwaukee—On April 25, by Bishop Hallock, the Rev. Kenneth Paul Regen, a student at Nashotah House. He will become vicar of St. David's, Jewelcrest, Wis., after his graduation.

### Deacons

Milwaukee—On April 25, by Bishop Hallock, Warren Norvell Thompson, a student at Nashotah House, Nashotah, Wis.

### Seminaries

Three appointments have been announced by Dean Coburn of the Episcopal Theological School. Mr. Larry L. Bothell, a candidate for a Ph.D. in religion from Princeton, and Mr. Carl N. Edwards, a former minister of the Methodist Church, recently confirmed in the Episcopal Church, will join the faculty this fall. Mr. Edwards expects to be ordained in 1965. The Rev. Canon Sverre Holth, professor of systematic theology at Trinity Theological College, Singapore, and canon of St. Andrew's Cathedral, Singapore, will be visiting professor in mission and unity of the Church, for the academic year 1965-66.

On May 28, in St. Mark's Church, Evanston, Ill., Seabury-Western Theological Seminary will award Doctor of Divinity degrees *honoris causa*, to the Ven. J. Ralph Deppen, archdeacon of the diocese of Chicago; the Rev. Raynor Dunham Taylor, rector

of the Memorial Church of the Good Shepherd, Philadelphia, Pa.; the Rev. Andrew E. F. Anderson, rector of St. Andrew's Church, Louisville, Ky.; the Very Rev. Monroe Bailie, rector of Christ Church, Red Wing, Minn., and the Rev. Orin A. Griesmyer, rector of the Church of the Transfiguration, New York City.

### New Addresses

The Rev. Alfred D. Carson, 2698 Custer Dr., San Jose 24, Calif.

The Rev. John E. Cline, 1325 Fogarty, Junction City, Kan. 66441.

The Rt. Rev. Robert L. DeWitt, Diocese of Pennsylvania, Church House, 202 W. Rittenhouse Sq., Philadelphia, Pa. 19103.

The Rev. John M. Weber, retired, 2014 Ripley St., Philadelphia, Pa. 19152. Mr. Weber has been rector of St. Luke's Church, (Bustleton) Philadelphia, Pa.

### Births

The Rev. David W. Plumer and Mrs. Plumer of St. Nicholas Church, Quito, Ecuador, announce the birth of their son, Charles Francis, on March 19.

### Resignations

The Very Rev. Frank L. Carruthers, dean of St. Matthew's Cathedral, Dallas, Texas, has resigned for reasons of health. The resignation is effective June 30.

## DEATHS

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

Sister Eanswith of the Community of St. Mary, recently retired superior of DeKoven Foundation, Racine, Wis., died at Racine on April 21st after a short illness. Sister Eanswith made her profession at St. Mary's Convent, Kenosha, in 1921 and was ap-

pointed Sister Superior of St. Mary's Home for Children, Chicago, in 1926. When in 1935 the Sisters took over the property of old Racine College, (later incorporated as DeKoven Foundation for Church Work) it was in a state of disrepair and it was largely through the efforts of Sister Eanswith that the buildings were restored and the retreat and conference work established.

She is survived by a brother, John A. Panter, of Midland, Mich.; and a sister, Miss Frances Panter, of Racine.

Margaret Emmaline R. Clarke, widow of the late Rev. Maurice Clarke, who was formerly rector of Grace Church, Camden, S. C., died May 5th, in Camden.

Mrs. Clarke was born in Burton-on-Trent, England. She is survived by a son, Lt. Col. M. H. Clarke, USMC (ret.), and a brother, Vosper Tresise, of Burton-on-Trent.

Lillie Mae Marsh Raps, wife of the Rev. Henry G. Raps, died May 7th, at her home in Ventnor, N. J., at the age of 65.

Mrs. Raps was born in Baltimore, Md. She was an active member of the Church of the Epiphany, Ventnor, where she served as custodian of the Women's United Thank Offering; was an officer



of the Episcopal Churchwomen; and was a member of the Guild of All Souls and the Confraternity of the Blessed Sacrament. Her husband served churches in New York, Tennessee, Kentucky, Rhode Island, and New Jersey, retiring in 1954.

She is survived by her husband; two daughters, Mrs. Dorothy Adam and Mrs. Lillie Levy, both of New York City; and four grandchildren.

## The Living Church Development Program

Contributions currently received for the Development Fund will be used to assist THE LIVING CHURCH in reporting General Convention in larger issues, using the services of veteran reporters.

Contributions from readers are acknowledged by individual receipts and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged ..... \$6,058.80  
Receipts Nos. 4805-4942, May 7-13 ..... 1,746.60

\$7,805.80

# CLASSIFIED

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

### CAUTION

TEETER—Caution should be exercised in dealing with a man using the name of Richard Teeter who claims to be a communicant of the Church. He is about 30 years of age, tall, slim, possibly deaf and claims to know many bishops, priests, and Church organizations all over the country. Further information from the Rev. Allen E. Sither, St. James' Church, Essex Junction, Vt.

