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[page 8]

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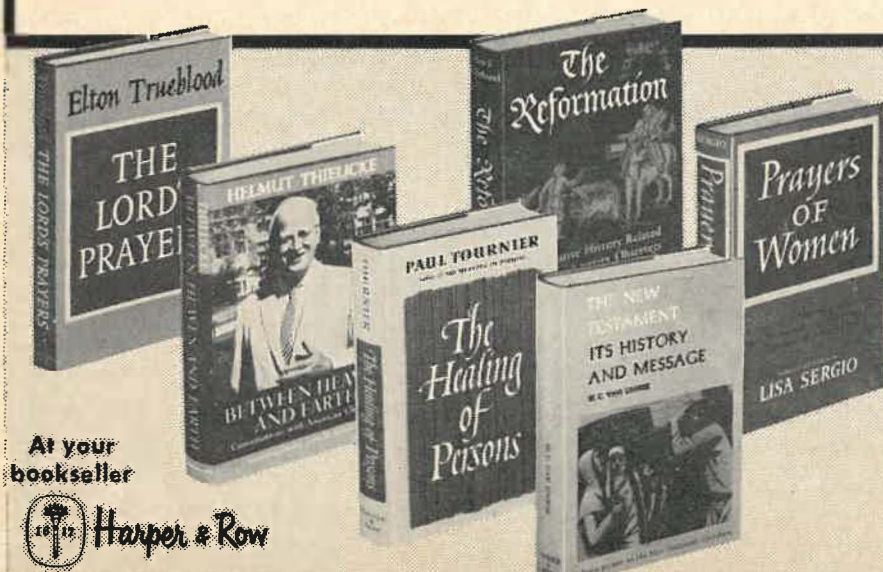
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The so-called "Prayer of St. Chrysostom" in the offices of Morning and Evening Prayer contains the assertion that God promises that when two or three are gathered together in His Name He will grant their requests. I assume that this "promise" is recorded in the Bible somewhere, but I can't find it. Moreover, it suggests to me that two or more people asking God for something together are able to force God into giving them what they ask, and this sounds like magic to me. How do you explain this "promise"?

Two distinct sayings of Jesus have been confused here. In Matthew 18:19-20 He is quoted as saying that if any two of His disciples agree on earth about anything they ask, it will be done for them; and then He adds that where two or three are gathered together in His Name there is He in the midst of them. Cranmer wrought this confusion when he was adapting the prayer from the Greek liturgy for the English Prayer Book. Almost certainly what is meant by the assertion that whenever two or three Christians "agree on earth about anything they ask" of God they will get it is that they are of one mind and will "in Christ" and they are asking of God what Christ asks. Such a prayer will be answered by the Father. For any number of Christians to suppose that simply by "getting together" on a common petition and presenting it to God they can force Him to give them what they want would be magic indeed. But this is not implied by the prayer, as we read it.



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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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FEATURE

The Weekday Eucharist Gale D. Webbe 8

THINGS TO COME

March

28. Fourth Sunday in Lent

April

- 4. Passion Sunday
- 11. Palm Sunday
- 12. Monday before Easter
- 13. Tuesday before Easter
- 14. Wednesday before Easter
- 15. Maundy Thursday
- 16. Good Friday
- 17. Easter Even
- 18. Easter Day
- 19. Easter Monday
- 20. Easter Tuesday

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

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March 28, 1965

Books by Sibyl Harton

Doors of Eternity

Is this world a brutish place, or shot through with glory? Mrs. Harton contends that only the Christian can supply an answer that makes sense of sickness and the agonies of life-long pain, of the darkness of spiritual suffering, of all the endless troubles which beset us, of loneliness, and finally, of the climax of separation reached in death; and, what is more daring, that the Christian not only makes sense of these, but finds value in them.

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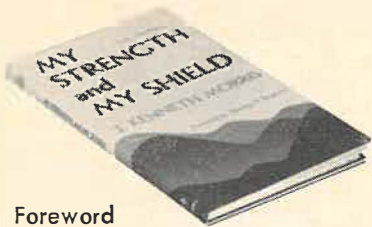
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by J. KENNETH MORRIS



Foreword

by Massey H. Shepherd, Jr.

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LETTERS

Most letters are abridged by the editors.

High and Dry

In your March 7th issue you report Executive Council action taken at a recent meeting. What that august body fails to report, however, in the elimination of the Armed Forces Division, is the untimely termination of the devoted services of the Rev. Robert J. Plumb as executive secretary. Dr. Plumb spent many years building up and supporting the work of Episcopal chaplains in the Army, Navy, Air Force, and VA. The Navy has more Episcopal chaplains now than it has had since World War II, thanks to Bob Plumb and Worth Campbell. So the Executive Council, at someone's ill-timed recommendation, says "thanks" by firing him.

Now Bishop Lewis has no administrator and thus no one to free him from office tasks in order that he may be a bishop. So we continue to perpetuate the idiotic system of forcing bishops to be office boys. Executive Council, instead of setting a good example for the rest of the Church, has acted hastily.

As far as this chaplain is concerned, we have been left high and dry, for the Home Department is little interested in a military ministry to the Armed Forces.

Chaplain (Lt.) PHILIP E. JERAULD, USN
Cherry Point, N. C.

More Effort for Laymen

There may be places where Mr. Robinson's "benevolent dictatorship" exists [L.C., February 28th] but I have not encountered them in a lifetime in the Church. A dictatorship presupposes that nothing can be done about it. Something definitely can be done about situations dominated by the clergy. What it takes is laymen with sufficient concern, interest, and ability to dig in—to get themselves elected or appointed to positions of responsibility. The procedure is exactly the same as in business or politics.

It must be remembered that this takes more effort and push than for a clergyman of comparable ability, simply because of available time and closeness to Church matters, by virtue of being intimately a part of it day by day. Many businessmen must find time for Church activities outside the business day. For clergymen such work is a part of the business day.

As but one example consider a standing committee: In this diocese (Springfield) a layman must first find the time and have the interest to get to the annual synod—probably several consecutive synods to become well enough known—to be nominated, much less elected. Then four times or more a year he must have the interest and find the time to travel to the see city (or other appointed place) to attend meetings. Almost inevitably it will require time away from business.

The problem is even more acute if a businessman wants to take an active, continuing part in General Convention.

Out of the hundreds of clergymen I have known I cannot recall one that did not welcome active laymen in all of the areas Mr. Robinson mentioned—including serving under them on committees as well as according them all of the respect given fellow

clergymen of comparable talent—yes, and sought and heeded their counsel.

Incidentally, I shudder at Mr. Robinson's idea for giving the women representation at General Convention. The House of Deputies is all too ponderous as it is. Much better that they stand for election on the same basis as laymen do now and in competition with them. If General Convention ever



makes it possible to seat women as deputies—and I freely predict it will at its next session—the dioceses and districts, I'm confident, will follow along promptly enough with enabling canons.

PAUL E. BAKER

Bloomington, Ill.

P.S. I speak from experience—deputy at the last two General Conventions, director (diocesan) department of promotion, and member of diocesan council and the standing committee besides being a full-time businessman and *not* my own boss.

Credbonem

We have invented a new word, which will save much space, and I heartily recommend its use. In fact, it can be used to describe all sorts of things, from new architecture to new doctrines and new forms of organization.

This marvellous word is "credbonem." Its definition is: "creative, relevant, exciting, dynamic, bold, new, and meaningful." You will, from your extensive reading, recognize how often such words are used in various attempts to erase 19½ centuries of guidance by our Lord the Holy Ghost and to make a fresh start with something which is truly credbonem.

(Rev.) ROY PETTWAY

Rector, Church of Our Saviour

Atlanta, Ga.

Editor's comment: We hail "credbonem" as absolutely "chipper" (charismatic, insightful, plausible, positive, empathetic and realistic).

No Angel

I had a response to your editorial, "Intercommunion All Around" [L.C., February 31st], mentally composed by the time I had finished the second paragraph. Then you called in William Temple on your side; I am not an angel, but I usually know where not to tread. But finally, in your last paragraph, you seemed almost to invite disagreement; so I do, hesitantly, rush in.

