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The Living Church



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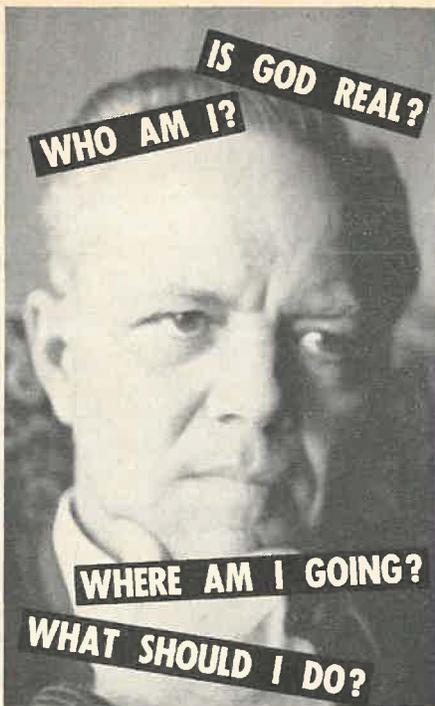
—Three Lions

The Pentecost, by Juan de Juanes

O God, who wast pleased to send on Thy disciples the Holy Spirit, the Paraclete, in the burning fire of Thy love, grant to Thy people to be fervent in the unity of faith; that evermore abiding in Thee, they may be found both stedfast in faith and active in work; through Jesus Christ our Lord.

Gelasian, tr. William Bright

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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.

Two Issues

What a joy it was to read the courageous, forthright letter of Bishop Wetmore to the Presiding Bishop [L.C., May 23d]. One had almost despaired of ever again hearing such an affirmation of Christian character and principle by an Episcopal bishop.

As a canon lawyer, I discern two vital issues laid bare by Bishop Wetmore's letter: (1) The indefensible custom—credible in the Church of James Madison!—whereby proceedings before bishops in matrimonial causes are cloaked in secrecy, nothing ever being published (and that only by scuttlebutt) except the final decision. (2) The Presiding Bishop's departure from the double standard imposed by I Timothy 3:2 and Titus 1:6 on bishops, by I Timothy 3:12 on deacons, and the same *rationale* on Church representatives generally.

One of the glories of the administration of English justice is that justice must not only *be* done, but be *seen* to be done. How can any Church hope to achieve respect for its administration of matrimonial justice whilst permitting parties, counsel, chancellors, and bishops to act *in camera*? Since the abolition of the Star Chamber, the secret exercise of judicial power has been, to all civilized men, a moral nullity, not worth the paper it is not published on.

The merits of Bishop Stokes' decision on this application under Canon 18 cannot be evaluated by the Church at large because nobody knows what they are. The Church at large has a right to know.

Yet—let the merits of that decision be never so unimpeachable—there is still the double standard immemorially and properly applied to all who stand before the world as the Church's representatives. When the pastor wrote Timothy and Titus that bishops and deacons should be "married only once," he meant, as Burton Scott Easton (*Pastoral Epistles*, pp. 212-215) explained, that, whereas non-representative Christians might—altogether properly—marry more than once, by exercising the Pauline privilege, yet those who had done so were *not* to be chosen to represent the Church and her Divine Lord's teachings either to the Church herself or to the world, in the capacity of bishop or deacon. The like is certainly true of the Director of the Department of Christian Education of our national Church.

It is high time that the Episcopal Church began taking itself seriously as a self-teaching and -disciplining institution. Until it does, it cannot expect others to do so.

CYRIL C. MEANS, JR.

New York City

• • •

Reference Bishop Wetmore's letter to Bishop Hines regarding the Hunter-Wolff marriage [L.C., May 23d], I would say I heartily agree with his attitude and statements. How can we, in our parishes, "hold

the line on the Church's teaching about the sanctity of marriage" if the clergy don't stick to it in their own manner of life? I can see where previous marriages were contracted and broken outside the discipline of this Church as having been conceived in sin and/or ignorance, or both, and for these reasons considered *invalid* (as far as we are concerned) in the case of a later second marriage to be contracted within the discipline of this Church. I realize that some would dispute me on this point, especially if they *always* accept a secular marriage performed by a secular, or mistaken, authority as holy, authoritative, and therefore equally as good as one performed before the altar of our Church by the most validly ordained parson.

This re-marriage is not the only one performed in the E.T.S. chapel in recent years. Aside from any hardships, problems of innocence or guilt, or difficult circumstances, such a remarriage appears to be an open rejection of the rather plain words of Jesus: See Mark 10:11-12; Matthew 19:9; and Luke 16:18. Then there is a real question as to whether any of the rules of nullity as listed in Canon 17 obtain in view of the fact that the first marriage was indeed consummated by the birth of four children. It has always seemed to me that there was something lacking in the Canons on Marriage as they now stand. They need to be more explicit. They lack any references to scriptural foundation. Nothing is said about the consummated marriage and its relation to doctrines of nullity and divorce. There is no definition as to what constitutes a proper Christian marriage, not to speak of definitions, simply stated, of nullity and divorce, and what is the difference between the two.

The hidden problem to this whole matter is "What is the word of God"? All we have are the synoptic Gospels and statements made by St. Paul. I had as instructors in New Testament exegesis at the very same seminary (E.T.S., of which I am a graduate) men who stated very definitely that the "Matthaean exception" is a gloss on the text. If so, our blessed Lord's statement about marriage is much more binding, if we really want to meditate on what the will of the Lord is on the basis of the text. But alas, there are those who are no longer certain as to what Jesus' true words are any more. There has been so much slanted and prejudiced exegesis that a student can leave seminary more uncertain about the faith than when he entered it. This is one aspect to a major problem in the Church, the authority of Scripture and what should be taught to our people honestly and sincerely as the Gospel and Word of God.

(Rev.) FRANK W. MARSHALL, JR.
Rector, Trinity Church

Bayonne, N. J.

The Living Church Development Program

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

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The Living Church

Thanks and Correction

We are very grateful for the excellent coverage THE LIVING CHURCH gave to the arrival of Augustin Cardinal Bea in the United States to receive the Philadelphia Fellowship Commission's International Fellowship Award.

We feel that this was an event of national significance, and are pleased that the cover picture and feature story in your May 16th issue will give your many readers the opportunity to learn more about Cardinal Bea and his outstanding contributions to interreligious understanding.

Warmest wishes from the Fellowship Commission (not Fellowship "Council"), and our thanks for the first-rate story.

MAURICE B. FAGAN

Executive director, Fellowship Commission Philadelphia, Pa.

Heresies and Health

Every time I read these laborious attempts to justify intinction, such as the letter from the Rev. William F. Corker [L.C., April 18th], I have the thought that we do not spend enough time in our seminaries and in our confirmation classes teaching Christian theology and explaining all the heresies which are anathema. If we are going to ground our lives in sound theology for our souls' health, it helps very much to understand what bad theology is. I always spend a great deal of time in my confirmation class explaining the Manichean heresy which seems to be the most persistent in modern thought. We never have any problem with intinction.

(Rev.) TED HEERS

Vicar, St. William Laud Church Pittsburg, Texas

No Difference

Your account of the interdiocesan discussion held in St. Louis on May 5th, while accurate in most respects, quite seriously distorts the view I expressed on open Communion at that meeting [L.C., May 23d].

Far from holding that "guest Communion is not really open Communion or intercommunion," I maintained (and do still maintain) that there is no real difference, either



theoretical or practical, between them. I would deny, on theological grounds, that there is such a thing as a "guest" at the Lord's Table, and therefore have to consider the whole issue of hospitality, occasional or otherwise, as irrelevant to the question of open Communion.

My principal argument at the St. Louis meeting was that open Communion, by whatever name it goes, would effectively choke off ecumenical dialogue by proclaiming a unity in the faith which does not in fact exist. In such circumstances the raising of the theological issues would be discouraged as intrusions on the peace of the Church.

May I thank you for your full reporting of this event? We in this neighborhood re-

gard our first discussion as significant and vastly encouraging, and look forward to many more like it.

(Rev.) JAMES H. PEARSON
Rector, St. Andrew's Church
Edwardsville, Ill.

Crisis at Both Ends

It is almost impossible for one to pick up a newspaper, or magazine, or to turn on the radio or television these days without being confronted with problems facing two age groups of our nation.

The first is that group to whom we patronizingly refer as "senior citizens." Very rapidly, this group is beginning to take in people as young as 50 and 55. A recent article in the *Times*, the official publication of the Church Divinity School of the Pacific, by the Rev. Canon John S. Yaryan, of the diocese of California, explores one solution to the vastly increasing number of young "senior citizens." With Christianity in retreat, to borrow one of Bishop Pike's phrases, what Canon Yaryan proposes in the form of two questions shows a great deal of thought and perceptiveness by way of getting trained soldiers of Christ into the battle-lines. It seems barely enough for the dioceses of our Church to provide homes for senior citizens, although such places are most necessary. I think of ever so many people like my father who will soon reach the magic age of 65; who has worked for the same firm for forty-odd years. What will he do upon retirement? He, like so many others, has a degree of honesty and integrity rarely seen in young executives today. Beyond these basics, he has experience that will be hard to come by when his successor comes along. And it would not seem the same thing for these people to be held in some sort of advisory capacity merely to draw some sort of compensation—their honesty and integrity would make them rebel at the thought of getting paid for work not done.

This does not go only for those fortunate to have made it into the executive end of business. Think of the many many thousands of skilled craftsmen who, forced to retire, will go to seed, so to speak. For a man to merely go fishing for the rest of his life after 35 years of creativity at the workbench or on the construction job seems a terrible waste of God-given talent and yet untapped productivity.

The other age group that continually seems to be struggling against (what seems to them) unsurmountable odds are that group between the ages of 16 and 21 or so. I, at least, am not too sure that the odds that they face aren't to a goodly degree unsurmountable.

First of all, we as adults have not given them too good an example of honesty and integrity. Yet we hold up to them these things as the primary virtues of life. For example—we are forever wanting our children to at least act with the responsibility of adulthood, but when they request the privileges of adulthood, we tell them they are children. I have been privileged to work with a number of groups of young people in the past five years in churches and I am convinced that the great proportion of adults listen to their children and young people and never hear what they are saying. Adults

Continued on page 18

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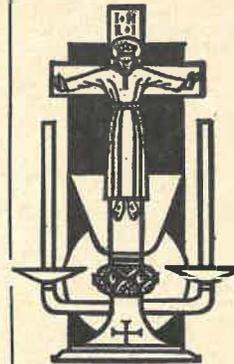
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Mobile Gospel

God's Frozen People. By Mark Gibbs and T. Ralph Morton. Westminster. Pp. 192. Paper, \$1.65.

Once one gets beyond the silly title, and the tendency of the authors to quote extensively from all "the best people," *God's Frozen People* is a very good book. It could be very profitably used by church discussion groups (even though the authors have doubts whether such things ought to exist!) as well as by individual clergymen and laymen. Perhaps most usefully of all, it could be read by the seminarian approaching his first parish work—read, meditated upon, and very seriously considered.

It does not, it must be admitted, say very much that is new about the problem of the laity, but it says what it has to say incisively and well, and there is many a telling phrase which reminds the reader that this is not just a nice, academic problem, which can be discussed at leisure, but a demand for repentance, beginning with him and his own work.

Both of the authors, Mark Gibbs and T. Ralph Morton, have long experience of the problems which they discuss, and speak, as they should, with authority. Perhaps the most useful point that they make is that the present mobility and fluidity in Western society is not necessarily the threat and cause of frustration which it is so often taken to be. There have been societies in history of which the basis has been mobility rather than stability, and these have been no less true societies. Such societies may indeed offer the greatest opportunity for the spread of the Gospel.

DENIS BALY

Voices from the O.T.

The Prophets on Main Street. By J. Elliott Corbett. John Knox. Pp. 155. Paper, \$2.

In *The Prophets on Main Street* the Old Testament prophets speak with a frightening reality to our world today. The author, J. Elliott Corbett, has skillfully combined a scholar's insight, a poet's sensitivity, and a prophet's boldness. The book is filled with fact-laden social concern.

Mr. Corbett provides a simply-written historical portrait for each prophet. He also sets forth the prophet's message, provides a sample of his writings from the Revised Standard Version, and then casts the spirit of the prophetic message in terms of the circumstances of our age.

Most of the book is written in free verse. An exception is Jonah's message, which is superb prose. Its modern parable

of peace is a masterly creative interpretation.

The book speaks of judgment and of hope. It evokes much-needed anguish. If the application of scriptural insight to life's daily issues seems to you frightening or an unfair use of the religionists' art, avoid this book. If, on the other hand, you dare to be confronted with the judgments and the awesome, burning Presence of the Lord as communicated through the voice of prophets old and new, then here is a book for our time and for you.

The Poor of Yahweh. By Albert Gelin, P.S.S. Liturgical Press. Pp. 125. Cloth, \$2.25. Paper, \$1.

What can we do about poverty? The answers most often given are largely activist. Fr. Albert Gelin suggests, in *The Poor of Yahweh*, that we must first understand poverty. He traces the biblical treatment of poverty from "Amo's to St. James and from Deuteronomy to Jesus."

Fr. Gelin holds that while the biblical answers to poverty are dated, the issues continue to be a part of the universal human experience. His biblical faith will bring encouragement to many of those who look for Christian concord. He writes:

"Because a 'Bible man' is the real man whom God is teaching how 'to walk' . . . it may be said that each of us recognizes himself in these sons of Abraham . . . our heart is involved in spite of ourselves, because divine revelation is here focused on those things that are fundamental in man" (p. 111).

