

the

# living church

March 20, 1966

30 cents

117

## Saints' Days and Holy Days

### The Annunciation

March 25

87. 87. D.

PLEADING SAVIOUR  
*Somewhat slowly*

*Plymouth Collection,  
New York, 1855*

1 Sing of Ma - ry, pure and low - ly, Vir - gin - moth - er un - de - filed,  
2 Sing of Je - sus, son of Ma - ry, In the home at Na - za - reth.

Sing of God's own Son most ho - ly, Who be - came her lit - tle child.  
Toil and la - bor can - not wea - ry Love en - dur - ing un - to death.

Fair - est child of fair - est moth - er, God the Lord who came to earth,  
Con - stant was the love he gave her, Though he went forth from her side,

Word made flesh, our ve - ry broth - er, Takes our na - ture by his birth.  
Forth to preach, and heal, and suf - fer, Till on Cal - va - ry he died. A - men.

3 Glory be to God the Father;  
Glory be to God the Son;  
Glory be to God the Spirit;  
Glory to the Three in One.

From the heart of blessèd Mary,  
From all saints' the song ascends,  
And the Church the strain re-echoes  
Unto earth's remotest ends. Amen.

From The Book of Common Praise

*Anonymous, c. 1914*

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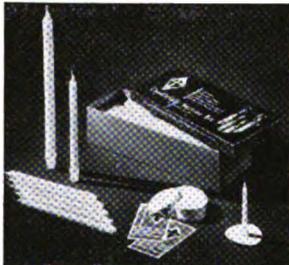
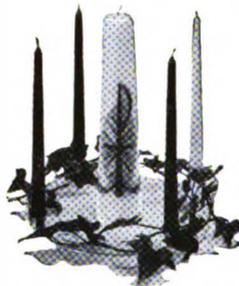
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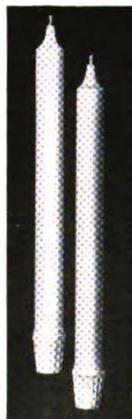
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# The Living Church

Volume 152 Established 1878 Number 12

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

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## THINGS TO COME

### March

20. Fourth Sunday in Lent (Cuthbert, B.)
21. Thomas Ken, B.
22. James DeKoven, P.
23. Wednesday in the Fourth Week in Lent Gregory the Illuminator, B.
25. Annunciation of the Blessed Virgin Mary (Friday in the Fourth Week in Lent)
27. Passion Sunday

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

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

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# 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.

## What Is Teaching?

May I reply to your editorial "Is a Christian University Possible?" [L.C., January 30th] with three comments?

(1) You lumped yourself together with other critics of Professor Altizer. Practically speaking, certain "alumni, newspapers, and a public that has shown itself unwilling to entertain the Gospel idea of the equality of all God's children" have been loudest in demanding that President Atwood discipline the professor. If you choose to do the same, I should think you'd carefully dissociate yourself from such other critics. I did not intend any "guilt by association" tactics and honestly think you have dug pretty deep to find them.

(2) *Inquisition* doubtless is a loaded word; but something very like that has in fact been carried on. Of course you are free to "denounce [whatever] unacceptable ideas" you please. You have no right, I believe, to denounce a university for allowing a professor to hold and teach those ideas.

(3) Your distinction between *discuss* and *teach* is without a difference, unless by "teach" you mean *indoctrinate*. To teach is precisely to engage oneself, one's students, and the community of one's colleagues, in the careful examination of ideas (including, even, their consequences). To teach is not to tell anyone, including one's students, which ideas they are to adopt because safe, or true, or whatever else. But this is a quite different view of teaching from your caricature of the liberal view, that "a man should be allowed to teach whatever he feels like teaching."

PAUL S. SANDERS

Amherst, Mass.

**Editor's comment.** If an either/or choice has to be made between teaching by indoctrination and teaching by "the careful examination of ideas" we will take the former, and we are grateful that those who taught us the multiplication table were of the same mind. Of course the Christian faith isn't exactly like the multiplication table and other such things; but it's more like that than like a set of ideas to be examined.

## Ministry to Alcoholics

In your issue of January 16th the Rev. James T. Golder pleaded with the Church to turn its attention to the problem of alcoholism. One gets the impression that little is being done within our Church to help the nearly 6,000,000 persons and their families who suffer from this dread disease.

While it is true that most seminaries do not have adequate programs of education in this area, there have been some significant beginnings made in the past few years in some of the seminaries. I am thinking of Berkeley in particular. Also there are many dioceses that have active committees on

alcoholism whose purpose is to help clergy understand the problem and educate them in current ways in which they might minister to the alcoholic and his family. The Diocese of New York planned the four clergy conferences sponsored by the Bishop of New York in 1965 on this subject. The conferences were over-night sessions and have resulted in increased interest in this problem from all the clergy who attended. Since that time the committee has sponsored an Alcoholism Week in which clergy were asked to preach on the subject or have some program during the week dealing with the problem. The response was very good in that over half of the clergy complied with the request. In addition the Alcoholism Committee of the Diocese of New York is at present planning a series of teen-age educational programs on a parish level with an eye towards prevention. This is but one diocese and I am sure that others are doing similar things. I agree that we cannot ignore the alcoholic but the addict cannot be ignored either, simply because he is less in number.