The Eucharist is a sacrament, not a symbol. It is the sacrament of unity, not the symbol of unity. If God's unity is to be ours, it must come from God; and most things that come from Him do come sacramentally. It would seem, therefore, that intercommunion is a necessary means to reunion, rather than a result of it.

But I would go, more hesitantly yet, still further. I would suggest that we do have

The Living Church

BOOKS

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John Keble: A Study in Limitations. By **Georgina Battiscombe.** Alfred A. Knopf. Pp. 395. \$8.50.

John Keble: A Study in Limitations is a study in the limitations not only of John Keble, as the subtitle has it, but in the limitations of Miss Georgina Battiscombe, the author. In addition to expected typographical errors, there are numerous errors of grammar and not a few of fact. But, more important, the biography itself is far from the calibre that Keble deserves, particularly since his life has not until now been the subject of a full-length book.

While Keble was a profoundly limited man—limited in perspective, emotional tone, intellect, will, and that “strange conquering quality sometimes called genius”—he was yet a great man who played a most significant role in a great moment in Anglican history. Neither the greatness of the man nor the greatness of the issues that concerned him throughout his life is brought into sharp relief in this book. Both as an adequate study of the man’s character and of the part he played in the history of his times this study can, I think, only be classified a failure.

All of this notwithstanding, the book does *read* well. For that matter, it reads very much like a Victorian novel, more or less in the genre of Trollope, with the limitations that mark his works as well as some of their merits. There is an utter lack of profundity in the book, but there is a clear demonstration of the ability to tell a good story, a story that holds the reader’s interest throughout and tends to transport him back into the atmosphere of the England of more than a hundred years ago.

The most arresting parts of the work, however, are not devoted to Keble himself but to those who, together with him, either spearheaded the Oxford Movement or fought against it. For example, the parts dealing with Newman, Pusey, and Hurrell Froude (in relation to Keble, of course) are perspicacious and illuminating, as is the discussion of Thomas Arnold and the great loss to the Tractarians that his defection from the movement occasioned. Arnold was, Miss Battiscombe rightly says, the best hope that the Oxford Reformation would be a movement that concerned itself in any serious way with questions of social justice.

The 12 plates which this book contains are very fine, and the bibliography and source list are both worthy of careful attention.

As for Miss Battiscombe’s own contribution, her section on Keble’s limitations as a poet and his theory of poetry (pp. 97ff.) is the best one in the book.

JAMES A. CARPENTER, Ph.D.

now, not intercommunion, but a “corporate Communion” (which title always bothers me—what other kind can there possibly be?) with our Christian brethren. For they and we share in the common celebration of the Lord’s Supper, no matter how differently performed, nor even with what differing understandings of what we do.

This second point, I believe, hinges on two things. The first is the point which you have raised of “validity.” While “Anglicanism, historically, traditionally, and officially, distinguishes between a ministry which can validly celebrate the Eucharist and those ministries which cannot,” I believe that the point is still open to debate as to whether we are talking about what is valid in an absolute sense, and what is valid for us as Anglicans. I cannot hear our Church proclaiming that there is an absolute invalidity in, say, a Methodist celebration.

Secondly, I would challenge the assumption that it is necessary for all to believe the same thing about the meaning of the sacrament before there can be joint participation. Should this be true, there goes the Anglican Communion! No, the one basic element we all hold in common is the desire to obey: “Do this in remembrance of me.”

I am enough of an Orwellian to say, “All celebrations are equally valid, but ours is more so.” But I cannot believe that only Anglicans know what God is doing!

I am convinced that passage of the Bishops’ resolution would witness to the unity which is already ours, would emphasize the fact that we have far more in common with other Christians than those things which separate us, and would open up another and most necessary avenue through which God can work to heal the differences that do exist, and “lead us into all truth.”

(Rev.) L. BARTINE SHERMAN
Rector, St. Philip’s Church

Durham, N. C.

Only Officiant

We in Anaconda appreciated the notice given to the late Wayne Estes in the February 28th issue of *THE LIVING CHURCH*. There is one thing I’d like to point out. The article stated that he “was a star player on the Utah State University’s basketball team.” This was true but Wayne was much more than that. He was on several All-American teams, including the United Press International team. In the voting for players on the U.P.I. team Wayne received the highest number of votes.

You may think me picayune about the above, guess you’ll be sure of it when I point out that representatives of the Episcopal, Roman Catholic, and Latter-day Saints did not “officiate” at the public service as you stated. The public service was the Burial Office from the Book of Common Prayer. I officiated at the service and was assisted by a Roman Catholic layman (the Anaconda High School basketball coach) and a Roman Catholic priest, Fr. McCarthy, a friend of Wayne’s. The L.D.S. who assisted were the president and basketball coach from Utah State University. Singing was led by the high school chorus—the congregation of 4,000 joined in. Hymns sung were *Faith of Our Fathers* and *A Mighty Fortress is Our God*.

(Rev.) JOHN R. CATON
Rector, St. Mark’s Church

Anaconda, Mont.

March 28, 1965



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The Living Church

March 28, 1965
Fourth Sunday in Lent

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and the Thought of the Episcopal Church.

ALABAMA

"Terrible Events"

The Rt. Rev. John Hines, Presiding Bishop, participated with other national Church leaders in memorial services, in Selma, Ala., for the late Rev. James J. Reeb. Mr. Reeb, a Boston Unitarian minister, died two days after he was beaten in downtown Selma.

The 22-man delegation was headed by Methodist Bishop Richard Raines of Indianapolis, vice-chairman of the National Council of Churches' Commission on Religion and Race, which coordinated the flight.

Protest rallies and marches of varying magnitude took place throughout the nation. On March 14th, the Rt. Rev. Paul Moore, Jr., Suffragan Bishop of Washington, addressed one such rally in the nation's capital. He said: "These crowds show me that America finally has joined the freedom movement. The television pictures of Selma brought into the living rooms of the nation for five minutes the fear and horror and terror that had been in every Negro living room for 300 years." The bishop proposed that murder committed in connection with civil rights demonstrations be regarded as a federal crime—a proposal which the crowd wildly cheered.

The leadership of the Episcopal Church in Alabama, represented by the executive council of the diocese of Alabama, has expressed deep concern about the "terrible events in and around Selma," in a strongly worded statement addressed to the clergy and congregations of the Church in Alabama. The statement was sent out by the Rt. Rev. George M. Murray, Bishop Coadjutor of Alabama, at the unanimous request of the executive council meeting on March 10th.

In their statement, the Alabama Church leaders note the "widespread resentment of the methods of some civil rights leaders, and of numerous people from outside the state in a dangerously troubled time." But, they go on to say, "we must not let any of these concerns cause us to lose sight of the basic issue. None of these terrible events . . . would have occurred if we had had fair voter registration laws in Alabama, with fair tests fairly administered throughout the state to all who wish to apply." They remind Alabama Episcopalians: "The General Convention

of our Church has always stood for equal opportunity and participation of people of all races in community and civil life." They call upon Alabama Churchmen to seek to persuade their state legislators promptly to enact reasonable and fair voting legislation.

But on Sunday morning, March 14th, a group of demonstrators, including Malcolm Peabody, Jr. of Massachusetts, were barred from attending worship at St. Paul's Church in Selma by several vestrymen of that parish. In the absence from the parish of its rector, the Rev. T. F. Matthews, Jr., for reasons of health, the vestry had decided as a matter of policy to admit to the Sunday services all visitors, regardless of race, as required by the Canons of the Church. But when they saw the group of demonstrators approaching the church, accompanied by cameramen, they decided, according to their report to the Bishop of Alabama, that these visitors had come to demonstrate and to make a scene rather than to worship, and on the basis of this judgment they refused them entrance to the church. The visitors knelt in prayer in front of the church, then departed.

One of the Episcopal visitors to Selma, the Rev. Michael Allen, rector of St. Mark's Church-in-the-Bouwerie, New York City, told his congregation on March 15th that the hundreds of clergy who went to Selma "went there to die. They did not go to demonstrate; they went to die." He went on to say: "There was death in the air of Brown Memorial Chapel. It was the death that men might live, a beautiful death because men were bound together in a holy fellowship."