Two types of poverty are identified, spiritual and material. They are seen to be related. Poverty, so Gelin holds, is more conducive to humility and God-dependence than riches. Poverty is not held to be good in and of itself. It may precipitate disaster. Yet in a day when massive wars against poverty are proclaimed, we are called to reexamine the possible good in this potential curse which has persistently haunted humankind.

The Poor of Yahweh is enriched with biblical materials critically examined, and with quotations from the classics as well as Christian saints. Here is no sentimental glorification of the poor, but an inspiring treatment of a vital issue which concerns the salvation of ourselves and of our world.

NATHAN WRIGHT, JR.

That Interloper, The Hymnal

Hymns in Christian Worship. By Cecil Northcott. John Knox. Ecumenical Studies in Worship, #13. Pp. 83. Paper, \$1.75.

The approach of *Hymns in Christian Worship* by Cecil Northcott is from the standpoint of "free Church worship." A historical section is primarily concerned with post-Reformation development, espe-

cially the influence of Isaac Watts and John Wesley, described as the "two outstanding modern hymn writers."

The term "liturgy" is translated as "the work of the people" and its use is not limited to services of worship but is made to cover every aspect of life where people are "at work."

Little attention is given to the pre-Reformation development of hymnody. Greek hymnody can hardly be acceptable in the West, according to the author, because of the excessive emphasis placed upon the honor and power of the Blessed Virgin.

Two chapters on hymns in the life of the Church are designed to show how the hymn has become an integral part of the "free Church service" but an "interloper" in the services of the Anglican Churches. A number of new hymnals of various denominations are described briefly. The author gives examples of some of the difficulties encountered in the effort to



provide suitable hymnody for Asian and African missions. He deals briefly with such developments as the 20th-century folk Mass and the use of the "beat rhythm" in hymn tunes. He suggests that this type of musical settings of hymns and the Mass may do for the Church today what the "Gospel songs" accomplished in the 19th century.

The book, for me, created a "bad taste" by devoting its opening section to an attack on *Songs of Praise*, a hymnbook developed in England in 1926 in an effort to deal with theological, social, and musical problems of the day. The author quotes some Church of England clergymen as condemning the book because in some hymns it "replaced some of the hard, bold words of the New Testament, by harmless words of unequal value."

The question of alterations in hymns is objected to on one hand yet recognized on the other. The book contains the familiar Wesley objection to such action on the part of others. At the same time the strength of Watts is recognized as avoiding the exact words while developing in English hymnody scriptural thoughts and teaching.

The book is No. 13 in "Ecumenical Studies in Worship" edited jointly by J. G. Davies, of the University of Birmingham, and A. Raymond George, of

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THINGS TO COME

June

6. Whitsunday
7. Whit Monday
8. Whit Tuesday
9. Ember Day
11. Ember Day
12. Ember Day
13. Trinity Sunday
14. St. Barnabas
20. First Sunday after Trinity
24. Nativity of St. John Baptist
27. Second Sunday after Trinity
29. St. Peter

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned. PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press.

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June 6, 1965

Wesley College, Headingley, Leeds. Mr. Northcott is editorial secretary of the United Society for Christian Literature and the Lutterworth Press, London.

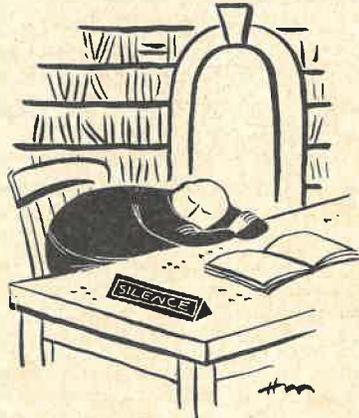
JOHN W. NORRIS, S.T.D.

More Than Required

The Lord Jesus. By Robert Payne. Abelard-Schuman. Pp. 314. \$4.95.

The great Dr. Johnson commented that "a woman preaching is like a dog's walking on his hind legs. It is not done well; but you are surprised to find it done at all." I feel justified in reacting the same way to novelists who give us the life of Christ in greater detail than the Gospel record affords.

From a theological viewpoint they can add nothing that is not invention; from a literary viewpoint, all they can do is detract from the impact of brevity. It must be a total loss. They can add scenery,



they can add dialogue, they can add incident. But all is finally irrelevant. This Man either is the Lord Jesus or He isn't. We believe that the record of the Gospels mediated by the Holy Spirit is all that is needed. If more were required, more would have been provided.

Robert Payne's approach in *The Lord Jesus* is different from, say, Sholem Asch's, but it is not as good. The emphasis on natural environment to the neglect of ideas causes Jesus to appear weaker and more quixotic than He was. No attempt is made to explore the character of Jesus; in fact, when the author says of the command, "Let the dead bury the dead," that no one knew what He meant, the reader, who does know, is chagrined.

The scourging scene and the details of the suffering experienced by Christ at the crucifixion are done with great skill, but no amount of heightened detail can add one jot of conviction to the bare facts we have known since childhood.

WILLIAM TURNER LEVY, Ph.D.

Booknotes

The Church Hymnal Corporation (20 Exchange Place, New York, N. Y. 10005) has published in hard cover, for the pews:

The Calendar and the Collects, Epistles, and Gospels for the Lesser Feasts and Fasts and for Special Occasions (pp. 260, \$1.25). General Convention last October authorized this book "for trial use throughout this Church, for a period of three years, as from January 1, 1965," and encouraged its widespread trial use by parishes, and reports thereon. This book was prepared by the Standing Liturgical Commission. It was the subject of Prayer Book Studies XVI, published in 1963 [L.C., April 12, 1964].

Books Received

THE NEW TESTAMENT IN MODERN ENGLISH. Student Edition. By J. B. Phillips. Macmillan. Pp. 558. Hardbound, \$3; paper, \$2.45.

MATURITY IN THE RELIGIOUS LIFE. By John J. Evoy, S.J., and Van F. Christoph, S.J. Sheed & Ward. Pp. 310. \$4.95.

SISTERS FOR THE 21ST CENTURY. By Sister Bertrande Meyers, D.C. Sheed & Ward. Pp. 364. \$5.

ARMY LIFE IN A BLACK REGIMENT. By Thomas Wentworth Higginson. Collier. Pp. 287. Paper, 95¢.

HALF OF PARADISE. A novel. By James Lee Burke. Houghton Mifflin. Pp. 312. \$4.95.

THE QUESTING CHRIST. By A. O. Steele. Philosophical Library. Pp. 197. \$4.50.

SACRAMENTS: The Gestures of Christ. Edited by Denis O'Callaghan. Sheed & Ward. Pp. 192. \$4.

ENCOUNTER WITH THE NEW TESTAMENT: An Initiation. By Ingo Hermann. Kenedy. Pp. 140. \$3.95.

CULT OF OUR LADY OF GUADALUPE. A historical study. By Sister Simone Watson, OSB. Liturgical Press. Pp. 86. \$2.50.

ILLUSTRATED NEW TESTAMENT. N.T. text from Confraternity of Christian Doctrine. Introductory material and illustrations from American Bible Society. Pp. 256. Liturgical Press. Cloth, \$3. Paper, \$1.

BY WHAT AUTHORITY? By G. D. Yarnold. Mowbrays. Pp. 160. 21s.

THE TRAVELERS. A novel by Andrew Fetler. Houghton Mifflin. Pp. 273. \$4.95.

THE BRASS RING. A collection of plays for church and community groups. Edited by Amy Goodhue Loomis. Bethany Press. Pp. 128. Paper, \$1.50.

DOING THE TRUTH. A Summary of Christian Ethics. New edition, revised. By James A. Pike. Macmillan. Pp. 178. Paper, \$1.45.

THE LITURGY IN ENGLISH. By Bernard Wigan. Second edition. (First edition reviewed L.C. October 14, 1962.) Oxford University Press. Pp. 254. \$5.75.

THAT DAY WITH GOD, November 24, 1963. "The religious expressions of all faiths following the death of President Kennedy." Edited by William E. Fine. McGraw-Hill. Pp. 213. \$4.95.

THE CHRISTIAN CASE AGAINST POVERTY. By Henry Clark. Association Press: Reflection Book. Pp. 126. Paper, 50¢.

THE VISITOR'S HISTORY OF BRITAIN. By Ronald Hamilton. Houghton Mifflin. Pp. 217. \$4.50.

REFLECTIONS ON GOD AND SELF. By John Henry Newman. Edited by Lawrence F. Barmann, S.J. Pp. 60. \$1.75.

GOSPEL AND CHURCH. By Gustaf Wingren. Fortress. Pp. 271. \$6.25.

PRINCIPLES OF THE JEWISH FAITH. An Analytical Study. By Louis Jacobs. Pp. 473. \$9.50.

HOLINESS IS WHOLENESS and Other Essays. By Josef Goldbrunner. University of Notre Dame Press. Pp. 101. Paper, 95¢.

Cage Not the Dove

Cage not the Dove. The Paraclete
We do not dare incarcerate
In any fane. For, infinite,
He breathes within the grain of wheat
And in the sacramental Bread.
The Book's Inspirer, He'll inspire
The newer prophet's voice of fire
In our cold night. If, by Him led,
We gaze upon the Font and love
The Love-Bestower—He brooded, too,
O'er waters when the earth was new.
We dare not cage the Holy Dove.

HENRY HUTTO

The Rev. G. Harris Collingwood, Jr., rector of St. Paul's Church, Kansas City, Kan., and Mrs. Janet Kummerlein, of Prairie Village, Kan., are shown with a wall hanging hung over the doorway into the nave of St. Paul's. The collage, which took two years to complete, is the gift of Mrs. Guy E. Stanley in memory of her husband. Mrs. Kummerlein, the artist, incorporated the ideas of Fr. Collingwood into what he considers one of the major pieces of religious art in the area.

The hanging is done in shades of blue, red, yellow, and white on a black background. Mrs. Kummerlein used a combination of hand and machine stitching and appliqué. Materials are velvet, satin, felt, yarn, and silk organza. The black wool background is moth-proofed and lined.



The Living Church

June 6, 1965
Whitsunday (Pentecost)

For 86 Years:

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EXECUTIVE COUNCIL

Breaking the Ties

The Executive Council was so evenly divided on two issues during its meeting at Seabury House, Greenwich, Conn., May 18th-20th, that the Presiding Bishop had twice to cast the deciding vote. In the opinion of veteran Council members this had not happened before.

The most extensively debated issues dealt with civil rights demonstrations by Church members outside their own dioceses. Bishop Marmion of Southwestern Virginia, making a joint report for his Christian Social Relations Department and the Home Department, suggested that a "courteous and conciliatory" reply be made to a letter of complaint which Bishop Carpenter of Alabama made to members of the Council.

Specifically, Bishop Carpenter protested the participation of five Council staff members in the Selma and Montgomery demonstrations. He pointed out that his diocese's quota asking was "not covered by pledges made by our people," and added, "Because we have long had a reputation for paying our full quota or more, we accepted the full amount on faith and will make every effort to see that it is handled in 1965."

He then asserted that Alabama "must have some help" from the Council if it is to continue "to handle the full amount of our asking—and this is to request better control of the actions of staff members."

Bishop Carpenter labeled the resolution passed in February by the Council, dealing with civil rights demonstrations in other dioceses, a "very unfortunate resolution which in rather vague language" calls on staff members to "advise and consult" before making trips to several dioceses.

During the argument, which consumed more than three hours, it was established that Presiding Bishop Hines personally consulted and advised the Alabama bishop that three persons were going to participate in the demonstrations. However, in the cases of the Rev. G. H. (Jack) Woodward and the Rev. George Lee of the staff of the Home Department, only a telegram was sent to Bishop Carpenter, signed by the Rev. Canon Almon Pepper, informing him the men were joining the march into Montgomery.

"There is no reference to consulting or advising, but simply a statement that these men are coming whether we want them or not," the Alabama diocesan wrote.

Further pointing out that the expenses of the five were borne by the Executive Council, he said, "When the people of Alabama realize that the money they are striving to give to take care of the com-

Stephen C. Shadegg, of Phoenix, Ariz.

Their suggestion received approval without a dissenting vote when it was presented to the Council after recess. It recommended acknowledging "with gratitude" Bishop Carpenter's letter and informing him that the Council had reviewed the participation of the staff members in the Selma and Montgomery events and had resolved the "precise



Press-time news and photo from the Dominican
Republic appear on page 8.

plete amount asked from them is being used to buy free trips to Alabama for men who are not wanted there and served no purpose there and who obviously wanted free rides to Alabama in order to indulge in a whim to march in a parade, they will not like it."

Such things, he said, "make it very difficult for us to build the enthusiasm for the spread of the Gospel through the mission of the Church." Then expressing his belief that the visits of the five men were made at the expense of "our Church program budget," Bishop Carpenter asked that a "closer control of the spending of the money which we send up there for the spread of the Kingdom of God be effectuated."

The Presiding Bishop cast a negative vote against a substitute motion by Judge Herbert V. Walker of Glendale, Calif., which had the Council divided on the proposal that the expenses of the staff members be repaid to the Department budgets from the Church and Race Fund.

Bishop Murray, Coadjutor of Alabama, offered a resolution asking for a specific reply to Bishop Carpenter, which was defeated. Then Bishop Burrill of Chicago offered a motion which was carried, asking the Presiding Bishop to appoint a committee to redraft a reply and recess the Council for 20 minutes. Bishop Hines appointed Bishop Burrill, Mr. Charles F. Bound, of Mt. Kisco, N. Y., and Mr.

understanding and meaning of the application" of the phrase "advise and consult." It also suggested pointing out that Mr. Warren H. Turner, Jr., second vice-president, had drawn up a directive of procedure, "with the approval of the Presiding Bishop, which we believe will be acceptable and helpful to all of us." A copy of the directive was ordered attached and also sent to "every bishop in the Church."