### FOR RENT

FOR THE MONTHS of July and August, cottage, six rooms, porch and garage. Conveniently located on Long Lake, Adirondack Mountains, New York. Cooking, refrigeration, and hot water by gas. Kerosene lamps. Sandy beach. Rowboat and canoe available. Private road. Per month \$300.00. Reply Box B-77.\*

### FOR SALE

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.

### LINENS AND VESTMENTS

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

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

### POSITIONS OFFERED

APPLICATIONS being accepted for High School Music Director (band and chorus) in prominent Eastern seaboard resort-college town. Splendid opportunity for experienced organist-choirmaster. Chamber orchestra. Best liturgical tradition. Reply Box J-108.\*

SUPPLY—Catholic, August, two Sunday Masses, for use of rectory. Five minutes from ocean. Reply Grace Church, Box 53, Port Orange, Florida.

WANTED male college student (or graduate) to volunteer one year to teach intensive remedial reading to small group of boys who are severely retarded academically, at a New York State training school. Car needed. For further information and application write to Committee on Voluntary Service, Episcopal Church Center, 815 Second Ave., New York City 10017.

### POSITIONS WANTED

MALE ORGANIST - CHOIRMASTER, 36, Mus.B., M.A., seeks enthusiastic, progressive parish in east. Excellent references, training, twelve years' experience. Reply Box H-114.\*

NEED an experienced priest in Social Relations Department, Communications or Promotion? Reply Box S-113.\*

ORGANIST - CHOIRMASTER, Churchman, experienced, M.A., desires full-time position. Reply Box K-110.\*

PRIEST, 35, single, B.D., S.T.B., S.T.M., has experience in clinical and hospital training. Studied at the C. G. Jung Institute during 1961-63. Desires rectorship, or curacy, or hospital chaplaincy. Please write: Allan Bond, 1 East End Ave., New York City 21.

PRIEST SUPPLY, July or August. Use of rectory for self and wife. Colorado, New Mexico, adjacent states, or southern Appalachians. Reply Box N-112.\*

PRIEST, will supply during August, Western States. E. C. Bowyer, Consort, Alberta, Canada.

RELIGIOUS EDUCATION/ADMINISTRATION; parish, school, other; Connecticut-New York area. Elementary, secondary, college experience. Ordained R. E. doctoral candidate. Box 111, 235 E. 49th St., New York City.

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

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407 East Michigan Street Milwaukee, Wis. 53202

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### THE LIVING CHURCH



# CHURCH DIRECTORY

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



## LITTLE ROCK, ARK.

**TRINITY CATHEDRAL** 17th & Spring  
Very Rev. Charles A. Higgins, dean  
Sun 7:30, 9:25, 11

## 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); 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

## ST. THOMAS

18th & Church Streets, N.W.  
Sun HC 8, Morning Service & Ser 11, EP 7:30; Tues  
& HD HC 12:15; Thurs HC 7:30

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Sun HC 7, 8, 9, 11; Daily 7:15, 5:30; also Tues,  
Thurs, HD 6; Fri & HD 10; C Fri 4:30-5:30, Sat  
4:30-5:30, 6:30-7:30

## CORAL GABLES, FLA.

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

## FORT LAUDERDALE, FLA.

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

## ORLANDO, FLA.

**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. Lisle B. Caldwell  
Sun 8 HC, 9:15 MP & Ch S, 11 MP & Ser, 5:15  
Ev; Daily MP 8; Wed HC 10

## 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

**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 Unc-  
tion; 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. Hohenschild, S.T.D., r  
Sun HC 8, 9, 11, 1S, MP; HC Tues 7, Wed 10

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
Rev. Tolly 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 MP & HC (Said), 10 MP & HC (Sung)

## 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. IGNATIUS'

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

## ST. JOHN'S IN THE VILLAGE

218 W. 11th St.  
Rev. Chas. H. Graf, D.D., r  
Sun HC 8, Ch S 10, Cho Eu 11; Daily HC 7:30 ex  
Sat; Sat 10; Thurs & HD 7:30 & 10

## ST. MARY THE VIRGIN

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

## RESURRECTION

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

## SAINT ESPRIT

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

## ST. THOMAS

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

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

**THE PARISH OF TRINITY CHURCH**  
Rev. John Heuss, D.D., r

## TRINITY

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

## ST. PAUL'S CHAPEL

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

## CHAPEL OF THE INTERCESSION

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

Rev. L. M. Phillips, r  
Sun 8 H Eu, 10 MP; HD, regular

## PHILADELPHIA, PA.

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

## WESTERLY, R. I.

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

## RICHMOND, VA.

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

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