An Anglican bishop, the Rt. Rev. Stephen Neill, speaking in St. Paul, Minn., expressed a hopeful view that the "tragic" events in Selma might turn out to be a gain for Christian missions in underdeveloped areas. He said that photos showing clergymen and nuns leading the civil rights marchers in Selma would be relayed all around the world and would show to Africans and others that Christians are in the forefront of the struggle for equality in America. Bishop Neill, a former associate general secretary of the World Council of Churches and now professor of missions and ecumenical theology at the University of Hamburg, made his statement while lecturing at Luther Theological Seminary in St. Paul.

The Vatican City newspaper, *Osservatore Romano*, sharply condemned the "bestial violence of white racialists" in Selma. This violence, it said, "finds a profound echo in the world and in every man. . . ."

SOCIAL RELATIONS

Letter to the Senators

The Rt. Rev. John E. Hines, Presiding Bishop, has sent a letter to all U. S. Senators urging them to accomplish a speedy approval of the United Nations Conventions on genocide, slavery, forced labor, and the political rights of women.

The Presiding Bishop's letter follows a resolution passed by the 61st General Convention which expressed support for U. S. ratification of the four United Nations Conventions in the area of human rights.

The Genocide Convention, submitted to the Senate by President Truman in 1948, outlaws the deliberate murder of national, racial, or religious groups. It was adopted by the U. N. in 1949 and has been ratified by 67 nations.

The other three international treaties were submitted to the Senate by President Kennedy in 1963. The Convention on Slavery, adopted by the U. N. in 1956 and ratified by 60 countries, abolishes conditions akin to slavery such as debt bondage, serfdom, and the sale of daughters into marriage without their consent.

Using forced labor for strikebreaking, coercing or punishing persons whose views oppose the established political or economic system is forbidden by 1957 action of the U. N. with ratification by 68 countries. This treaty also prohibits forced labor as a means of racial or religious discrimination.

In 1953 the U. N. adopted a document which entitles women to vote in elections and hold public office on equal terms with men. It was ratified by 43 nations.

COLORADO

Fire in the Cathedral

Fire and smoke caused about \$100,000 in damages—according to first estimates—to St. John's Cathedral, Denver, late in February.

The fire was in the area between the educational building and St. Martin's

Chapel. Most of the structural damage was limited to the common room and a hallway. Portions of the ceiling and roof were burned through.

Smoke damage, which was extensive, stained St. Martin's Chapel, the offices of the parish and the diocese, and some of the classrooms in the educational building. The buildings are insured.

Expansion at the Hospital

The board of trustees of Parkview Episcopal Hospital, Pueblo, announced the beginning of an expansion program. The cost is estimated at \$1,011,200 and will be financed privately. No major fund-raising drive is anticipated.

Parkview's affiliation with the Church began in 1948 when it was given to the diocese of Colorado. It was completed in 1923 and seven years later a wing was added. In 1948, shortly before it became a Church institution, a third enlargement program took place, the last until four years ago, when it was completely modernized.

Plans call for the construction of three new floors which will be added to the newest wing of the hospital.

MICHIGAN

No Dogs Wanted

Parimutuel dog racing, now before the Michigan legislature, has drawn the fire of the Michigan Council of Churches. In condemning efforts in the legislature to establish betting on dog races, Dr. Wendell C. Bassett, executive director, spoke on behalf of the council's president, the Rt. Rev. Archie H. Crowley, Suffragan Bishop of Michigan.

"The Michigan Council of Churches' historic opposition to the expansion of gambling in Michigan through the licensing of one or more greyhound racing tracks continues in vigorous force," he said. "We believe that the social evils inherent in legal or illegal gambling are becoming more widely recognized throughout the nation."

The statement added that legal gambling constitutes an aid, rather than an obstacle, to the operation of underworld syndicates. [RNS]

AUSTRALIA

Affluence and Empty Pews

Affluence in Australia has "emptied the churches' pews and weakened their influence," the *Australian*, the country's only national daily, claims.

In a leading feature article, the *Australian* said:

(1) A public opinion poll taken in 1961 showed that, of people interviewed, only 13% of Anglicans, 14% of Presbyterians, 31% of Methodists, and 54% of Roman Catholics attended church weekly.

(2) A survey taken two years ago at a teen-age cabaret maintained by the Sydney Central Methodist Mission showed that only 38% of the young people attended church regularly—although the cabaret had been organized by churchgoers.

(3) Dr. J. I. Mol, fellow in sociology at the Australian National University, Canberra, told the Australian Council of Churches recently that "our society does not particularly need Christianity" and that the country "might be better served by a new secular, technological religion, which serves its whims and soothes its frustrations and neuroses."

The article also quoted the Rev. J. Harvey Perkins, secretary of the Australian Council of Churches, as stating that while "once the Church was the center of the self-contained community," people today "live in the world of their work and in the world of their leisure as well"; and Dr. J. C. Wright, director of Christian education of the Methodist Church of Victoria and Tasmania, as declaring that both the car and the television set had had a "marked effect" on evening church attendances.

Hard-hitting criticism of Churches also came from Mr. Francis James, managing director of the *Anglican*, a Church of England newspaper. Mr. James said that the Anglican Church here suffers from "physical and intellectual arterio-sclerosis" which is "most pronounced in the Sydney diocese—which accounts for a third of the Anglicans in Australia."

He charged that there was a definite anti-intellectualism in the Church in Sydney, noting that none of the last three men elected Coadjutor Bishop in Sydney was a university graduate and that the "general quality of learning on the whole Australian bench of bishops has declined in the last 15 years."

The article in the *Australian* suggested a number of reasons for the decline in Church influence. They included:

(1) The "very strong image" which presents the Church as "the bastion of the privileged middle-class," an institution of "great wealth and power" and a "tool of employers." This, ministers report, is the view of a large number of workers and of the trade union movement generally.

(2) The image of "the divided Church warring between its various members"—the denominations being "not a united body but a bunch of jealous, faction-ridden groups continually bickering with each other."

(3) The image of "the uninformed Church, living out its own existence aloof and remote from the world of affairs" and "out of touch with current affairs." This view, "widely held by workers and university students" is "bolstered by uninformed statements that often issue as ex-cathedra judgments from church pulpits"—statements "on complex trade union matters which lay blame on 'Communist elements'" and "high-sounding statements on morals."

(4) The view of the Church as "the guardian of an outworn moral code, inflexible and unchangeable" and "quite out-of-touch with the 20th century." [RNS]

LONG ISLAND

Bequest

The diocese of Long Island received a bequest of \$7,800,000 for its George Mercer, Jr., Memorial School of Theology in Garden City.

Located on the grounds of the Cathedral of the Incarnation, the school was founded by Mrs. George Mercer, Jr., in memory of her husband. Mrs. Mercer, who died in December, also left the bequest for the theological school.

It will be used for scholarships and for maintenance of the school's buildings. Enrolled at the seminary are some 50 students who attend evening and Saturday classes because they work in the day.

The school was started with a \$3,000,000 gift from Mrs. Mercer in 1955. [RNS]

WCC

Back to India

The Rt. Rev. J. E. Lesslie Newbigin, director of the Division of World Mission and Evangelism of the World Council of Churches, has been named Bishop of the Madras diocese of the Church of South India.

He succeeds the Rt. Rev. David Chelappa, who died in Madras last August after serving nine years. Bishop Newbigin is expected to assume his new post in October. [RNS]

WASHINGTON

Own Back Yard

by CLYDE HALL

A small but concerned and resourceful group of Episcopalians have organized to try to empty the poverty pockets that blight the nation's most wealthy county—Montgomery County, Md. Adjacent to, and northwest of, Washington, D.C., the county is the home of many hundreds of top-salaried federal officials, Washington representatives of the nation's businesses, and well-to-do up-county farmers. It is as well the home of several hundred Negro families, scattered throughout this privileged suburb, in some 50 pockets of deprivation. To seek ways to improve the lot of their neighbors, an inter-parish organization, Episcopalians for Racial Coöperation (ERC), has been established in the county under the chairmanship of a vigorous layman, Mr. Paul R. Porter, president of Porter International Co., Washington, D. C.