On the closing day, upon the motion of Mr. Albert C. Jakobs, of Trinity College, Hartford, Conn., Bishop Hines also was asked to convey to Bishop Carpenter "our conviction that officers of the Executive Council, having to act in the interests of the whole Church, deeply regret to have appeared to have added to the burden that the Church in Alabama is compelled to bear, while endeavoring to support it in the bearing of that burden."

The other matter which required a vote by Bishop Hines to break a tie was the proposal to table a resolution dealing with the racist doctrine of *apartheid* in South Africa. Bishop Hines voted against tabling.

The resolution, in addition to condemning *apartheid*, pointed out that some American banks had made investments in South Africa. It called for a delegation to be appointed by the Presiding Bishop to meet with senior officers of such banks with which the Council maintains banking relations, to "discuss the social re-

sponsibility" they have in connection with their investments in South Africa.

Objection was voiced on the ground that the resolution implied an economic boycott. When the motion to table was lost the Council then voted to recommit it to the Christian Social Relations Department.

The Council was of united opinion in its opposition to legalized gambling. Upon the motion of Mr. Hugh Laughlin, of Toledo, Ohio, chairman of the *ad hoc* committee to study the issue, a resolution was passed voicing the Council's "opposition to the further legalization of off-track betting, slot machines, casino games, and lotteries, and organized gambling generally."

The Council also approved a resolution which directed the Christian Social Relations Department to prepare informational materials on the effects of legal and illegal organized gambling, for dissemination "through appropriate channels of the Episcopal Church, including the General Division of Women's Work and the General Division of Laymen's Work."

Each Council member was furnished with a lengthy background paper in which the committee outlined its study.

More Council news next week.

OHIO

First Ballot

"It was a quick and wonderful response," said Bishop Burroughs of Ohio, to the first ballot election of the Very Rev.



Dean Coburn

John B. Coburn, dean of the Episcopal Theological School, as Bishop Coadjutor. The unanimous election of the dean by the clergy, immediately concurred by the laity, took place at a special convention of the diocese, held at Trinity Cathedral, Cleveland, May 21st.

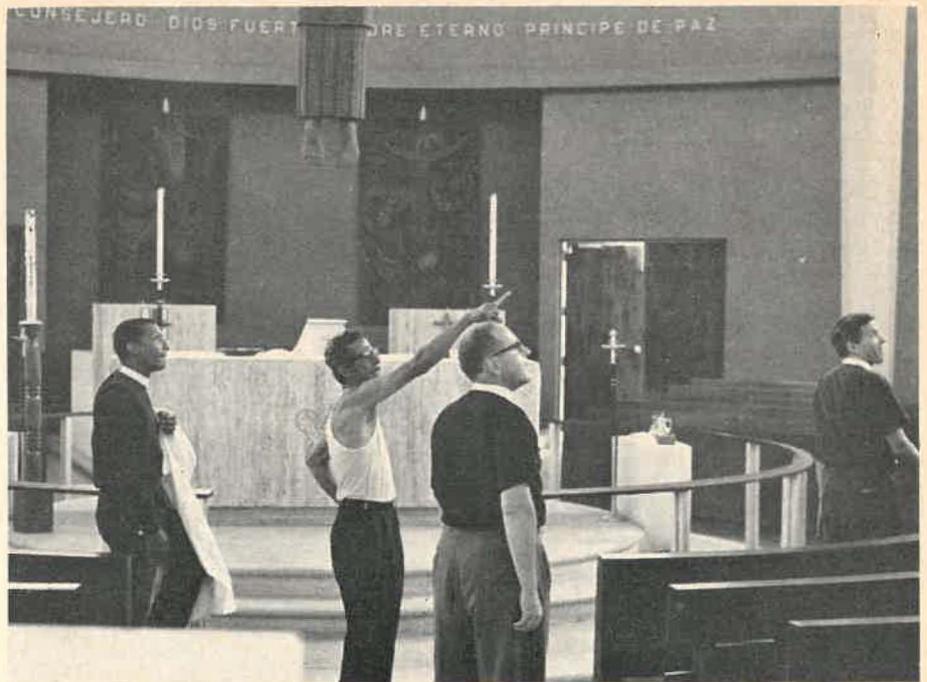
Ten names had been placed in nomination. Dean Coburn received 61 votes; the Rev. John O'Hear, 18; the Rev. John R. Burt, 14; and the Rev. William S. Brown, 12. Other clergymen nominated, who received a total of 20 votes, were: James S. Cox, Arthur Hargate, Francis B. Sayre, Jr., Carroll E. Simcox, Dean T. Stevenson, and Benedict Williams.

DOMINICAN REPUBLIC

Reports from the Front

From the Rev. Hugh M. Morse, vicar of the Church of San Andrés:

"The troops of the military junta headed by Gen. Imbert engaged the forces of Col. Caamaño in the immediate vicin-



Rev. S. Neale Morgan

Interior of the Church of San Andrés, Santo Domingo, Dominican Republic, taken during the "cease fire" of May 21st. From left, Fr. Potter, director, Colegio San Andrés; a neighbor, pointing to machine-gun damage to roof; Bishop Kellogg of the Dominican Republic; and Fr. Morse.

ity of the Church of San Andrés on Wednesday, May 19th. The last of the people who had taken refuge in the school and rectory left the area around noon on that day. The damage done the buildings and the sacking of the contents occurred Wednesday night. At present we do not know which of the opposing forces were responsible for the damage."

From the Rev. S. Neale Morgan, vicar of the Church of the Epiphany:

"About 20 people took refuge in the Church of the Epiphany, Santo Domingo, where they remain [as of May 20th]. This is outside the 'International Security Zone'—on the border of the last stronghold of Col. Caamaño, which fact may indicate another evacuation in the immediate future. Damage to Epiphany is slight (from stray bullets) at this time."

From the Rev. H. Earle Daugherty, LIVING CHURCH correspondent:

"The 'Loyalist' forces are heavily engaged in moving on the center of the capital, which is the area of the Constitutional forces ('rebels'). The Junta is in the process of blowing up houses, killing everyone inside. Gen. Imbert says that he is taking the Americans at their word to prevent Communist domination in the country. In this military effort our Church of San Andrés was broken into, the school-room doors broken down and furniture smashed, the rectory also invaded and the household effects of Fr. Morse are presumed either to have been destroyed or sacked. Fr. Morse and the Rev. Ricardo Potter and a lay reader who were occupying the house fled and are now staying at the bishop's house.

"The Rev. Edmond Desueza and I have formed a public committee for food distribution in San Pedro de Macorís. Hunger and misery are reaching disastrous proportions. Hundreds of people come daily to my house begging, and I am in the capital today arranging for emergency relief. In San Pedro the Episcopal Church is the single agency known for its present active concern for all the people."

WASHINGTON

by CLYDE HALL

Tactics Questioned

Rep. Charles E. Goodell, a Churchman, speaking before the House of Representatives, has objected to the Bishop of Washington's recent criticisms of Sen. Robert F. Byrd (D.—W. Va.) for his handling of welfare problems in the District of Columbia. Congressman Goodell (R.—N. Y.) is an active communicant of a parish in New York City.

Rep. Goodell charged that if clergymen continue "character assault" tactics against public officials with whom they happen to disagree, disrespect for their profession will result. He objected, he said, because the Rt. Rev. William F. Creighton attacked the "personal outlook and motivations" of Sen. Byrd. "I do not question the bishop's right—yes, his obligation—to speak earnestly and forthrightly about public problems," he said. But he questioned "the propriety of a man of the cloth apparently attacking the motives and integrity, and in this case even implying lack of any human compassion in a respected public official who

happens to differ with him." He said, further, that he, himself, differed with Sen. Byrd on welfare policies.

"There have been other [and] worse examples by other clergy in recent months," Rep. Goodell said. "It is time that the most respected profession in our society, the clergy, applied some self-discipline and imposed some reasonable standards on the manner in which they engage in public debate."

In rebuttal to Congressman Goodell, Rep. Henry S. Reuss (D.—Wis.) said in the House of Representatives on May 26th, "I rise to defend Bishop Creighton, and I hope I'll be considered not just another organization man." Rep. Reuss is a member of St. Dunstan's Church, Washington.

He went on, "I am proud that the bishop concerns himself with the forces, Protestant, Catholic, and Jewish, in this community which seek to bring about better treatment of children condemned to poverty through no fault of theirs. . . . Perhaps the figure of speech the bishop used was not the most felicitous but the last time I looked at the Constitution it granted immunity to Congressmen for what they say in debate, not to bishops. As far as I am concerned, Bishop Creighton is a gentle and saintly man and we should be glad to hear from him."

Third Dimension

Although as vice-president of the Old Dominion Foundation, Mr. Monroe Bush is one of Washington's busiest executives, he is not too occupied for his responsibilities as a dedicated Episcopal layman. Two central tenets of the Bush philosophy of life are *witness* and *service* and he is going to put them to work in earnest in the new office to which he has just been elected—president of the Council of Churches of Greater Washington. Only one other layman—Arthur S. Flemming, former Secretary of Health, Education, and Welfare—ever held this demanding job and the election reflects high credit to Mr. Bush's qualities of leadership and to the Washington diocese.

"I am delighted that I have been called to this new assignment," Mr. Bush said, in an interview. "Naturally, I am happy that the Council tapped an Episcopalian for the honor, and needless to say I am humbly grateful that it has chosen this layman. I am persuaded that these are the coming years of lay leadership; we simply must pull stronger oars in the Christian boat. Christian witness and service in the big city are a 3-dimensional affair—one parochial, another denominational, and the third is the entire Christian family. As I see it, my job as president of the Council of Churches will be to give leadership and substance essentially to that third dimension."

Mr. Bush, a former Presbyterian clergyman, knows well the roads over which

he hopes to guide the Council. In fact, he charted new Council objectives three years ago when, at the request of the late Rev. Dr. Charles Kean, rector of Epiphany Church, Council President, Mr. Bush served as chairman of its layman's study committee. For each of the past two years, Mr. Bush has been vice-president of the Council.

"There are certain explicit forms through which organizations like the Council can attain their objectives," Mr. Bush said. "Among them are, for example, social welfare and communications. It seems to me evident that the parish, and individual denominations, are limited in their outreach here, and it is up to the Council, working in the whole parish of God, so to speak, to bring its strength to bear in these areas. We can do vastly more than we have in the modern media of TV and radio. And particularly in this city, we need not look far for work to be done for the social good of all citizens."

"No," he replied to a question, "I do not feel that there is too much replication of effort among social groups in Washington. I think that it may *seem* that way, but on close examination you will find that splintering is in organization rather than in leadership. Leaders of our several welfare-minded groups meet together often. So long as they do, duplication of work can be avoided. In fact, the Council serves as a good catalyst in this regard."

Mr. Bush serves in several fiscal capacities for the Washington Cathedral—as one of five members of the budget committee which oversees the \$2,000,000 annual budgets of institutions of the cathedral close; as one of four members of the finance committee which supervises the cathedral's multimillion-dollar endowments; and as a member of the building committee which supervises construction funds. He has often served



Mr. Bush: A new assignment.

as a representative of the diocese at official meetings of the Episcopal community, and was most recently a deputy to General Convention.

"Although I find rich rewards in all I do as a layman for my Church," Mr. Bush said, "I cherish perhaps more than any other responsibility my work as a member of the national Commission on Mutual Responsibility and Interdependence and as a member of its executive committee. I think the work of MRI holds great promise for the future of the Episcopal Church in bringing about the brotherhood of man."

URBAN WORK

Plan for Efficiency

A plan, whereby groups of urban churches would band together to provide on a common basis those functions which can be carried out more efficiently on a large scale, was unveiled by the Rev. James Parks Morton, director of the Urban Training Center in Chicago. Dr. Morton spoke before the annual spring laymen's fellowship of the diocese of Texas at Camp Allen May 14th-15th.

He said the plan called for centralization of Church school, adult training, counseling, and the routine business matters of the church. Services would be both cheaper and better on a large-scale pooled basis he said. In the case of Church school, expensive duplication of facilities would be avoided and highly competent professional teachers would be provided. The parish priest, now freed from all these duties, could do a much better job in making the church more meaningful in the community, he said.

He also asked the laymen to consider the possibility of training and/or ordaining qualified laymen who could continue to hold jobs in the business world but at the same time be able to reach men with the Word of God who were unapproachable through the family parish.

SEMINARIES

Ownership Expanded

Ownership of the Episcopal Theological Seminary of the Southwest in Austin, Texas, has been expanded again.

Joining the diocese of West Texas, which voted to join with the diocese of Texas in February, are the dioceses of New Mexico and Southwest Texas, Arkansas, and Northwest Texas. All voted favorably in separate meetings held between May 3d and May 8th.

"This joint ownership makes the seminary in fact a seminary of the Church, with regional support and direction," said the Very Rev. Gray M. Blandy, dean.

Graduation ceremonies will take place at the seminary May 25th with the Rt. Rev. J. Milton Richardson, Bishop of

Texas, giving the main address. A groundbreaking on that day will mark the beginning of construction of a new \$300,000 chapel on the west corner of the campus. The chapel is expected to be completed in the fall.