"We are concerned with many facets of the racial problem, but we felt we should first go after this inequitable situation right here in our own back yard," said Mr. Porter, a communicant of All Saints' Church, Chevy Chase. He and the ERC convened a panel of experts to present

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Space and time

are made holy in

THE WEEKDAY EUCCHARIST

by the Rev. Gale D. Webbe

Rector, Church of the Incarnation, Highlands, N. C.

This is the third feature in a series of Lenten articles by Fr. Webbe, author of The Night and Nothing, a recent Episcopal Book Club selection.

The joy of the weekday Eucharist begins on the physical level. You are up and out at an early hour, walking or driving down quiet streets. On especially alert days, particularly if you are walking, you can be sensibly part of a world off to a fresh start.

Winter or summer, Maine or Mississippi, city or country—these variables do not seem to make much difference in this regard. I remember driving to church with the sunshine slanting through the Florida trees, urging them to life and stirring up their birds and squirrels before flashing on to dance with the river. With the same overtones I also remember the solid clomp of heavy horses' hooves as they drew milkwagons over New York City cobblestones on frigid winter mornings, when the wind off the Hudson bit hard as I walked two frozen miles through the darkness to the seminary chapel.

To meet God sacramentally is to find His presence less veiled than it is through the revelations of nature. The passage through nature, down city street or rural road, really serves as distant preparation for this genuine meeting. The church building itself, if its artists have done a sensitive job, affords more intimate preparation. Especially in the early morning a church seems a tangible bridge between two worlds—the one you are passing through and the one you are heading toward. It is dim and quiet, pleasantly cool or warm—whichever is required to compensate for the weather outside the doors now shut behind you. In closing those doors you haven't shut the world away, you realize. Rather, you are carrying its

essentials across a bridge leading to the true end. Moving toward the candlelight flickering on silver and brass at the altar end, you sense that you have not so much entered a sanctuary apart from this world as you have opened the antechamber to another world which edges into, merges with, this one. Exactly as you brought the natural world here with you, just so will the supernatural world bring its eternities to you.

You kneel in a familiar pew, finding satisfaction in being able to start the day with recollection, with awareness, with a sense of purpose and direction, with the knowledge of first things put first. Once again you are glad of your resolution, made long ago, to keep alive the sense of God by constant reexposure in this manner. God doesn't need it, but you do; just living in the world with all its legiti-



Photo by Bruce Bailey,
Courtesy the Church Militant

The world needs Christ?
The world has Christ, in the Eucharist.

mate pressures lays one open to spiritual erosion.

As in your pew you begin to become part of the vital stillness you say a few slow, easy, accustomed personal prayers, doubtless realizing once again that lack of private prayer involves loss of personal identity and that you had better pull yourself up in this department. You join in the preparatory corporate office of Morning Prayer, perhaps noting that neglected corporate prayer takes its toll in loss of balance and vision. You make an appropriate resolution. Then these good, but self-regarding, thoughts drop away and the sheerly spiritual side takes over. As prepared as you can be you go unto the altar of God, where a two-sided activity is under way—the activity of offering and of receiving.

It is said truly that the world needs spiritual energy. It is said that our greatest single need is for spiritual and moral power which proceeds from and produces spiritual and moral awakening. Seldom, however, are we told *how* to be spiritually awake, or how to provide spiritual power for a sick world's needs. Hence, "What can I do?" is so frequently the earnest individual's cry. What can I do in the midst of clashing civilizations, in materialism run rampant, in corruption and conniving in high places, in sickness and despair, in fears and worries? Participating in, hence beset by, the world, what can one small individual do to make himself count eternally?

In the mystery of time and eternity, one thing that can be done is to offer the once-for-all sacrifice of Christ on Calvary daily on your own church's altar. By virtue of the same mystery, as you kneel there sharing in the offering of God the Son—with the whole world in His arms—to God the Father, you join a never-ending offering by other priests and people all over the world in village chapels and city churches. Countless hearts in many nations are pouring prayer and aspiration upward as they hold the redeeming Son before the omnipotent Father once more, and yet eternally, on behalf of the race of men.

"Look, Father, look on His anointed face, and only look on us as found in him," they pray. "Between our sins and their reward, We set the passion of thy Son our Lord . . . By this prevailing Presence we appeal. O do thine utmost for their souls' true weal."

The world needs Christ? The world *has* Christ, quietly yet powerfully at work all the days of eternity in the Eucharist. Here is genuine spiritual power of the highest order—the Holy Eucharist is omnipotence in prayer. Here, then, is what we can do. We can hold the Son before the Father in our day, linking ourselves with Him, merging our causes with His.

An incredible freight goes up there at
Continued on page 14

Feeding the Whole Man

Many clergy preaching on the holy Gospel for this Refreshment Sunday [St. John 6:1-14] will emphasize the eucharistic character of our Lord's feeding of the multitude in the wilderness. They will proclaim that the same Lord of power and love who fed those hungry bodies in the wilderness long ago feeds our hungry souls in the wilderness of the world today. And they will be right. This is *the* sermon here.

But we hope that all who preach and all who hear this sermon will keep well in mind one serious danger which lies in this parallelistic way of thinking about how God feeds the bodies and the souls of men. The danger is implicit in this body-soul dualism. It is the danger of supposing that body and soul are somehow separate and mutually independent, so that God, or man, can deal with the body or the soul without dealing with both. Evidently we can't dispense altogether with this body-soul (or body-mind-soul) picture of the manifold mystery which is human life. Man isn't just one thing or the other—all body, or all mind, or all spirit; he is three-in-one, or two-in-one, as you prefer. His living unity is such that whatever affects part of him affects all of him. This is in every way—psychologically, spiritually, morally, socially, physically, politically—one of the absolutely primary facts about man. Any religion that loses sight of it or obscures it in any way is bad religion.

When Christ fed those hungry bodies in the wilderness, it wasn't only bodies He fed—but men. He gave them not only bread and fish for nutriment, but the knowledge that God was with them and God was for them. And when He feeds us sacramentally at His holy table today He gives us not simply spiritual food but newness of life. The Christian who fully receives the divine gift in the Eucharist comes away stronger in body and mind as well as in spirit.

Imagine starving Lazarus at your gate, and suppose that our Lord moves you to invite Lazarus in and to feed him. If you obey Christ, you won't merely set Lazarus at your kitchen table and feed him a square meal. Rather, you will receive and treat him as an honored guest, since he comes as an ambassador to your home from the King of kings. The Lord wills to feed the whole Lazarus through you; and, if you obey, Lazarus will be fed in body, mind, and spirit. He will go forth from your table with a full stomach, and with a full heart, knowing—because of the way you have treated him—that he is indeed a child of God, an inheritor of the kingdom, your beloved brother in Christ, whose name rings with a princely dignity in the courts of heaven.

But if such a full feeding of this man is to take place it must be because *you* understand the manifold nature of man, his manifold needs and hungers, and hence the manifold way in which you as the Lord's servant must deal with your hungering neighbor.

This Gospel story of the feeding is often—and rightly—quoted as scriptural witness to our Lord's continuing compassion and concern for the bodily needs of men. But later in the same chapter our Lord is quoted as having to say to His followers, "Labour not for the meat which perisheth" [St. John 6:27]. Christianity is a religion which sees no redemption for man except a total redemption, of body, mind, and soul. It is a betrayal of Christ to preach or to practice indifference to the bodily needs and hungers of man in Christ's Name. Yet it is equally false to assume, as some champions of the so-called Social Gospel do, that if we simply take care of the physical and generally temporal needs of the poor, the handicapped, the underprivileged, we are doing all for them that the Lord requires of us. If salvation by sacraments and prayers and creeds is no salvation, all by itself, neither is salvation by sociology.

The message of the holy Gospel for this Refreshment Sunday, wholly heard and wholly assimilated, is that our Lord would feed the whole manifold being of every hungry human being whom our lives touch, through us. In *The Vision of Sir Launfal* Lowell has Christ say:

Who gives himself with his alms feeds three—

Himself, his hungering neighbor, and Me.