ORTHODOX

Seminary Closed

The Russian Orthodox Church's Moscow Patriarchate recently confirmed that Soviet authorities have ordered the closing of the Church's seminary at Lutsk, near Lwow, in the Soviet Ukraine, but could give no explanation for the action.

Before World War II, the Lutsk and Lwow regions were part of Poland, but both were annexed by the USSR after the war.

With the closing of the Lutsk seminary, the Russian Church now has only three seminaries—in Moscow, Leningrad, and Odessa.

Five Orthodox seminaries have been closed in the past five years, including the one at Lutsk. [RNS]

EDUCATION

Questions

The Rt. Rev. John E. Hines, Presiding Bishop, has announced the appointment of a special committee to examine and assess the current situation of the three Negro colleges supported by the American Church Institute, a corporation of the Episcopal Church.

Set up in 1906 as a successor to the Protestant Episcopal Freedman's Commission to Colored People, organized in 1865, the ACI seeks "to promote the cause of education of Negroes in the southern states."

It provides \$450,000 annually, making available scholarships for students and financial assistance to faculty members, invests the endowment funds, and raises capital funds for its member schools: St. Augustine's College, Raleigh, N. C.; St. Paul's College, Lawrenceville, Va.; and Voorhees College, Denmark, S. C.

Chief among the questions to be considered by the committee are these: What is the role of a predominantly Negro college today and specifically that of the ACI member colleges? Do they serve particular needs of southern Negro students with programs which take into consideration the gaps in their training, their family background, and the remedial programs necessary to prepare them for graduate work? Can these colleges offer "really equal," first-rate education? Do they support integration or continued segregation? In what ways is the Church relationship significant and how important is it?

Members appointed to the committee include, both Negro and white, professors and administrators, Episcopal clergy and Executive Council members interested in



RNS

Metropolitan Leonty, Archbishop of New York and Metropolitan of All America and Canada of the Russian Orthodox Greek Catholic Church of North America, died May 14th at his home in Syosett, N. Y., at the age of 89. The autonomous Church, with some 750,000 communicants, does not recognize the Moscow Patriarchate. It is distinct from the patriarchal Russian Orthodox Church in America. Archbishop Ireney of Boston and New England has been chosen as acting Primate of the Church by a 10-member Council of Bishops which met in New York City shortly after Metropolitan Leonty's death.

college work, and persons especially qualified to know standards of college accreditation, entrance exams, and general academic excellence.

Under the chairmanship of the Rt. Rev. Walter C. Klein, Bishop of Northern Indiana, the committee includes: William K. Selden, president of the Church Society for College Work; Dr. Thomas P. Govan, professor of American history, New York University; Dr. Claiborne S. Jones, professor, University of North Carolina; Dr. Ben F. Cameron, Jr., vice-president, college entrance examination board, member of the faculty, University of the South, Sewanee, Tenn.; Dr. Charles Lawrence, professor of sociology, Brooklyn College, consultant to the Department of Christian Social Relations; Dr. Samuel Proctor, assistant general secretary, National Council of Churches; the Rev. Birney W. Smith, Jr., rector, St. Augustine's Church, Kansas City, Executive Council member; Mrs. Seaton G. Bailey, Executive Council member, chairman of the General Division of Women's Work; Dr. William H. Brown, professor of education, North Carolina College at Durham; and Marvin C. Josephson, director of the American Church Institute.

Grants for Nine

The Episcopal Church Foundation has announced the annual fellowship awards for advanced theological education. The nine fellowships, granted through efforts of the foundation's theological education

committee, are for the academic year 1965-66.

Recipients of the fellowships are: Fred-eric B. Burnham, graduate of Episcopal Theological School, \$2,700, through the William Staples Farish Fund, of Houston, Texas. The Rev. George Busler, Jr., graduate of the Philadelphia Divinity School, \$3,250. The Rev. David E. Green, graduate of the Church Divinity School of the Pacific, \$1,000. The Rev. Charles Don Keyes, graduate of Seabury-Western Theological Seminary, \$3,250. The Rev. James Patrick, graduate of the School of Theology, University of the South, \$600. The Rev. Charles W. Patterson, graduate of ETS, \$3,600. The Rev. Frederick H. Shriver, Jr., graduate of the General Theological Seminary, the William Cooper Procter Fellowship for \$4,000. The Rev. Frank VanDevelder, graduate of the Virginia Theological Seminary, \$4,-500. the Rev. J. Robert Wright, graduate of GTS, \$2,500.

CANADA

Assistant Bishop

The Rt. Rev. R. S. Dean, Bishop of Cariboo and Anglican Executive Officer, after consultation with the synod representatives of the diocese and the House of Bishops of British Columbia, has appointed the Rt. Rev. Tom Greenwood as Assistant Bishop of Cariboo. Bishop Greenwood will occupy this post during Bishop Dean's leave of absence from his diocese to serve as the Executive Officer of the Anglican Communion.

Bishop Greenwood is at present the Assistant Bishop of Chester and was formerly the Bishop of Yukon in the province of British Columbia.

It is expected that Bishop Greenwood will begin his work in the diocese of Cariboo in the early autumn.

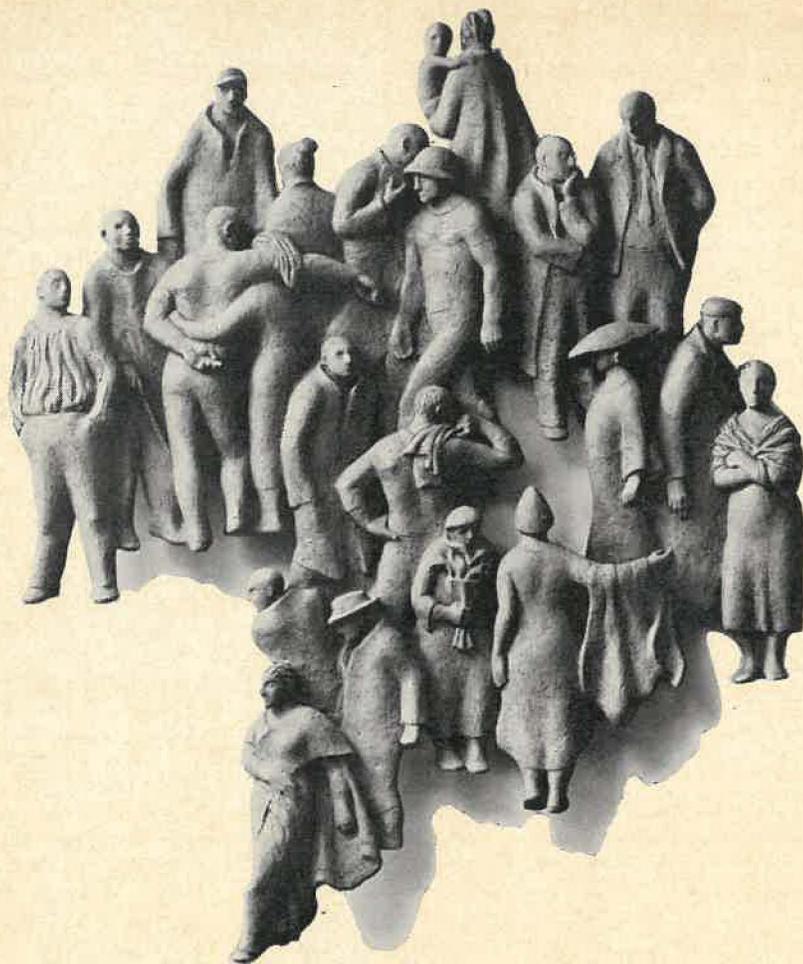
NEW YORK

Miss Perkins Dies

Miss Frances Perkins, first woman Cabinet member, who served as Secretary of Labor throughout President Franklin D. Roosevelt's 12-year administration, died May 14th at the age of 83. She was a communicant of the Church of the Resurrection, New York City.

Miss Perkins began her long career of service, after graduation from Mt. Holyoke College, as a social worker for the Church. Work at Hull House and with the Consumers League of New York followed before she entered public service in 1919 as head of the New York State Industrial Commission under Governor Alfred E. Smith. She held this position also under Governor Roosevelt and was next appointed to President Roosevelt's Cabinet where she made a major contribution to many social and

Continued on page 20



The Christian Life Today

by the Rev. A. Wayne Schwab
Rector, St. Paul's Church, Montvale, N. J.

Christ taught us how to live, but, after all, those teachings are dated by 2,000 years. Can we live *today* the life Christ taught?

The answer is *yes*, emphatically *yes*—provided we are clear about the kind of life Christ taught us to live.

What did Christ teach? What comes to your mind?

"Turn the other cheek. . . ."

"Let your yes mean yes and your no mean no. . . ."

"Do not lose your temper or make fun of your brother or do anything that exalts you at his expense. . . ."

"Do not even *look* on a woman with lust. . . ."

Yes, if these things come to your mind you will despair of ever living as Christ

told us to live. Each and every one of us is weighed in the balance and found wanting by these standards. These come from the Sermon on the Mount. The man who says he lives by the Sermon on the Mount has never read it or else—well, he just never read it.

But what was Jesus really driving at here? He must have been making some point. He did not come just to make us feel bad. Of course, He came to make clear what God's demand for us was and is. In the Sermon on the Mount He was saying, "Do not kid yourselves—much less God—so stop all this perfectionism—admit who you are, a sinner, and turn to God for help."

These teachings are meant to make us see ourselves as we really are and so lead us to turn to God for help. Matthew got the point. All these teachings end up with the challenge, "You cannot serve two masters—either you are master of your life or God is—you either need His help or you don't." And then Matthew hears Jesus say, "Don't be so anxious—your heavenly Father knows what you need—He will give it to you."

Yes, you can live the life Christ taught because Christ taught us to trust in God, not ourselves. His Spirit guided the writing of the Collect: "Almighty God who seest we have no power of ourselves to help ourselves; Keep us. . . ." Yes, pray for that power with your whole heart and you will have begun to live as Christ taught us to live. Stop trying to be perfect; start trying to see your need for God's help.

This is basic.

"But," you will say, "now what about life? We still have to live. We cannot go on doing the same old things we were doing." And, by heaven, how right you are! Jesus is quite specific in His teachings of what we are to do, and they are genuine marks of the Christian life in this world of 1965!

Christians are to be known for their forgiving. "Until seven times, Lord?" "Until seventy times seven—without limit." The business world is full of hurts—minor and major. The neighborhood is full of digs—minor and major. It is easy to become bitter and cynical. Christians are known by their ability *not* to bear a grudge. Christians forgive *and* forget. Someone in the organization is just unbearable—still we try to understand and to help.

A second mark of Christians is a certain kind of flexibility. We have a phrase these days, "Play it by ear." For a long time this bothered me for it was so often used as an excuse for not doing your "homework." But underneath it at times is a genuine openness to life—a genuine recognition that we do not have all the answers. Some situations we just have to live with and cope with as best we can.

Much of foreign policy is like this. We

Continued on page 19

"The City," above, is by Anne Martin, done in terra cotta, 5' x 5½". It is now in Columbia University, New York City.

An experiment

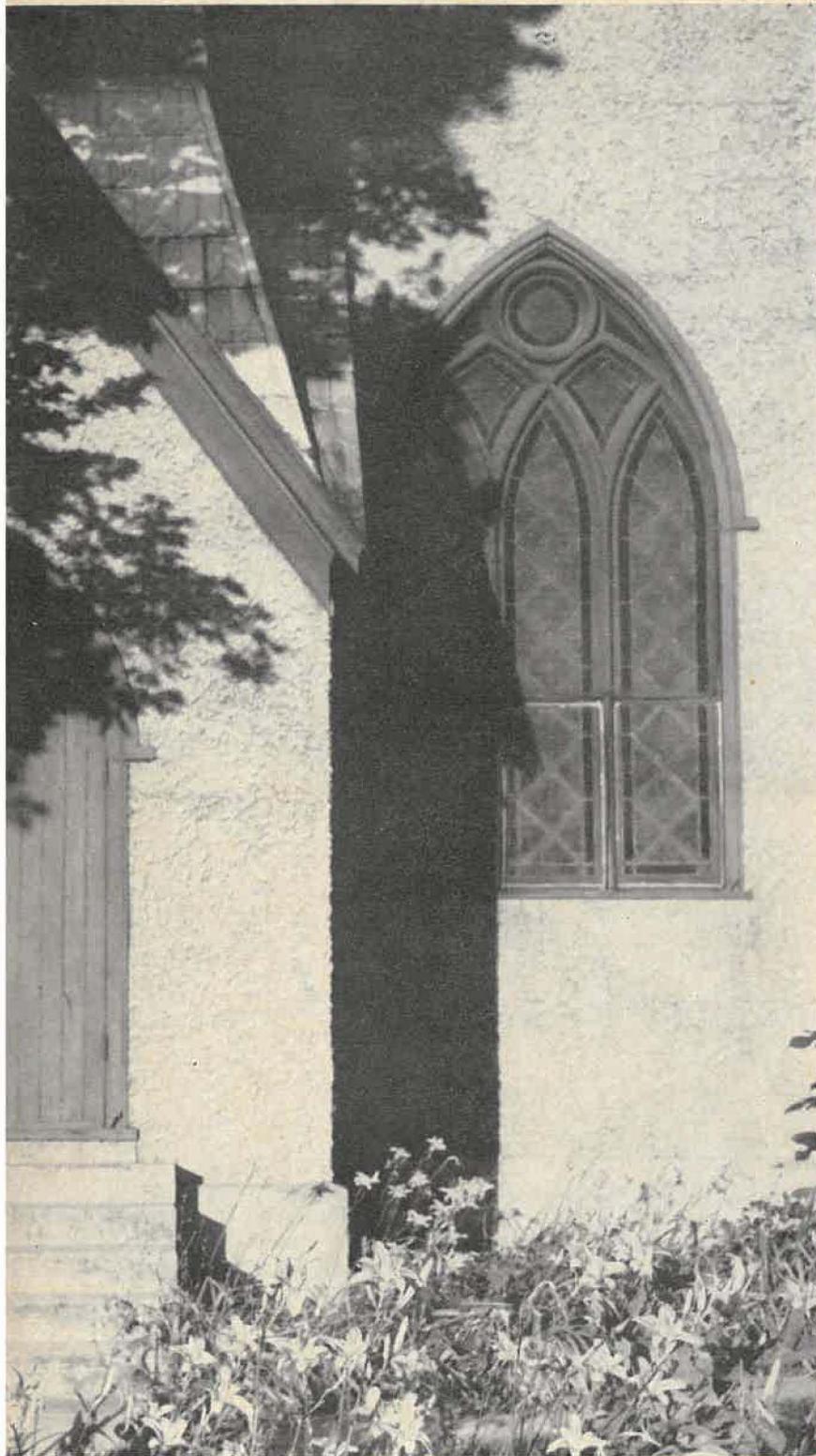
may be

the answer

to the problems of



THE RURAL CHURCH



Luoma Photo

by Martha C. Kimball

June 6, 1965

I think the first time I heard the name of Roland Allen was when my husband and I were able to visit the opening sessions of the Anglican Congress in Toronto. I have listened to other missionaries, especially Africans, and I am more convinced than ever of the truth and value of Roland Allen's ideas. If they can be applied to the USA I think we will find that they are of most immediate concern to the rural areas.