In other words, our neighbor, even if bodily starving, needs not only our alms for food for his stomach; he needs us, and he needs Him who sends us. He is not truly fed until all his basic hungers are satisfied.

Good Out of Selma?

What good thing can come out of Selma, now? The Christian answer to this question, whether it is asked specifically of Selma, or of Nazareth, or of any other city which has incurred the scorn of its righteous neighbors, is always the same. Much good can come, if we have the wit, the will, and the grace to obey God rather than self.

How often, as we face evil and wrong in human affairs, it proves true that things must get worse before they can get better! And what a sorry commentary upon our tainted nature it is! Selma is only one more case in point. We knew that thousands upon thousands of Negro citizens in Alabama and some other states were effectively denied their constitutional right to vote, by tricks or intimidation. This was a wrong. It was a national problem. But just possibly the problem would solve itself and the wrong would right itself if we sat it out; Rome wasn't built in a day; we can't do everything at once; the Negro has made great strides in America. Such was our complacent temper as a nation. Then, on that Black Sunday, came the Cossack charge of the state troopers upon a peaceful assembly of freedom marchers, in front of television cameras *so that we had to look at it*. Had the troopers been less eager with their whips and clubs, had there been no television, if the Rev. James Reeb had not been beaten to death, America might still be sitting back and waiting for the problem to solve itself.

It should be clear enough to everybody, after Selma,

that the enactment of the federal civil rights legislation of 1964 was only one step toward the abolition of racial injustice from American life. There was a rather general moral relaxation throughout the land once that famous legislative victory was achieved. Americans still commonly reveal a touchingly simple faith in salvation by legislation. And so they sometimes need brutal reminders that there is no such salvation, that the passage of a good law accomplishes nothing in human relations, all by itself. The good law is no good until it is enforced. A good federal law may have to be enforced by the federal government; and, after Selma, who can doubt that the civil rights law of the land is in this category?

In recent weeks we had read some editorial jeers at the saying that we can't legislate love. However, that much maligned statement happens to be true, and importantly true. After Selma, the work of reconciling love between race and race and between man and man must go on—not only in Selma but throughout the land, and in the north no less than in the south. If the Church does not lead the way in this, it will have abdicated that one task which it is in this world to perform. The Church's crusade for brotherhood must begin within its own family. A segregated Church that preaches integration and passes resolutions favoring integration can deceive nobody any longer—except itself. Judgment always begins at the house of God.

A number of good things can come out of Selma—Selma as an experience of national sin, national shame, and national repentance. But this regeneration must be truly national. President Johnson and Governor Wallace agree on this point, and they are right: that racial injustice is an all-American problem, not simply a local or regional one. We know of no state of this Union where race relations are such as to justify a glow, or even a glimmer, of self-righteousness. The President in his message to Congress and the nation pleaded with us all to examine our own hearts, and lives, and neighborhoods, and communities; to examine them and to lay hands boldly upon the wrongs that need to be righted.

What other good things can come out of Selma? Here are a few:

An awareness that the hour is late. President Johnson spoke of the great patience the American Negro has shown during the long, and, for him, painful century since emancipation. This heroic patience, this abiding faith in the democratic process and the American promise, is impressive; but the Negro's white countrymen have no right to presume upon that patience forever, or, indeed, for a moment longer. What we saw in Selma was a frightening demonstration of what can happen here when hatred and prejudice are in the saddle.

An adequate realization that no single community or section of the land is really "sovereign" and a law-unto-itself. The Governor of Alabama in a recent press conference brandished pictures of what he called "police brutality" in Philadelphia, New York, and other northern cities, and suggested that people from these benighted places solve their own problems—leaving Alabama alone to solve its problems. We all know how he feels. We all know what we think of people who "interfere" in what we call "our" affairs. But we are wrong, and so is he, in our touchy emotional reaction. What happens in Selma, or in New York, is very much the proper business of us here in Milwaukee. "Our" city can't stay well for long if "their" city is sick; and so it is a matter of self-protection, to say the least, to insist that all parts of our land abide by the moral rules of social well-being.

Finally, *an understanding that the whole body of this nation suffers when one group or segment of it suffers.* The white man cannot truly prosper at the expense of the colored man, or the rich at the expense of the poor. This brings to mind a troubling recollection from World War II. Many people of various social classes in England testified that when bombs drove them to air-raid shelters they truly "discovered" their countrymen of other classes, and realized for the first time in their common ordeal how truly they belonged to each other. Dear God, can it be that Americans of different colors must "discover" each other in the bomb shelters of World War III? It need not be so. But whether it will be so is perhaps directly dependent upon whether this good thing comes to us out of Selma.

Close-Ups and Long Views

by Margaret Redfield

Revised Stevens Version

"The Greatest Story Ever Told" is, in my opinion, an overlong, underplayed, ultra-Panavision roadshow which sacrifices spiritual integrity to photographic quality. It builds toward the magnificence of the Resurrection and then turns away from it abruptly, as though saying to the audience, "You may write your own ending, according to your belief or lack of it."

Max Von Sydow is probably the most effective and acceptable Jesus yet pre-

sented on the screen, once you recover from the flatness of his first appearance before John the Baptist, but it is to be hoped that Hollywood will now cease trying to portray the Unportrayable.

Roughly three and a half hours of photographic splendor do not compensate for the drabness of the characterizations, and words that soar with majesty and strength in the New Testament lose their wings when so completely reduced to present-day vernacular.

The screenplay is by James Lee Barrett

and George Stevens. Mr. Stevens is one of the most highly-regarded members of the motion picture fraternity, but writing is not his forte. His participation in the script-writing may account for a somewhat abrupt quality in the dialogue which gives the feeling that he darted into the scene periodically with extemporaneous contributions which he felt would "play" better than the original, biblical version. The Revised Stevens Version of the New Testament is not an improvement.

It is surprising to find such incompre-

hensible slip-ups as a moon straight out of a Hallowe'en backdrop, in the wilderness scene (it seemed as out of place as the corporeal devil listed as "The Dark Hermit"), and distracting close-ups revealing the intricacies of Mr. Von Sydow's hair-piece.

The use of what the industry calls "cameo" parts boomerangs. Instead of adding luster to the cast, these dull the effectiveness of the characterizations, and draw the audience into a half-hearted



game of Place-the-Face. In many key segments the viewers are too busy nudging their neighbors with information as to the star who is playing the character (and rather poorly, in a good many cases) to catch the full import of the scene.

One of the recurring faults of the film is the lack of proper groundwork for some of the scenes. For example, as Pilate struggles to reach a decision concerning Christ, Claudia slips down the shadowy stairway and beckons to him. Not everyone is sufficiently versed in the Scriptures to recall her words ("have nothing to do with this righteous man") as recorded in Matthew 27:19, and the uninformed are left to wonder just what it was she whispered into the imperial ear. Some compensated for this, however, by passing the word along that it was Angela Lansbury whispering it.

Another weakness was the intrusiveness of background music which accompanied many of Jesus' pronouncements. Surely such words as "Come unto me . . . for my yoke is easy, and my burden is light," carry their own mystical harmony, without the need of instrumental embellishment.

Great publicity was given the association of Carl Sandburg with the screenplay in the pre-production phase of the film, and true enough he stayed around long enough to be photographed looking wise and appropriately optimistic, after which, with a prudence not surprising in one of his gray hairs and literary stature, he fled the scene, leaving only the legend, "Produced in Creative Association with Carl Sandburg" on the credit list. According to that same list, the screenplay is "based on the books of the Old and New Testaments, Other Ancient Writings, the book, *The Greatest Story Ever Told*, by Fulton Oursler, and Writings by Henry Denker."

I grudgingly grant that it is at times expedient to alter historical incidents in the interests of good theater, but the producers should have their dramatic license suspended for things like portraying

Lazarus as the Rich Young Man, and attributing to John the Baptist such irresponsible babblings as the words he speaks to Herod—"Jesus is raising an army. . . ."

At the raising of Lazarus, Von Sydow reaches the high point of his portrayal, in the beauty and majesty of his facial expression, but the same cannot be said for the words he speaks. Here he seems to invoke the Mosaic God, rather than the loving Father he has made known to his followers, using such phrases as, "You who kill and make alive again. . . ." Most puzzling of all is the agonized and meaningless intertwining of his hands as he prays. This is the attitude Stevens has chosen to feature in the advertising art, and it is a puzzler indeed.

Apparently Mr. Stevens was convinced that only by underplaying of the disciples' roles would Jesus emerge in His rightful stature, and this is a prime fallacy of the picture. Where is the stormy Peter, the questioning Philip, the sceptical Nathanael, the steadfast John? They are present in body, but absent in spirit.

As for Judas, Stevens delineates him as though he is afraid of being sued for defamation of character by his descendants. The confused and maundering Judas of Stevens' direction is a muddle-headed weakling who, as he moves toward the hour of betrayal, is made to appear more the victim of prophecy than of his own cupidity and power-seeking. In a forgettable scene with the chief priests, he replies to their question as to why he is betraying Jesus, that he doesn't really know why, because Jesus is a good man who never hurt anyone. He is so far removed from the biblical concept of



Judas that Stevens apparently found it inappropriate to dispose of him by the historical method of hanging, and he is shown mounting the steps of the sacrificial altar and flinging himself into the flames.

The film is too long for a conventional review, but there are outstanding portrayals, such as that of Ed Wynn as the blind man, and Sidney Poitier in a wordlessly eloquent portrayal of Simon of Cyrene. José Ferrer as Herod Antipas, Claude Rains as Herod the Great, and Telly Savalas as Pilate are more or less type-casting. They are convincing and appropriately unattractive.

Undoubtedly the picture will reach some, exasperate a goodly number, and exhaust virtually everyone.

It is, in my opinion, *The Greatest Story Badly Told*.



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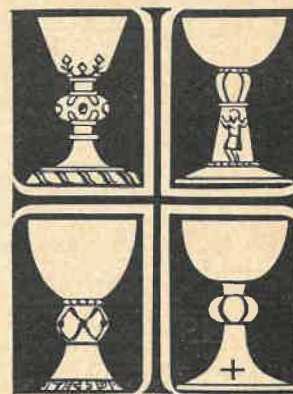
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NEWS

Continued from page 7

the problem to several score persons who met at St. John's Church, Bethesda, early this month. They were shocked at what they heard about their own neighborhood.

—From Mrs. Edith Throckmorton, president of the Montgomery County chapter of the National Association for the Advancement of Colored People, they learned that most of these deprived families, both whites and Negroes, earn less than \$3,000 a year, many live in tar-paper and board shanties, without running water, without even privies, in many instances. She stressed particularly their urgent need for decent housing.

—From Mrs. Ward Williams, intake supervisor for the county juvenile court, they learned that many children in these blighted centers have never traveled beyond Rockville, the county seat not more than 10 miles from several of the centers. Briefly, he described an improvement project in one of the pockets that resulted in a decline in the number of delinquency cases brought to his court.

—From the Rev. Alexander Livesay, rector of the Church of the Good Shepherd, Silver Spring, and formerly a social worker with the county welfare board, they heard of lack of adequate facilities

for the mentally disturbed, lack of home-maker services to help less fortunate citizens plan budgets and manage homes, and of his own quest for a Christian answer to the question whether he had the right to censure a mother who had engaged in prostitution in order to support her undernourished children.

—From the Rev. Thomas Allen, rector of St. Luke's Church, Bethesda, they learned that although these people for the most part live on fabulously valuable property they may be run off it through what he called "manipulating the structures"—a kind of bureaucratic whirl, or run-around, that requires legal minds to penetrate. "It is a tragedy, certainly, that the government, not the Churches, has instituted the poverty program, but let's tail along and be thankful. What we need to do is to work up a highly structural rage!" He proposed, inviting his listeners to an upcoming April 1st meeting in the church in Scotland, Md., one of the poverty pockets in his parish, to determine means of helpful action.

Mr. Reginald K. Ingram, executive director of the department of Christian social relations of the diocese of Washington, urged his hearers into active participation. Said he, "It is the responsibility of the Church to be involved, and you are the Church." Mr. Ingram recently took up

his new duties in Washington after a considerable tenure as chairman of Equal Employment Opportunity with the U. S. Air Force, in Rochester, N. Y.

COLLEGE WORK

Channel of Opinion

The National Canterbury Committee held its winter meeting at the National 4-H Foundation headquarters in Washington, D. C., February 14th to 16th, with at least one student representative from each province.

The Rev. Edwin G. Bennett, associate secretary for the College and University Division of the Executive Council, reported that the ninth province is setting up a college work structure and will soon have three student members and a provincial secretary on the committee.

Chairman Ted Holt opened discussion about his possible project for next year, the plans for which will be presented at the meeting of the National Commission on College Work on April 22d-26th. He would like to initiate a visitation program to relate the concerns of the National Canterbury Committee and the National Student Christian Federation to local groups and increase national Canterbury's understanding of local needs and activities.

The rules committee chairman, Fred Blair, of St. Paul, Minn., presented a working paper to establish guide lines for the function and procedures of the National Canterbury Committee. The main statement of this document was that "the committee operates as a channel of student opinion on college work and in particular advises the National Commission on College Work about study conferences and ecumenical activities." It also stressed the Committee's involvement in the work of the National Student Christian Federation. After approval by the full committee by mail, the document will be submitted to the National Commission on College Work in April.

The committee elected the Rev. Warren Scott, of Morehouse College, Atlanta University Center, as its new local chaplain adviser.

EDUCATION

New Cold War

The British historian, Arnold Toynbee, was accorded three standing ovations at Sewanee in February when students, faculty, and many visitors gathered to hear him lecture on "the post-Christian ideologies in historical perspective."

Dr. Toynbee said that Christianity has been receding during the last three centuries and that three major ideologies have rushed in to fill the vacuum. "No one can be human without having some kind of religion," he said. He pointed out that even people who assert that they have no religion really do, and gave as an example Lucretius, who had "a religious concern

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In his Sewanee lecture, using the parable of the house that has swept and garnished, he said that our world has three "devils" or ideologies that moved in when a reaction against the wars of religion swept away enthusiasm for the historic religions. He named the three ideologies as nationalism, Communism, and individualism, and said that they had absorbed the fervor which had previously attached to the higher religions so that they were in effect more explosive and dangerous than anything that has gone before.

"The competition between Communism and individualism looks to be a drawn battle," Dr. Toynebee said. "Technology has enforced a certain amount of collectivism, and Communism is becoming tempered by individualism." In any case both Communism and individualism always lose to nationalism. The main cold war now, he said, is between ideologies on the one hand and the historic religions on the other, and "the outcome of this cold war will be decisive for the human race."

EAST CAROLINA

Closer Relations

The convention of the diocese of East Carolina met at Christ Church, New Bern, February 10th and 11th. Delegates were addressed by the Rt. Rev. M. George Henry, Bishop of Western North Carolina, Mr. Arthur Ben Chitty, and the Rt. Rev. Thomas H. Wright, diocesan, who delivered his annual charge the morning of February 10th.

The convention was informed that the Executive Council had assigned to the diocese as its special concern the diocese of Melanesia, under the new concept of Mutual Responsibility and Interdependence. Plans for closer relations with this diocese of the Church of England are to be worked out in the diocesan council.

The department of missions reported that two new rectories and two new parish houses had been constructed during the year. St. John's-St. Mark's Mission, Grifton, was advanced to the status of aided parish, and two new missions were received into union with the convention: St. Peter's-in-the-Pines, Fayetteville; and St. Francis', Goldsboro.

The Episcopal Churchwomen reported 4,552 members in the diocese with a total giving last year in excess of \$70,000. The United Thank Offering contribution amounted to \$13,103.39, and \$700 was sent to Alaska after the earthquake of Good Friday, 1964.

ELECTIONS. Standing committee: clerical, Roscoe Hauser, George Holmes, Edward Moseley; lay, Charles Griffin, Wallace Murchison. Executive council: the Rev. Messrs. John Broome, Howard Cutler, Heath Light, Mayo Little; Dr. Dale Mills, William Page. Delegates to provincial synod: clerical, James Alves, William Campbell; lay, Ben Arrington, Chevis Kerr, Sr., Lee Shelton, Horace Stacey.