Few people outside rural America understand how greatly it differs from suburbia. According to statistics in the 1963 edition of *Sales Management* 50% of the households in this country have a disposable income of less than \$4,000. This compares to 23% for the county of our see city (Rochester), a county which is second in the state in declining population. It is true of us and other rural areas that we have fewer in the 30-50 age bracket, as compared to urban counties. We become overbalanced by the elderly, as the young adults leave for the city.

There are Episcopal churches in nearly every village of this county, because Episcopalians were among the first settlers of the area. But none of these churches compare in size to the Baptist and Methodist ones.

However, when the six clergy of this village (population 2,000) get together, I find the same problem echoed by the other Protestant ministers and by the Roman Catholic priest. These small churches, already weighed down by lack of leadership, low incomes, high maintenance costs, losses to the city, are asked to give more and more for outside work. Discouragement prevails. These people already have a financial pinch, a lack of jobs and educational opportunities, and they must add to their own problems the financial burdens of their local church.

We would like to be part of the plans for MRI, inner city work, and 50-50 giving. The truth is that we cannot do so and still strive to take a bigger share of our own support. The Episcopal clergyman here is fortunate in that his salary is maintained adequately, despite local circumstances, by help from the diocese. All the non-Episcopal ministers here are supported totally by the local congregation.

Yet we pay dearly for that outside support. Where one side gives and the other receives, the relationship is always strained. Like any other mission area, we must accept gratefully the advice and chastisings that invariably come with financial support.

The rural Episcopal Church of today is facing extinction. The village parish of 1900 is now just a mission, even if it is

Mrs. John C. Kimball, who says she is "a laywoman first and a clergy wife second," is the wife of the vicar of Christ Church, Cuba, and the Church of Our Saviour, Bolivar, N. Y.

called an aided parish. This is more due to the rising costs of clergy and maintenance than to diminishing numbers. The mission is asked and expected by the diocese and the Church in general to expand and give more, despite its declining economy.

I think we have three choices. First, to stay as we are, forever, a dependent church. This is the uncomfortable situation we are in now. It is embarrassing to the small church and to the Church at large.

The second choice is to shut down the rural church. This has happened in some dioceses. These several small congregations in each town seem further from reunion now than they might have been 50 years ago. I don't believe that Episcopalians will willingly join another Church except as they do it themselves, and not from outside pressure.

Since Toronto, I have slowly seen the possibility of a third choice. We might experiment with the ideas of Roland Allen. Every bishop complains that he cannot get men for the two-or-three-mission field. Yet neither he, nor the Rural Workers Fellowship, nor the Town and Country movement have offered suggestions on how the priest can satisfactorily serve several churches.

Conferences for men in this work are an exchange of headaches, and cries that no one understands the problems. A very few suggest that ideas from urban work might be applied to rural work because they have a good deal in common. The mission priest, serving two or more congregations, will always have his unique task of providing a satisfactory Sunday schedule. Lay readers help but some churches demand Communion every Sunday. Even after some hard study, lay readers may not be accepted by the congregation because they are not priests. Yet they do have a number of advantages, and almost without exception are more suitable than the young priest fresh from seminary.

Certainly the young priest presents a

problem. My husband and a fellow classmate were talking of seminary education. His friend remarked that the seminary trains men for the ministry but never tells them what it is. It was their experience that each man learns by himself with the help of his congregation. We are grateful to those who were once so patient and kind with us.

A young priest, aware of his youth and inexperience, may demand "proper respect" from his flock. He may start Churchmanship fights because he feels his congregation should conform to his Churchmanship, and not he to theirs. He has seen lazy and indifferent priests, and, in his zeal, he organizes everything and makes all the decisions. In the mountain west he is frequently on his own immediately upon graduation, yet even a curacy, if he has one, is often inadequate preparation, since a curate seldom makes decisions or takes responsibility. The average Episcopal priest does not know how to assist and does not expect his assistant to know either.* The years as a curate may be largely wasted.

It is foolish to keep sending young, inexperienced priests to the rural Church, when the rural Church could, with a little more training and much less money, produce its own nonstipendiary priest.

We make the same mistake when we send out young missionaries to Africa or Latin America and put them in charge of native priests and catechists. Each local congregation could call one of their own members, provide him with training, and present him for ordination to the priesthood to serve his own people. He would continue supporting himself and his family in the occupation he already had. It would be plain that the call is by the congregation to serve that congregation. If he should want to become a professional priest, he would need the usual theological training. If he should move, he would help the congregation choose

*See THE LIVING CHURCH February 7th, "Ordained to Assist."

another local man to replace him. Perhaps the establishment of a brotherhood of such priests with its own self-imposed discipline might be necessary.

Such a local, nonstipendiary priest has many advantages over the inexperienced and unknown one. He knows the people, and will not abruptly disrupt local custom. The congregation can have Sunday services at the most desirable hour. The professional priest, with his training and experience, would still be needed to assist and advise the local priests, but he could easily supervise five or six such local congregations. These congregations would, together, be able to support the professional priest, since they would not have their own priest's salary to pay, nor the maintenance of a rectory. The professional priest could assist in crises, give regular supervision, present new ideas, visions of a larger area and a greater need, and, in short, be the man of ideas. In this way, the intelligence, education, and experience of the professional priest could be put to its best and most productive use. By the time the non-professional priest is ready to assume his task, the congregation would be well experienced in doing, themselves, the work of the Church.

There will be cries of "We don't have the lay leadership." There will be such leadership, if the priest permits it. If he takes his turn at all the parish jobs and then in turn allows a layman to do it, we'll have eager laymen who jump at the idea. When a priest has worked diligently at letting the laity be their own church, and there are still no men, perhaps that church should be written off. Or perhaps its members need a goal: a certain number of years by which time they must provide their own leadership. The U.N. did this for African nations, with target dates for independence. Both sides objected. It was too soon or too late—but it worked as an incentive.

Once achieved, the presence of a local, non-professional priest would be the foundation of an indigenous church, whose resources are freed to be truly missionary.

RNS



The Politics of Pentecost

Last February there took place in New York City a meeting of some 60 statesmen, diplomats, politicians, and intellectuals, representing 20 nations, whose purpose was to examine together the awful issue of war or peace confronting mankind today. To prevent themselves from talking all the way around the moon and back, they wisely decided to use as the framework of their discussion the encyclical *Pacem in Terris* of the late Pope John XXIII.

Among the topics discussed were coexistence, national sovereignty vs. international community, local law and world law, the have-not peoples in an affluent world, and the possibilities of world government.

From any Christian viewpoint it was surely good that the participants—some of them from Communist countries—were willing, and able, to discuss the issue meaningfully within the framework of a Christian pronouncement. This encourages hope that there may be more such ventures, and that in the course of them it may become clear that Christianity has much that is wise and workable to say about these political, cultural, and economic realities.

But as we read what was said we are left with a profound disappointment that so few of the eminent



statesmen and thinkers addressed themselves to the heart of the whole human problem. That is the unregenerate heart of man himself.

“From whence come wars and fightings among you? come they not hence, even of your lusts which war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not” [James 4: 1-2]. This New Testament writer is not consciously addressing his words to the world of nations and of power-structures, of either his day or ours; he is speaking to Christians who, being men, find it easy to behave not as brothers in Christ but as mutually predatory savages—all because they insist on going out and getting what they want by their own will and wit and ability to out-grab others, rather than by humbly looking to God to give them what they need.

But what St. James says to Christians failing to be Christian is also the best possible—and the only adequate—counsel for the races, the nations, the classes, and all the warring collectivities of mankind.

Hardly anybody at the *Pacem in Terris* meeting came close to saying anything of the sort. What many of them said was wise, true, and important in itself. George F.

Kennan made a noble plea “for something resembling a new act of faith in the ultimate humanity and sobriety of the people on the other side” of the cold war confrontation. James Farmer, national director of the Congress of Racial Equality, noted that “peace is not just the opposite of war,” and pleaded for what the Prayer Book calls “that peace which is the fruit of righteousness.” Chief Justice Earl Warren contended that “we should make world peace through law our preoccupation.”

Constructive statements were made also by people from the Communist bloc, which, taken by themselves, should be warmly welcome to all lovers of peace—and hoppers for survival. But none of these go to the heart of the matter. Henry Luce came as close as any to radical penetration when he suggested that “man has born in him some sort of tribal instinct, or in more civilized terms national instinct, but does not necessarily have an instinctive feeling for his species, especially in relation to thermonuclear war in which, we are told, the whole species could be destroyed.” One need not accept altogether Mr. Luce’s theory of instincts in order to recognize that at any rate he is talking about what is in *man himself*, rather than about what is in man’s political, social, economic, and legal structures.

As for his belief that man’s instinctive loyalty tends to thin out as it spreads out, we happen to agree. In any event, if man is ever to be safe from his fellow man—and from his own self—he needs something more than even the most enlightened world government could possibly give him. He needs a new life, a new spirit.

When General Douglas MacArthur presided at the surrender of Japan he remarked that the problem confronting the world in our age is theological, rather than political, economic, or military. He meant, we take it, what St. Thomas Aquinas meant by his saying that the union of men with God is the union of men with one another.

Man’s salvation is indeed political, but the politics is that of Pentecost. We speak of God’s politics without apologies. Politics is the science or art of government, and God’s kingdom is His government, for the full coming of which we pray. In the perennial miracle and life-giving mystery of Pentecost, man’s old spirit of self-assertion, that which St. James calls the warring lust whence come wars and fightings, is replaced by the Spirit of God and of Christ. In its attitude toward, and action upon, the lives of other people, the new spirit seeks to give rather than to grab, to bless rather than to blast, to heal rather than to hurt; by the fruits of the Spirit in action you may always know Him.

Are we talking about something real here, or only a dream? The answer is that we can see the politics of Pentecost at work in our world, if we will open our eyes to see; and wherever it works, it “works.” We see something of it in the Peace Corps. We see something of it in places around our land where capable young people devote their spare time to teaching handicapped children in special opportunity-schools, with no pay other than the privilege of serving. We see it at work wherever we see faithful missionaries and other servants of Christ at work. The world asks if it is relevant to man’s real needs, or sufficient. For our part, having read what was

said at the *Pacem in Terris* meeting, and listening with anxious heart to the current running debate on Vietnam and the Dominican Republic, and pondering all the secular philosophical and political recipes for peace among nations and races and individuals, we wonder if anything else is relevant, or sufficient. [C.E.S.]

Seed-bed and Ministry

In this self-consciously urban era of the American Church, when convention speakers and conference leaders are mostly talking about what the inner-city Church ought to be, or decrying what the suburban Church is, it may seem a bit irrelevant, as the saying goes, to print an article about the rural Church [page 12]. As nearly as we can tell, the general feeling is that if there still is a Church in the country, who cares?

Small towns nowadays are dwindling in size, and their young people leave to go to school or to work in larger towns or in cities, and this means that small-town churches slowly drop in membership or at best hold their own, and that the median age of their membership is steadily increasing. This, in turn, means that their capacity for financial self-support is steadily decreasing.

There are generally two reasons given as to why the rural—that is, for the Episcopal Church, the small-town—church is not worth much thought or support. (*Really* rural Episcopal churches have always been scarce as hens' teeth.)

The first charge is that they don't "produce." They are never the scene of the ordination of young men nurtured in them; they don't have many of the diocese's outstanding lay leaders; their gifts to the missionary enterprise of the Church are meager. The other charge is that, since young people are the hope of the Church, and small-town churches are made up mostly of increasingly older people, they have no "future."