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EUCHARIST

Continued from page 8

the altar in, with, and under the familiar words that are new every morning. People sick and in the hospital, slaves to evil habits, worried and fearful folk, departed souls, those needing guidance in decisions, our bishops and other clergy, our racial tensions, our young people, our old people, our statesmen and our politicians—everything we can think of and many more things that we have not yet discerned are held before the Father, in the Son, every day at altars throughout the world. More things are asked in prayer, and are wrought by the tremendous intercession of our Lord—Head and members—in the Eucharist than this world dreams of.

There are, thanks be to God, vast numbers who do know how, and where, to take burdens and place them securely, offering them in confidence of God's sure blessing on them. By their action the things of space and time are made holy as the world of nature is held high.

In the providing of God, all this turns around and comes toward us; the other world stoops to this one, sanctifying it from above. With one proviso. Christ wills to walk about His world again this day—every day—but He will only do so in us His members, tabernacling there by means of a piece of consecrated bread. When this appointment meets response, He will go to His world.

And thus we are able to go. Not only

for those others, but for us also there is unmeasured need. There is so much going out of us, draining out of us. There is so much physical, nervous, mental, and spiritual strength going out, draining away, every day. So much is demanded of us, with the demands ever increasing; with the needs piling up precisely as our own unaided resource to meet them begins to fail. For these daily needs we must have daily bread; where shall we find it? At the Holy Table of God, of course, which He provided so that He could give us unending strength for continuing work. In the power of this bread we can go our own full journey into the wilderness, doing all the necessary things of God through God who strengthens us for them.

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Like all habits, the habit of the daily Eucharist is attained in the doing of it—by starting it and keeping it up. It is as simple as selecting an hour, and going with alert body, mind, and soul through the world, into the church, to the altar-table of God, and back out into the world again.

PEOPLE and places

Appointments Accepted

The Rev. H. J. C. Bowden, former chaplain, V.A. Hospital, Tuskegee, Ala., is chaplain, Franklin Delano Roosevelt V.A. Hospital, Montrose, N. Y. Address: Box 96.

The Rev. Robert M. Crosbie, former rector, Holy Apostles', St. Paul, Minn., is rector, St. John's, Mankato, Minn. Address: 324 Liberty St. (56001).

The Rev. William L. Dols, former rector, St. John's, Arlington, Va., is rector, St. James', Wilmington, N. C.

The Rev. Walter L. Edelman, former assistant minister, Christ Church, Tarrytown, N. Y., is curate, St. Luke's Chapel, Trinity Church, New York, N. Y. Address: 433 Hudson St.

The Rev. Henry Getz, former rector, St. Barnabas'-on-the-Desert, Scottsdale, Ariz., is rector, St. Luke's, San Antonio, Texas. Address: 11 St. Luke's Lane (78209).

The Rev. Claude E. Guthrie, headmaster, Christ Church School, Greenville, S. C., will be arch-deacon of program in the diocese of Upper South Carolina (executive officer for the departments of Christian education, Christian social relations, and evangelism), on June 1. He will move to Columbia, S. C., at that time.

The Rev. Walter Robert Hampshire, former rector, St. Thomas Church, Farmingdale, N. Y. (resigned November 1), and for a short period a special writer at the Episcopal Church Center, is assistant priest, St. Barnabas, DeLand, Fla. Address: Good Shepherd Friary, 124 W. French Ave., Orange City, Fla. 32762.

The Rev. Walter A. Henricks, former chaplain, University of Virginia Hospital, is priest in charge, Christ Church, Creswell, and St. Andrew's, Columbia, N. C. Address: c/o the church, Creswell.

The Rev. William M. Hunter, rector, St. Paul's

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THE LIVING CHURCH

The Living Church

Church, Williamson, W. Va., will be rector, Holy Trinity Church, Logan, W. Va. Address April 1: 604 Stratton St. (25601).

The Rev. William Byrd Lee Hutcheson, former rector, Good Shepherd Church, Richmond, Va., is rector, Christ Church, Elizabeth, N. C.

The Rev. Edward B. Jordan, former priest in charge, St. Philip's, Southport, N. C., has been rector, St. John's-St. Mark's, Grifton, and priest in charge, St. James', Ayden, N. C., for some time. Address: 503 W. Queen St., Grifton.

The Rev. A. Heath Light, former rector, Christ Church, Elizabeth, N. C., has been rector, St. Mary's, Kinston, N. C., for some time.

The Rev. Richard H. Lutz, curate, All Saints' Church, San Diego, Calif., will be rector, St. Matthew's Church, Woodhaven, L. I., N. Y. Address April 1: 8545-96th St. (11421).

The Rev. Richard W. Mansur, former vicar, St. Luke's, Scott City, Kan., is rector, St. Thomas', Garden City, and priest in charge, St. Luke's, Scott City, and St. John's, Ulysses, Kan. Address: 710 N. Main, Garden City.

The Rev. Paul K. Mears, former assistant rector, St. James', Wilmington, N. C., is priest in charge, St. George's, Lake Landing; Calvary, Swan Quarter; St. John's, Sladesville; and All Saints', Fairfield, N. C. Address: Englehard, N. C.

The Rev. Jonas Ewing White, former rector, St. Alban's, Bogota, Colombia, S. A., is rector, Old Trinity, Tiffin, Ohio. He spent eight years in Central America, Panama, and Colombia. Address: Box 618, Tiffin (44883).

New Addresses

The Rev. C. Rankin Barnes, 2745 Barnson Pl., San Diego, Calif. 92103.

The Rev. Roy C. Bascom, Box 1086, Hammond, La.

The Rev. Michael R. Becker, 1625 Locust St., Philadelphia, Pa. 19103.

The Rev. J. B. Coffey, Pine Tree Dr., Miami Beach, Fla.

The Rev. Robert R. Evans, Box 834, Lindsay, Okla.

The Rev. James D. Furlong, 6300 E. Asbury Ave., Denver, Colo.

The Rev. John C. Grainger, 1647 Druid Hills Ave., Hendersonville, N. C. 28739.

The Rev. Charles C. Green, 2370-A Lindmont Circle, N.E., Atlanta, Ga. 30324.

The Rt. Rev. Oliver J. Hart, retired, Box 457, Paoli, Pa. 19301.

The Rev. James W. Kennedy, 3333 Mannington Ave., Cincinnati, Ohio 45226.

The Rev. A. B. Lauenborg, 526 N. Oak Ave., Ft. Meade, Fla. 33841.

The Rev. James H. MacConnell, Box 3156, St. Thomas, Virgin Islands 00802.

The Rev. Frederick C. McQuade, Jr., Box 869, Lake Placid, N. Y.

The Rev. LaVerne Morgan, 21845 Nunnely Rd., Mount Clemens, Mich.

The Rev. Thomas E. Peirce, 95-5th Ave., San Francisco, Calif. 94129.

The Rev. Alfred Linnell Schrock, retired, 312-C N. Atlantic Blvd., Alhambra, Calif. 91801.

The Rev. John E. Soleau, 82 Main St., Concord, Mass. 01742.

The Rev. Richard Thweatt III, 617½ W. Okmulgee, Muskogee, Okla. 74401.

The Rev. David B. Tod, Box 793, Espanola, N. M.

The Rev. Harry R. Walrath, 951 Blossom Hill Rd., Los Gatos, Calif. 95020.

DEATHS

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

The Rev. George St. John Rathbun, retired priest of the diocese of Western Massachusetts, died in Hyannis, Mass., February 5th.

He was born in Rye, N. Y., in 1885. The Rev. Mr. Rathbun was graduated from St. Stephen's College and after studying privately for the ministry was ordained deacon in 1913 and priest in 1914. After serving as master, headmaster, and chaplain in Church schools in New York, Pennsylvania, and Maryland, he was rector of St. Barnabas' Church, Detroit, Mich., from 1931 to 1940. He was rector of Trinity Church, Ware, Mass., from 1940 to 1944, and St. Mark's Church, Leominster, Mass., from 1944 to 1957. He served the diocese of Western Massachusetts as member and president of the standing committee, vice-president of the diocesan council, and deputy to General Convention. He was adviser to the provincial youth commission, chaplain of the juvenile court in Leominster, and post,

district, and department chaplain of the American Legion in Massachusetts. During World War I he served in the American Field Service and drove an ambulance in the French Army.