The first charge is often a most short-sighted one—based on the kind of superficial knowledge and snap-judgment that would be hastily decried in other areas—such as the inner city. It is axiomatic now that young people from small towns do their maturing in the city—therefore it is in the city, not the small town, that one must look to find what the small-town church "produces." One small-town church we know has produced, from a congregation which has never numbered over 100, several priests, the present wardens of two large parishes, and countless active, informed, hard-working and hard-giving Churchpeople in city parishes all over the country. But there has never been an ordination in that church; only for about half of its history has it had a resident priest, or been able to support one. Strangely, that church, and, we strongly suspect, a great many others, has produced more confirmations in the neighboring college towns than in its own—for young people of weak attachment to other Churches, and young people of no Church affiliation at all, leave home before the fruits of their exposure to that mission church bear fruit. There are many reasons why this is so—the wonder is that the phenomenon is never considered in reference to the small-town church.

And if the small-town church is made up of older people, the question arises, why is ministry to older people in institutions in the city of paramount importance and the ministry of the Church to older people in their own homes, in their own church, in small towns, of none? These are people who have supported the Church valiantly with their time and effort and substance while they could. Now that effort and substance are so small, and time worthless for giving without them, should the Church shrug her shoulders and write off the small parish because it is so largely made up of older people? Actually, you can always tell the difference between a small-town church and the chapel of an old ladies' home—the small-town church *does* have members of all ages. But it is true that its percentage of elderly is higher than the city church, and it is true that this makes a difference in what the village church can "produce."

But it is both a seed-bed and an area for ministry. Are not these the things about which the Church declares a concern?

As Mrs. Kimball says, the small-town church can provide its own clerical leadership, to a far greater extent than it is encouraged or allowed to do at present. The "tent-making ministry" is an idea that is still almost completely foreign to the mind of the American Church in reference to her own structure. Yet such "tent-making" clergy already exist and there are signs that this could be a great new direction and new spirit in the Church, if she exercised the imagination to use and to encourage it. When the Church is presented now with a dedicated, educated, mature man who wants to become a priest and support his ministry by his present occupation, the Church seldom has the faintest idea what to do with him.

Such a ministry is essentially and obviously missionary. It seems to us that the inner city and the small town—both missionary areas almost in the old-fashioned sense of the word—are both "naturals" for raising and using this kind of ministry. The Church speaks of the fact that she is led and empowered by the Holy Ghost—yet as so often in the past she is unready to recognize the work of the Holy Ghost in individuals when its manifestations fail to fit the stereotype set by the culture in which she lives.

We do take issue with Mrs. Kimball, in her implicit and explicit assumption that the "tent-making" clergy will be, *ipso facto*, less intelligent, less well educated, than what she calls the "professional." (By professional, of course, she means what most Americans mean—the man who makes his living at the job.) There is no reason, however, why this needs to be true—even in a small town. It is amazing how many well educated, intelligent people you can find in small towns. And mature students who undertake non-institutional study at a sacrifice and for a goal have a way of learning as much or more than those who undertake institutional courses in their youth—a fact which can be true even of theological subjects!

Mrs. Kimball points to the realities of a problem—and to a possible solution. We would be bolder, and go further, than she does.

CHRISTINE FLEMING HEFFNER

Letter from London

If you have been hearing any rumors that Dr. Coggan, Archbishop of York, is operating a horse race-track, this column would like once and for all to refute them. He is not.

What has provided the "inspired source" for the story is mail coincidence in the York post office. For some months Dr. Coggan has been heading an evangelistic campaign in his diocese under the name of "Opportunity Unlimited" and the campaign uses envelope stickers for promotion.

At the same time, the York race course has been paying the postal fee to have "York Races May 18, 19, 20" franked on the envelopes leaving the city.

Accordingly "Opportunity Unlimited . . . York Races" has been the legend which recipients of York mail have enjoyed.

The York race course is delighted by the publicity. And Dr. Coggan? Highly amused, and using the occasion to get his message home: "There is opportunity unlimited to lose money at York races. There is opportunity unlimited to win life in this diocesan movement. As Dick Turpin often said on his way to York, it is a case of your money or your life."

The English law which makes homosexuality between males a crime has been publicly condemned by the Archbishop of Canterbury and an impressive number of his fellow bishops.

The occasion was a debate in the House of Lords, based on the Wolfenden Report, which was published about three years ago and calls for law revision to remove from among indictable offences homosexuality between consenting adult males.

It is estimated that about one in every 25 males in the UK is a homosexual of some sort. The argument against the present law has been that it gives rise to blackmail and fails to achieve its object.

In his speech, widely regarded as a model of reason and compassion, Dr. Ramsey said that homosexuality was definitely a sin, but not all sins had the status of crimes. This one seemed to fall on the same side of the law as fornication. To alter the law in the way suggested would not legalize homosexual behavior and it was a gross misrepresentation to suggest it would. But it would enable a better balance between the forces of law, morality, remedial science, and the care of souls in promoting what was good and right.

Among those who spoke strongly for reform were the Archbishop of York, the Bishop of Worcester, and the Bishop of Southwark. A noted Socialist, the Bishop of Southwark, Dr. Stockwood, roundly accused the government (also Socialist) of humbug. Labor has roundly accused the Church of dragging its feet in the past, and now they were doing the same thing.

The debate is not likely to lead to any early legislative action since the government spokesman made it clear that the government would not introduce any official bill, though if a private member wished to do so the government would not impede it.

The row over the plans to build a million-dollar extension to Portsmouth Cathedral as a D-Day memorial reached a new phase when the Portsmouth diocesan conference, by 117 votes to 108, with 13 abstentions, decided to withdraw its support [L.C., May 23d].

The cathedral council now has the tricky job of deciding whether or not to go ahead.

One of the major differences between broadcasting and TV on our side of the Atlantic and yours is that we cannot buy time on the air for religious purposes. Instead, the BBC and more recently the

Independent Television Authority (our commercial line-up) have not only given a great deal of air time but have also paid fees to those who have taken part.

There are those who see signs that those circumstances may be threatened.

The BBC has just announced that the *Lift Up Your Hearts* series is to be discontinued. Started 25 years ago, the program has consisted mainly of a single speaker doing a week of five-minute talks at 7:50 each morning, a first-rate slot, since it was followed immediately by the weather and the news.

Explaining why the program had been dropped, Mr. Kenneth Lamb, head of the BBC religious department said: "Twenty-five years ago when *Lift Up Your Hearts* was designed, it was possible to assume that most of its listeners would be at least nominally Christians. Designing a new program in 1965, this cannot be assumed."

All of which comes at a time when the BBC has been more than ever under fire on at least two grounds—that the clergy who have been chosen to appear have been consistently left-wing theologically and also that its general programs have permitted an astonishing degree of sex license.

Whether a major communicator like the BBC reflects today's attitude or creates tomorrow's is a moot point. But clearly a lot of people, and not only professed Christians, are getting concerned about the situation.

Perhaps those last words make a fitting text for something which Dr. Ramsey said to some 7,000 people who attended the first rally of the new United Society for the Propagation of the Gospel (formed by the merger of SPG and UMCA), "Anglicans throughout the world are learning that we are all missionaries nowadays and that all our churches are missionary churches in missionary situations. The service of Christ in His Church in every country is a missionary service."

DEWI MORGAN

MUSIC AND RECORDS

by the Rev. Lewis M. Kirby, Jr.

Bach for Pentecost

BACH: Cantata #4 "Christ lag in Todesbanden" and **Cantata #34** "O ewiges Feuer." The Heinrich Schuetz Choir of Heilbronn; The Pforzheim Chamber Orchestra; Fritz Werner, conductor. Musical Heritage Society MHS 568, \$2.50; stereo, Musical Heritage Society MHS568, \$2.50. (Available only to subscribers to the *Musical Heritage Society, Carnegie Hall,*

New York, N. Y. No minimum purchases are required for membership.)

You won't go wrong here. Two of Bach's best cantatas for half the price of most records!

Christ Lay by Death Enshrouded was written for Easter, 1724, a year after Bach was installed as cantor of St. Thomas' Church, Leipzig. It is based on the chorale tune by that name, each section being a variation on this basic theme. After a brief *sinfonia*, it opens with a magnificent chorus which states the chorale melody and concludes with a

fugal variation. Next is a duet for sopranos and altos, after which the tenors sing alone. Another chorus, a section for bass, another duet, and the work closes with a simple statement of the chorale. Altogether, this is one of my favorites.

Andre Picro comments (on the album cover): "Very uniform in plan, maintained in the same tonality, ever true to the canticle (Martin Luther's, upon which the words of the cantata are based), repeated unceasingly and so recognizable that except for the ornamentation, the cantata is vitalized by that kind of internal flame

that abides in the heart of every believer whose religion is not mere formality but alive."

Cantata #34 was written 15 years later for the Feast of Pentecost. It uses materials Bach had employed in his *Marriage Cantata*. It is scored for chorus, tenor, alto, and bass with an orchestra of flutes, strings, continuo, oboes, trumpets, and tympani.

The German soloists, choir, and orchestra give us an authentic, spirited reading of both works. These artists have been heard on records in this country previously on the Epic label.

Subscribers to the Musical Heritage Society are fortunate that they have access to discs from the French Erato label if this recording is a fair example of that company's output. Technical quality is fine.

BACH: Cantata #80 "Ein feste Burg ist unser Gott"; **Cantata #87** "Bisher habt ihr nichts gebeten in meinem Namen." Ingeborg Reichett, soprano; Hertha Töpfer, alto; Helmut Krebs, tenor; Franz Kelch, bass; Heinrich Schütz Chorale of Heilbroun; Pforzheim Chamber Orchestra; Fritz Werner, conductor. Epic LC 3857, \$4.98; BC 1257, \$5.98.

Cantata #80, composed originally in 1716, was enlarged for a special performance in 1730 celebrating the bicentenary of the Reformation. The melody of Luther's great chorale, *A Mighty Fortress*, appears in four of the eight sections of the cantata.

Cantata #87 was intended for Rogation Sunday. It was composed in 1735, and is scored for solo voices only. Appropriately, it is a call for prayer. The title sets the mood—"Until now you have prayed for nothing in My name." The text continues, "You must immediately pray, in repentance and devotion."

The familiarity of *A Mighty Fortress* will make the first work the more appealing to most listeners, though the simpler *Cantata #80* is not without charm.

The performances are all quite adequate. The sound is fine.

BACH: Organ Sonatas 1-4—Marie-Claire Alain, organist. Musical Heritage Society MHS 534, \$2.50; stereo, Musical Heritage Society WHS 534, \$2.50.

(Available only to subscribers to the Musical Heritage Society, Carnegie Hall, New York, N. Y. No minimum purchases are required.)

Four of the six *Trio Sonatas* are contained on this record from the Society. Miss Alain plays the Danish Marcussen instrument in the Church of Varde, Denmark.

The performance is full of tonal variety. Miss Alain's technique is clean and expressive. The technical qualities of this disc made by Erato of France are as close to perfection as possible. It is not

surprising that this disc was awarded the 1960 *Grand Prix du Disque*.

BACH: Cantata #51 "Jauchzet Gott in allen Landen;" **Suite #1 in C Major**—Judith Raskin, soprano; the Festival Orchestra of New York; Thomas Dunn, conductor. Decca 10089, \$4.98; stereo, Decca 710089, \$5.98.

This cantata is for solo voice. It was written for general use, especially on occasions calling for an expression of praise and joyousness. In form, the music is much like the concerto, the voice being



utilized in the same way as the instrumental solo in that type of composition. Miss Raskin sings this very difficult, florid music with ease. Here is a pleasant voice indeed.

The *Suite* is one of four written by Bach. This one may have been written while he was at Cöthen from 1717 to 1723, although we really know very little about the origins of any of these orchestral suites. It consists of a selection of dances and in mood it also expresses great joy.

Thomas Dunn is director of music at the Church of the Incarnation in New York City. Judging from this disc we should be hearing more from him as a Bach interpreter.

The sound of this Decca release is crystal clear and lifelike.

MONTEVERDI: Choral Music. The Orchestra of the Bach Society; St. Eustache Choir; R.P. Emile Martin, conductor. Musical Heritage Society MHS 538, \$2.50; stereo, Musical Heritage Society MHS 538, \$2.50.

(Available only to subscribers to the Musical Heritage Society, Carnegie Hall, New York, N. Y. No minimum purchases are required for membership.)

Claudia Monteverdi (1567-1643) is a very important figure in the history of music, especially in the development of opera. Influenced by the "new music" of France, his music is a synthesis of the traditional and *avant garde* styles of his day. He experimented with richer use of harmony and freedom in the deployment of the orchestra.

The Psalm *Beatus vir* makes use of the operatic resources he had learned. Also included on this disc are two shorter Psalms, two hymns, and two motets "For the Adoration of the Cross." The latter are exquisite.

Both performance and recording quality are outstanding.

LETTERS

Continued from page 3

have the bad habit of thinking that the problems that their children are having are not really problems. But they are! To the young people these problems are as real as any problem that any adult can come by.

Another problem that young people have is getting work to do—I do not mean work at home, but gainful employment that will teach them the value of money and the joy of honest labor. Companies today simply do not wish to hire young people because of the bookkeeping and insurance problems caused by such employees. It seems little wonder that young people in order to fill in the time-gap between leaving school and bed-time turn to criminal acts.

It is also little wonder that young people expect so much out of life. Every television commercial holds forth the things "necessary" for the "good life." A young married couple cannot think of beginning married life without the right kind of convertible automobile, the right furniture and major appliances—to say nothing of a \$3,000 wedding and reception.

I have heard it said that young people do not want, or know how to, work. I do not wonder where the fault lies here. But this idea is to a great extent false. Witness how many young people have swamped the national Job Corps with applications to get into that program.

I do not propose to have all the answers to this complex problem, for I am not a very profound person. I do, however, feel that our Church and all the other Churches have a job to do here. It has long past the time when we can say "let the government do it." Too many of our large churches finish their fiscal years with too many dollars in the general fund—or they are too concerned with their inward growth to recognize the need without.

One answer, perhaps, hinges on the old parental problem of trying to get son or daughter to rake the leaves in the fall, only to find that their children are helping the neighbor next door. Ever wonder why?

Our Lord Jesus was continually teaching any and all that would seek His presence.

We have two groups of people on opposite ends of the stick of life. They are both seeking outlets for their creativity and energies. I would like to see a program where young people would be cast into contact with the "oldsters" where both could learn. I feel that this would give the so-called senior citizens a chance to leave behind them a part of themselves in the youngsters they have tutored. Maybe some of their honesty and integrity would "rub off." Maybe being with the younger people of our land, they would find purpose to their years of retirement. As I look out of my office, I can see an arch made of brick—what a wonderful skill beautiful brick-laying would be to know and pass on to another more youthful life.

There are many problems connected with such a plan as presented here, but American ingenuity has sustained this nation with God's blessing for many years, and with God's help we can prove this particular problem to be but a small one.

(Rev.) M. STANLEY COMPTON, JR.
Kansas City, Mo.

do not have any slick rules which, once followed, always produce a winner. We just hang on, do the best we can. This, I think, is surely part of what it means to live by grace. I hang on—do the best I can—live from moment to moment—listening, looking for where responsible decision under God will take me next. Any number of us live like this already! Already we know something of the life of grace!

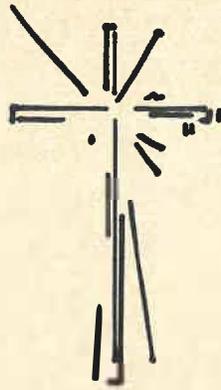
A third mark of the Christian is readiness to suffer. "Suffer" in this context is not meant to be morbid. Christians do not go out looking for how to suffer next. Someone once asked Harry Truman how he could bear living every minute in the public eye—open to criticism from all sides. His cryptic answer was, "If you can't stand the heat, stay out of the kitchen." Christians are people who will risk the heat of the kitchen. They will expose themselves to the criticism of others. They do not stop doing what they think is right just because it hurts. They are not so flabby or so brain-washed by our comfortable society that they turn and run just because life begins to pinch. They do not seek "recreation" but meaningful activity. They do not avoid involvement with others just to keep safe.

The other side of this coin of suffering is courage. Christians take a stand and act. They even change their minds when they think they should. They do not run to escape hatches. They do not hide in the church. They see courage, not protection, as what they get out of church. Their courage is wise, not foolhardy, but it is still courage.

Add all these up by saying Christians live in this modern world with the right kind of worldliness—a Christian worldliness. There is a worldliness which is wrong. Just drifting—irresponsibly—is a wrong kind of worldliness. To bend everything to your own benefit is also a wrong way to live in the world. But there is a right kind of worldliness. Jesus lived in the world and loved the world. We can do the same.

Peter, James and John wanted to stay up on the Mount of Transfiguration. It was Jesus who led them back down the mountain to the world. The world was the place where God would be met next.

Yes, you can live the Christian life in this modern world. You live it by involving yourself with it—giving yourself to it—loving it as interesting and worthwhile in itself—yea, even seeing the world as the place where the Lord is. For our Gospel is the Gospel of the God who "secularized" Himself, who made Himself worldly. As He is, so can we be in this world—alive and loving in the world at the very same time that our life comes from One who is not of the world, but was and is, nevertheless, in the world.



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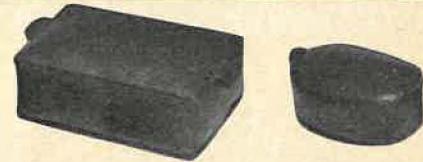


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NEWS

Continued from page 10

industrial reforms. In recent years and until two weeks before her death, she had been a lecturer at the New York State School of Industrial Relations at Cornell.

She is survived by a daughter, Mrs. Calvert Coggeshall, and a grandchild. Miss Perkins' husband, Mr. Paul Caldwell Wilson, a financial statistician, died in 1952.

ANGLICAN COMMUNION

Appointment

The electors of St. Augustine's College, Canterbury, Kent, England, have appointed the Rev. Ban It Chiu, of the diocese of Singapore and Malaya, as a fellow of the college. His appointment becomes effective October, 1965.

Mr. Chiu has practiced law in Malaya, and has also served as international secretary of the Student Christian Movement of Great Britain and Ireland. He has been a parish priest in the diocese of Birmingham, and the diocese of Singapore and Malaya. He was, for three years, home secretary of the Australian Board of Missions in Sydney. At present he is secretary of the Secretariat for the Service of Laymen Abroad of the World Council of Churches, Geneva.

WCC

Response to Revolutions

A conference on Church and society has been scheduled for July 12-24, 1966, in Geneva, Switzerland, according to an announcement made at the recent Buck Hill Falls, Pa., meeting of the U. S. Conference for the World Council of Churches.

Bishop Mosley of Delaware, a member of the WCC's working committee for the conference, said the meeting will be attended by some 425 participants, including 25 young people, and 25 observers, including Roman Catholics, and that about two-thirds of the participants will be laymen. The bishop also said sessions will deal with the Christian response to social and technological revolutions of the present day, particularly in the emerging nations of Africa, Asia, and Latin America.

PUBLIC AFFAIRS

Accidents and Alcohol

Thousands of clergymen throughout the country are being asked what churches and synagogues can do to reduce the number of highway accidents, particularly with reference to the drinking driver. The Institute for Safer Living of the American Mutual Liability Insurance Co., and the North Conway Institute, an organization

for the study of alcoholism, joined in sponsoring the survey.

The Rev. David A. Works, Episcopal clergyman and executive vice-president of the North Conway Institute, explained that the purpose of the questionnaire is "to find out what can be done to organize the Churches in the field of morality regarding highway driving."

Questions will include: "What is the interest and responsibility of the Church in the field of highway safety, with particular reference to the drinking driver, the drunken pedestrian, and alcoholism in general? How can the Church effectively join forces with the community in helping supply the moral controls?"

The Rev. Mr. Works wants churches to become "leading forces in each community to insure that the public schools include a good teaching program on alcohol and alcoholism in the classroom, and particularly in the high-school driver education courses.

"We haven't heard of a single public or private school driver education course . . . in the country which has a positive educational program" on the problem.

For too long, Mr. Works said, "the Church has lived under the curse of Prohibition. Alcoholism is a growing problem in the parishes across the nation and we want to find out how we can be more effective to these pastors."

It is essential, he continued, to "find out what the parish clergy and the Church executives need for tools if we are to put together a positive program which can have an edge capable of cutting down this death toll." [RNS]

ECUMENICAL

Tangible Contribution

Anglican Church authorities in Oxford, England, are considering an Anglican layman's suggestion that they make a "free gift" to Roman Catholics of a church which is being closed because its vicar is retiring.

Involved is Christ Church, second largest of four Anglican churches in Banbury, near Oxford. It has a \$28,000 organ, stained-glass windows, some Russian ikons, and many valuable furnishings and fittings.

Roman Catholics in Banbury are "desperately short of accommodation" and the suggestion that Christ Church be given to them was made by Walter Trinder, its organist and choirmaster for nearly 40 years.

"I believe that such a gesture would be a very real and tangible contribution to the cause of Christian unity," he said. "It would be good to find that the church should continue in use for worship of Almighty God rather than be demolished and its site denigrated to the functions of a car park or something similar." [RNS]

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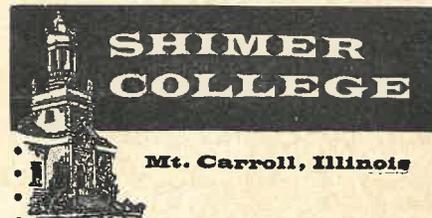
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PEOPLE and places

Appointments Accepted

The Rev. Donald B. Baldwin, rector of Emmanuel Church, Emporium, Pa., will be rector of St. Paul's, East Orange, N. J. Address: 206 Renshaw Ave.

The Rev. Thomas E. Clemans, Jr., formerly in charge of St. George's Mission, Pine Grove, Stanley, Va., is assistant at St. John's, McLean, Va. Address: Box 457.

The Rev. Richard R. Cook, rector of Christ Church, Bastrop, La., will be rector of the Church of the Good Shepherd, Lake Charles, La. Address June 15th: 715 Kirkman St.

The Rev. John F. Evans, former assistant at Trinity Church, Arlington, Va., is on the staff of St. John's, Lafayette Sq., Washington, D. C.

The Rev. William J. Fitzhugh, rector of Trinity Church, Yazoo City, Miss., will be assistant at St. James', Jackson, Miss. Address July 1st: Box 4463 (39206).

The Rev. John H. Hannahs, rector of St. Paul's, Evanston, Wyo., and group psychotherapist at Wyoming State Hospital, will be rector of Trinity Church, Lander, Wyo. Address June 1st: Box 484 (82520).

The Rev. Edward Hendricks, former rector of Christ Church, Elizabeth, N. J., is rector of St. Clement's, Philadelphia, Pa. Address: 2013 Apple Tree St.

The Rev. James F. Hopewell, former associate director of the Theological Education Fund, International Missionary Council, New York City, is assistant minister at St. Paul's, Spring Valley, N. Y.

The Rev. Canon Thomas M. Magruder, canon residentiary, district of Nevada, will be a staff member of the Bishop's School, La Jolla, Calif. He will teach science and be available for counseling. Address September 1st: 1215 Archer St., San Diego, Calif. 92109.

The Rev. William E. Neal, deacon, and recent graduate of Nashotah House, will be assistant at St. Thomas', Neenah-Menasha, Wis. Address June 6th: 226 Washington St., Neenah-Menasha.

The Rev. J. Charles Pedersen, former administrative assistant to the bishop, Amarillo, Texas, is chaplain at the Episcopal University Center, West Texas State University, Canyon, and continues as editor of the *Adventure*, diocesan monthly paper. Address: 2512 Fourth Ave., Canyon, Texas 79015.

The Rev. Keith L. Riggs, curate at Christ Church, Dallas, Texas, will be rector of Grace Church, Lake Providence, La. Address June 15th: Box 511.

The Rev. Edson P. Sheppard, former assistant, Trinity Church, Reno, Nev., will be vicar of St. Bartholomew's, Ely, Nev. Address June 1st: Box 387.

The Rev. Colton M. Smith III, former priest in charge of the Church of the Mediator, McComb, Miss., and associated missions, is priest in charge of the new Mission of the Ascension, Hattiesburg, Miss., and St. Stephen's Mission, Columbia, and Episcopal chaplain at the University of Southern Mississippi, and William Carey College (both in Hattiesburg). Address: Box 262, Southern Station, Hattiesburg.

The Rev. Robert N. Stretch, c/o Office of the Chaplain, Hq., Nurnberg Post, has been appointed by the Rt. Rev. Stephen F. Bayne, Jr., to be priest in charge of the American Church of the Ascension, Munich. Address June 20th: c/o the church, Kaulbachstrasse 30, 8 Munich, Germany.

The Rev. Charles B. Tachau, vicar of St. Andrew's, Glasgow, Ky., and Episcopal chaplain at Western Kentucky State College, Bowling Green, will be vicar of St. George's Mission, Louisville, Ky. Address June 1st: Box 10096, Station D, Louisville (40210).

Ordinations

Priests

Northern Michigan—On April 12th, the Rev. George A. John Porthan, vicar of Trinity Church, Gladstone, and Zion Church, Wilson, address, 909 Wisconsin Ave., Gladstone.

Tennessee—On May 1st, the Rev. Raymond Hoche-Mong, priest in charge of St. Mark's, Copperhill; on May 6th, the Rev. Gerard Stoughton

Moser, member of the staff of Grace-St. Luke's, Memphis, address, 1720 Peabody Ave.

The Philippines—On April 26th, the Rev. Ricardo Deleso, chaplain of St. Mary's School, Sagada, Mountain Province, Philippines.

Corrections

The Rev. Bart J. Cunningham, who has been a priest in the diocese of Colorado since Dec., 1963, and has been chairman of the division of adult education since May, 1964, is now chairman of the department of education for the diocese. He is also founder and director of the Diocesan Theology Institute, a school of theology for laymen.

DEATHS

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

The Rev. John Samuel Foster, retired priest of the diocese of Colorado and father of the Rev. Richard W. Foster, rector of St. Matthew's Church, Grand Junction, Colo., died April 11th, in Grand Junction.

Fr. Foster was born in England in 1889. He was graduated from the Seabury Divinity School, and was ordained to the priesthood in 1919. He served the Church in Colorado from 1918 to 1957, when he retired. In 1934 he was a deputy to General Convention.

He is also survived by a second son, Commander John I. Foster, of Pensacola Naval Air Station, and two daughters, Mrs. Nicholas E. Darrow, of Delta, Colo., and Mrs. William O. Lennox, of Colorado Springs, Colo.

The Rev. Canon William Charles Heilman, retired rector of St. Simeon's-by-the-Sea, Wildwood, N. J., and father of the Rev. James W. Heilman, of St. Andrew's Church, Trenton, N. J., died April 28th in Cape May Court House, N. J.

Canon Heilman was born in Allentown, Pa., in 1890. He was graduated from the General Theological Seminary in 1916, and he received the S.T.B. degree from the Philadelphia Divinity

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PRIEST, 34, married, 12 years experience, desires parish West Coast states. Will be in area during July and August for interview. Reply Box P-248.*

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School. In 1916 he was ordained to the priesthood.