Mr. Rathbun is survived by his wife, Gertrude; a daughter, Mrs. Peter Hemmenway, of Middleburg, Va.; and a sister, Mrs. Katherine Vallotton, of Hickory, N. C.

Ellis Nimmo Tucker, former missionary to China, son of the Rt. Rev. Beverly D. Tucker, Sr., late Bishop of Southern Virginia, died February 27th at Blue Ridge School, Dyke, Va. He was the brother of the Rt. Rev. Beverly D. Tucker, Jr., retired Bishop of Ohio, the Rev. F. Bland Tucker, rector of Christ Church, Savannah, Ga., and the late Presiding Bishop, the Rt. Rev. Henry St. George Tucker.

Mr. Tucker was born in 1892 in Norfolk, Va. He received the M.A. degree from the University of Virginia. After serving in the Army in World War I, he taught at Virginia Episcopal School, Lynchburg, Va., until 1921. He then went to Shanghai to teach mathematics at St. John's University. During World War II he was in a Japanese internment camp for about a year. From 1949 to 1961 he taught at Woodberry Forest School, Orange, Va. and from 1961 to 1964 at the University of the South, Sevanee. He had been teaching at Blue Ridge School, Dyke, for several months.

He is survived by his two brothers, nephews, and nieces. He was unmarried.

Clark H. Jones, brother of the Rev. Marx A. Jones, vicar of St. Mary's Church, Crystal Lake, Ill., and the Rev. Scott N. Jones, Episcopal chaplain, Northwestern University, was killed in an auto accident on January 24th in Mulege, Mexico. He was 34.

Mr. Jones was manager of "Serenidad," a fishing resort sponsored by author Leon Uris. He had his own outdoor television show featuring hunting and deep-sea fishing.

He is survived by his wife, Melba; two children, Nancy Scott and Marx Alexander, of Salina, Kan.; his parents, Nathan L., of Los Angeles, and Blanche M., of Topeka, Kan.; and a third brother, Nathan Edward, of Los Angeles.

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

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; Sat 4:30-6

NORWALK, CONN.
ST. PAUL'S ON THE GREEN
Rev. F. L. Drake, r; Rev. A. E. Moorhouse; Rev.
R. I. Walkden
Sun 8, 9:15, 11; Daily as posted; C Sat 12:15

WASHINGTON, D. C.
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

ROCK CREEK PARISH Rock Creek Church Rd.
Rev. E. Pinkney Wroth, Jr., r
Sun 8, 9:30 (Ch S), 11; Wed 11

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

ST. MARK'S 1750 E. Oakland Park Blvd.
Sun Masses 6, 7:30, 9, 11:10, MP 11; Daily MP &
HC 7:30; Wed HU 9:30 & HC 10; Sat C 7

Continued on next page

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



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GO TO CHURCH DURING LENT

Continued from previous page

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

ORLANDO, FLA.

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

ATLANTA, GA.

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

CHICAGO, ILL.

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

EVANSTON, ILL.

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

LOUISVILLE, KY.

GRACE (a bulwark of the Faith)
Rev. John S. Letherman, r 3319 Bardstown Rd.
Sun Masses 8 (Low), 10 (Sung); Daily as scheduled

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
Sun 7:30, 9 (Sung), 11 High Mass, Daily 7 ex Mon
5:30, Wed 10, Sat 9

ST. JOHN THE EVANGELIST; THE COWLEY FATHERS

35 Bowdoin St., Beacon Hill
Sun 8, 9:20, 11 (Sol); 4 EP & B; Daily 7:30
Extra Mass Wed & HD 12:10; C Sat 3-5; 7:30-9

DETROIT, MICH.

ST. JOHN'S Woodward Ave. & Vernor Highway
Rev. Thomas F. Frisby, r; Rev. S. B. Shank, Jr., c
Sun 8 HC, 11 MP; 1st Sun HC; Wed 12:15 HC

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
The Rev. E. John Langlitz, r
The Rev. W. W. S. Hohenschild, S.T.D., r-em
Sun HC 8, 9, 11, 1S MP; HC Tues 7, Wed 10:30

LAS VEGAS, NEV.

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

SUMMIT, N. J.

CALVARY Woodland & DeForest
Sun HC 8, Family Service 9:15 (HC 3S), MP 11
(HC 1S) EP 5:30; HC Tues 9:30, Thurs 7, Fri 12

WARETOWN, N. J.

ST. STEPHEN'S
Sun Masses 8, 10; MP & Ser 10 (2d & 4th Sun);
Weekday Masses Wed & Fri 9; C Sat 7-8

BINGHAMTON, N. Y.

CHRIST CHURCH 187 Washington St.
Rev. Frederick W. Dorst, r; Rev. J. H. Ineson, c
Sun 7:30, 9, 11; Eu Tues 6, 7:15, Wed 12:05,
Thurs 10:30, Ser 12:05; Fri 12:05; C 7, Eu & Ser 8;
EP Mon-Fri 5:30; Organ Recital Tues 12:05

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

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

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Rev. René E. G. Vaillant, Th.D., Ph.D.
Sun 11. All services and sermons in French

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

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

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

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
Rev. Chas. H. Graf, D.D., r; Rev. M. R. Harrison, c
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 Avenues
Rev. Donald L. Garfield, r;
Sisters of the Holy Nativity
Sun Mass 7, 8, 9 (Sung), 10, 11 (High); Ev B 8;
Daily Mass 7, 8, Wed 9:30, Mon thru Fri (Lent)
12:10; Daily Ev 6; C Fri 12:40-1, 5-6, Sat 2-3, 5-6,
7:30-8:30, Sun 8:40-9

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

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

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r
TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily
MP 7:45, HC 8, 12, Ser 12:30 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



CHRIST CHURCH
BINGHAMTON, NEW YORK

Designed by the famous Church architect, Richard Upjohn, and was built in 1855. It has been designated "A Landmark" by the Binghamton Commission on Architecture and Urban Design, and it is the oldest parish in Binghamton, having been founded in 1810.



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

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

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

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. Wm. W. Reed, v; Rev. Jeffrey T. Cuffee, p-in-c
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Solemn
High Mass; Weekdays: Mon, Tues, Thurs, Fri & Sat
9:15 MP, 9:30 Low Mass; Wed 7:15 MP, 7:30 Low
Mass

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: 7:45 Matins, 8 Mass, 5 EP

PHILADELPHIA, PA.

ST LUKE & THE EPIPHANY 330 S. 13th St.
Sun HC 9, Ch S 10; HC 1st & 3d Sun 11; MP & Ser
2d & 4th Sun 11; Daily Prayer 12; Tues Healing
Service 12:10; Wed HC 12:10

St. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11; EP 5:30; Weekdays 7:30, 5:30;
Wed, Thurs, Fri 12:10; Sat 9:30; C Fri 4:15-5:15,
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

NORTH AUGUSTA, S. C.

ST. BARTHOLOMEW'S 471 W. Martintown Rd.
Rev. David C. Streett, r
Sun HC 8, 10; Wed HC 7; HD 9:30, 7

ORANGEBURG, S. C.

ST. PAUL'S 186 Watson St.
Rev. Fr. R. F. Taylor, p-in-c, chap. Epis. students
State College & Claflin U, Box 1748, State College
Sun Mass (Sung) 8:45; Cant. Clubs, E.Y.C. 4;
Weekdays: Wed 7:15 Ev, Devotions, etc. Epis.
Churchmen, Instruction classes, various Sundays at
the Episcopal Center.

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

ST. THOMAS, VIRGIN ISLANDS

ALL SAINTS'
Rev. Raymond Abbitt, r; Rev. Seymour Clarke,
asst.; Rev. Steven See, asst.
Sun HC 6:30, 8:30, 10:30; Ev & B 7:30; Masses
daily 6:30; C Sat 5-6