He was rector of Holy Apostles' Church, St. Clair, in 1916 and Trinity Church, Steelton, Pa., in 1917. After three years of post-graduate studies at the University of Pennsylvania and the Philadelphia Divinity School, he became rector of St. Andrew's Church, Harrisburg, Pa., during which time he also served on the editorial staffs of the Harrisburg newspapers. In 1925 he became rector of St. Mary's Church, Haddon Heights, N. J. He was rector of St. Simeon's from 1931 until three years ago, when he retired.

Canon Heilman was secretary of the Missionary Evangelism Commission from 1948 to 1953. He was dean of the Atlantic Convocation in 1949 and 1950. From 1951 to 1955 he was a member of the standing committee in the diocese of New Jersey. He was honorary canon of Trinity Cathedral, Trenton, N. J.

Canon Heilman is survived by his wife, Doris, a second son William J., of Albuquerque, N. M., and a daughter, Mrs. Ethel Fischler, of Philadelphia.

The Rev. Herbert Pendleton Jordan, since 1952 perpetual deacon on the staff of St. John's Church, Memphis, Tenn., died April 25th after a heart attack suffered while playing in a golf tournament at the Memphis Country Club. He was 55.

Mr. Jordan was born in Memphis. He was graduated from Princeton University in 1932. He was president of the Jordan Sales Co., and a partner in the Jordan Realty Co.

Before his ordination to the diaconate, he served St. John's Church as vestryman and warden.

In his community he had been active in the Boy Scout movement, and served as a director of the Community Chest and its successor, Shelby United Neighbors.

Since 1960, Mr. Jordan had been a member of the city's Airport Commission. He also served on the Memphis Committee for Human Relations.

He is survived by his wife, the former Bethany Sivley, and two sons: Herbert, Jr., and James.

The Rev. Dr. Phil Porter, professor emeritus and member of the board of trustees of Kenyon College and father of the Rev. Phil Porter, Jr., rector of the Church of the Epiphany, Cleveland, Ohio, died in Mt. Vernon, Ohio, April 29th. He was 78.

Dr. Porter was born in Warren, Ohio. He was graduated from Kenyon College in 1912, and received an honorary D.D. degree from Kenyon in 1929. He attended Bexley Theological School, and was ordained to the priesthood in 1914.

Dr. Porter served as curate of Grace Church, Cleveland, Ohio, from 1914 to 1916. For the next six years he was rector at St. Mary's Church, Cleveland. He was curate of Christ Church, Dayton, Ohio, for a year, after which he served as its rector for 36 years, until his retirement in 1957, when he became visiting professor at Kenyon College.

He had been a Kenyon College trustee since 1932 and from 1932 to 1938, an alumni trustee. During World War II, he was honorary chaplain of a Royal Air Force Unit stationed at Dayton. In 1947 he was awarded the King George Medal "for service in the cause of freedom."

Dr. Porter served as president of the standing committee of the diocese of Southern Ohio from 1940 to 1957. He was a deputy to several General Conventions.

He is also survived by his wife, the former Helen Howell, and a second son, William Porter, of Detroit, Mich.

The Rev. Howard Atwater Weaver, vicar of St. Aidan's Church, Springfield, Mass., died April 10th, in Springfield. He was 70.

Mr. Weaver was born in Brooklyn, N. Y. He attended Rollins College and Columbia University. He received the B.A. degree from the American International College in 1941.

From 1938 until he was ordained to the priesthood in 1949, Mr. Weaver was lay vicar of St.

Aidan's Church, Springfield, and St. Andrew's Church, Ludlow, and was lay assistant at Christ Church Cathedral, Springfield, Mass. After his ordination he became vicar of St. Aidan's Church and St. Andrew's, and assistant minister at Christ Church Cathedral. He resigned as vicar of St. Andrew's Church in 1964.

He is survived by several cousins.

Deaconess Mary Lucille Bickford, retired, died April 2d, in Laredo, Texas.

Deaconess Bickford was born in Port Lavaca, Texas, in 1870. She was graduated from St. Margaret's House in 1914. She was set apart a deaconess in 1916, and served churches in Comfort, San Antonio, and Mercedes, Texas. She retired in 1945.

Surviving is a niece, Mary Cook, of Laredo, Texas.

A. Ray Howard, lay reader, vestryman, and warden of the Church of the Redeemer, Sarasota, Fla., died April 17th, in Sarasota, after a long illness.

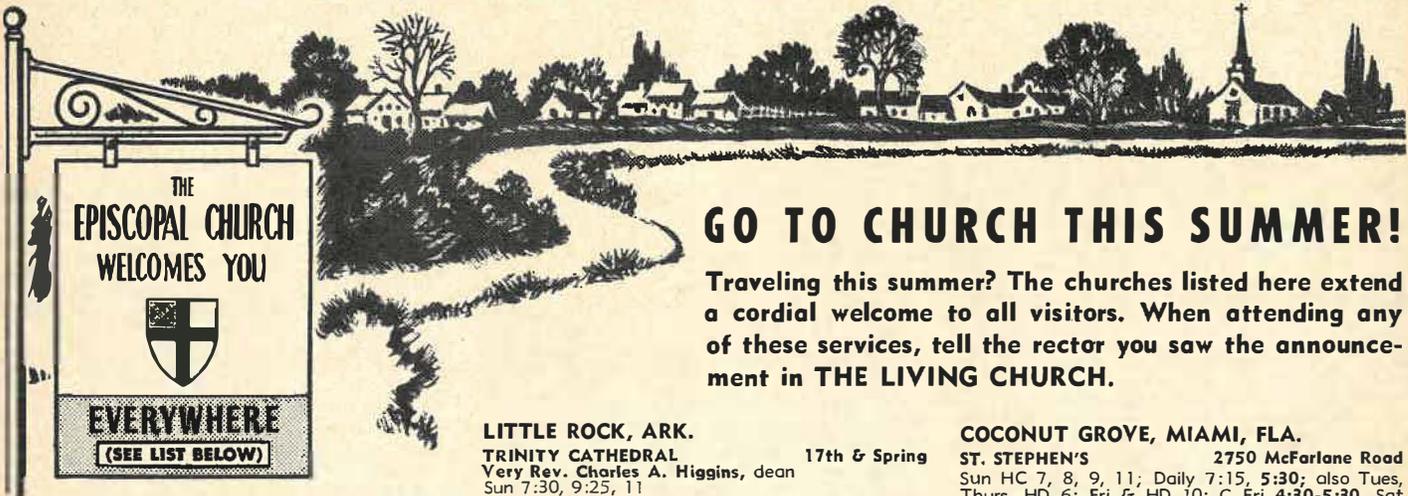
Mr. Howard was born in New Jersey. He was a former city commissioner and mayor of Sarasota. In South Florida he held several offices in the Episcopal Churchmen of the diocese.

He is survived by his wife, Anne, a daughter, Mrs. Nancy H. Watkins, a son, William D., and a granddaughter, Barbara Watkins.

Leila Hum Rowe, wife of the Rev. Willis R. Rowe, rector of the Church of the Resurrection, Miami, Fla., died April 22d in Miami.

Fr. and Mrs. Rowe moved to the diocese of South Florida 20 years ago from Pennsylvania.

She is survived by her husband; a daughter, Mrs. Jane Babcock, of Glastonbury, Conn.; a son, Samuel, of St. Croix, Virgin Islands; a sister, Mrs. J. P. Ehrhart, of Miami Beach, Fla.; and two grandchildren.



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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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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

ST. CHRYSOSTOM'S 1424 N. Dearborn Parkway
Rev. Robert B. Hall, r; Rev. David A. Owen, asst.
Sun 8 HC, 11 MP; 15 HC; Wed 7:30 HC

ST. MARGARET'S 2555 E. 73d (cor. Coles)
One block west of South Shore Drive
Sun HC 8, 9, 11

PLYMOUTH, IND.

ST. THOMAS' N. Center & W. Adams
Rev. William C. R. Sheridan, r
Sun HC 7 & 9

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

ST. MICHAEL & ALL ANGELS' 2001 St. Paul St.
The Rev. Osborne R. Littleford, r
Sun H Eu 7:30, 9, 11, 4; Daily Eu

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Sun 7:30, 9 (Sung), 11 High Mass, Daily 7 ex Man
5:30, Wed 10, Sat 9

DETROIT, MICH.

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

FLINT, MICH.

CHRIST CHURCH East Hamilton at Bonbright
Sun 8 HC, 10 MP (HC 1st Sun); Daily MP 7, EP 7,
Wed HC 6:30, 10

HOLLAND, MICH.

GRACE CHURCH 555 Michigan Ave.
Rev. William C. Warner, r; Rev. D. L. Clark, c
Sun HC 7:30, 9 & 15 11; MP 11 ex 15

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, 15 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; Daily MP,
H Eu, & EP

TRENTON, N. J.

TRINITY CATHEDRAL West State & Overbrook
Sun 7:30, 8:30, 9:30, 11; Wed 7:30 & 10 (Healing
Service); HD 6:30

BINGHAMTON, N. Y.

CHRIST CHURCH 187 Washington St.
Rev. Frederick W. Dorst, r; Rev. J. H. Ineson, c
Sun HC 7:30, 10; Thurs HC 10:30; HD 12:05

BROOKLYN, N. Y.

ST. PAUL'S 199 Carroll (MA54126)
Mass Sun 9:30 & 11 (Spanish); Daily 7 ex Sat
9:30; HH 1st Fri 8; C Sat 5

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
Rev. Frank M. S. Smith, r; Rev. Wm. A. Davidson, c
Sun HC 7:30, 8:30, 10, 11

GENEVA, N. Y.

ST. PETER'S Genesee at Lewis
Rev. Norman A. Rimmel, D.D., r
Sun HC 8, 9:30, 11

The Living Church

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
Wkdys 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; Week-
days HC Tues 12:10; Wed 8 & 5:15; Thurs 12:10;
Ep Tues & Thurs 5:45 Church open daily for prayer

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

HEAVENLY REST 5th Ave. at 90th Street
Sun HC 9 & 15; 11 MP Ser 11 ex 15; 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; Rev. Louis G. Wappler
Sisters of the Holy Nativity
Sun Mass 7, 8, 9 (Sung), 10, 11 (High); Ev B 6;
Daily Mass 7, 8, Wed 9:30, Fri 12:10; Daily Ev 6;
C Fri 12:40-1, 5-6, Sat 2-3, 5-6, 7:30-8:30

ST. MICHAEL'S 225 West 99th St.
Rev. William F. Corker, r
Sun 8 HC, 9:30 Ch S, 11 MP (1S HC); Thurs 12

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

ST. THOMAS 5th Avenue & 53d St.
Rev. Frederick M. Marris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11; Daily ex Sat
HC 8:15; Tues 12:10; Wed 5:30

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

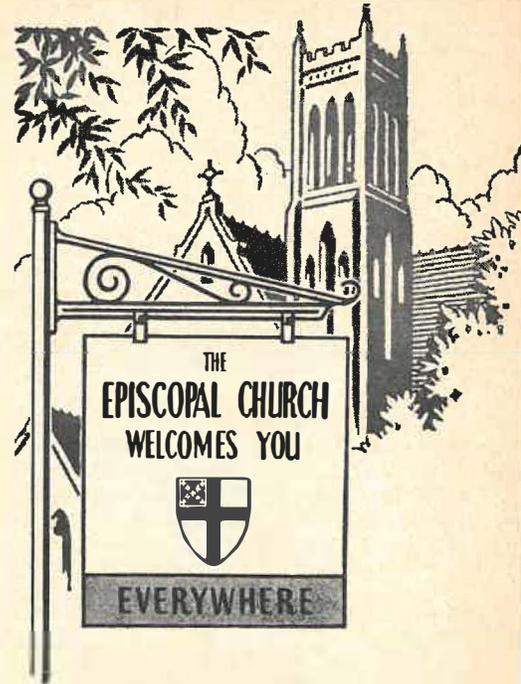
ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8, MP HC Ser 10; Weekdays HC (with
MP) 8, 12:05; Int 1:05; C Fri 4:30-5:30 & by appt.
Organ Recital Wed 12:30

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. MICHAEL AND ALL ANGELS
BALTIMORE, MARYLAND



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

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

SYRACUSE, N. Y.

ST. PAUL'S Cor. E. Fayette & Montgomery Sts.
Sun HC 8, 9, 11; Daily 12:10

CLEVELAND, OHIO

ST. JAMES E. 55 at Payne Ave.
Rev. William R. Cook
Sun Masses 8, 10; Daily 9:30

PHILADELPHIA, PA.

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

DALLAS, TEXAS

ST. MATTHEW'S CATHEDRAL 5100 Ross Ave.
The Very Rev. C. Preston Wiles, Ph.D., dean
Sun 7:30 H Eu, 9 Family Eu, 11 MP & H Eu;
Daily H Eu 6:30, Wed & HD 10; C Sat 5

DENISON, TEXAS

ST. LUKE'S Woodard & Fannin (downtown)
Rev. David A. Jones & Rev. Thos. L. Cartwright
Sun HC 7:30, 10; Tues & Fri HC 7

ROCKPORT, TEXAS

ST. PETER (The Big Fisherman) N. Live Oak
The Rev. Harold W. Edmonson, r
Sun HC 10:45; Wed HC 7:30; Daily MP & Int 7

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

PARIS, FRANCE

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

GENEVA, SWITZERLAND

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