One of the finest organizations in the country today which is dealing with the whole problem of drinking, alcohol, and related problems is the North Conway Institute. Located in Boston, the institute sponsors an annual institute devoted to education of clergy of all denominations in this area. Also they are always available with leaders in the field to help the Church with any phase of an educational program. No organization has done more to serve the whole Church in this area and it deserves the full support of all dedicated clergy and laity.

While I agree with Fr. Golder that there is much still to be done I would not like your readers to have the impression that the Church has turned away from the alcoholic to the addict. More is being done today than ever before to educate and prepare clergy to perform a healing ministry within the Church and the community.

(The Rev.) SAMUEL B. BIRD, JR.  
Chairman, Committee on Alcoholism,

Diocese of New York

Hopewell Junction, N. Y.

## Clergy Tenure

As one who is on the threshold of the "not so fabulous fifties" I would like to applaud the suggestion Bishop Higgins makes on clergy tenure [L.C., January 23d] that the bishop, with the approval of vestries, have the effective supervision of his clergy and their placement.

To implement this I would add the suggestion that we replace the meaningless offices of Junior and Senior Warden with the older and very practical offices (which they have in the Church of England) of Rector's and People's Warden; the one to be appointed by the rector and other elected by the people. These two lay heads of the congregation could meet with the bishop at the time of his visitation or unobtrusively from time to time to give him a true picture of the state of the parish and so avoid the cumbersome and embarrassing necessity of calling a special meeting of the vestry with the bishop.

Bishop Higgins' alternative suggestion of electing rectors for a specified period of time would be very dangerous indeed. The real advantage of tenure is not that it provides

Continued on page 23



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- John Bright, Union Theological Seminary, Richmond, Virginia
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- C. Umhau Wolf, St. Paul's Lutheran Church, Toledo, Ohio

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- Hans Conzelmann, Göttingen University, Germany
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- Raymond E. Brown, St. Mary's Seminary, Baltimore, Maryland

AND THERE ARE other articles scheduled for publication in 1966, including:

- James M. Robinson—"Pre-History of Demythologization"
- J. M. Myers and E. D. Freed—"Is Paul Among the Prophets?"
- Walter Eichrodt—on the Covenant study as it stands today
- George M. Landes—on Jonah

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# Interpretation

*A Journal of Bible and Theology*

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**The Office of a Wall.** By **Jonathan Graham C. R.** London, Faith Press & New York, Morehouse-Barlow. Pp. 93. \$1.75.

The author of *The Office of a Wall*, Jonathan Graham, who died last August, was Superior of the Community of the Resurrection. Archbishop Ramsey has selected this work of Fr. Graham for his "Lent Book."

The title of the volume, which is of course a line from John of Gaunt's "scepter'd isle speech" in Richard II, refers to the book's analogy: the successive walls of Jerusalem symbolize God's revelation of himself in history and prophecy. *The Office of a Wall* is successively a defense, a source of pride, the occasion of ruin, a spiritual fire, and also a barrier. But the wall as barrier "was abolished one Friday in the flesh in one man's body on a cross." Significantly the barrier's abolition occurred outside the city wall.

Fr. Graham deals finally with the cost of breaking down walls; with the city not made with hands; and with the spiritual walled city of personal consecration. The author assumes a grasp of prayer's cruciality that in fact many of his readers may not have. The last page suggests that more was to come to redress the balance.

(The Rt. Rev.) JOHN S. HIGGINS, D.D.  
The Bishop of Rhode Island

+ + + +

**Man's Quest for God.** By **Abraham Joshua Heschel.** Charles Scribner's Sons. \$3.95.

The title, *Man's Quest for God*, is misleading: the sub-title is the true one—*Studies in Prayer and Symbolism*. And let it be said at once that there is rich reward awaiting the patient reader who has any interest in the life of prayer at all, and no less for those who in this "secular" age are beginning to question the need or the use of prayer. For Dr. Abraham G. Heschel is clearly not only a master in the art and discipline of prayer but is here writing out of his own experience, which has been both long and deep. And we urge the reader to have a pencil ready at hand for marks in the margin at memorable expressions or sentences which enliven almost every page. Every aspect of prayer is considered and examined, and the weaknesses in much of our praying, both private and public, are laid bare. As Dr. Heschel sees it—and he writes as an Orthodox Jewish Rabbi—a feeble prayer-life is an indication of a slackening hold on God, and even in our prayers in public worship we are in constant danger of losing the essence and heart of prayer in the use of forms though he defends them.

His discussion of the use of liturgical forms as against free, spontaneous prayer should be of special interest to Anglicans

and the value he finds in written prayers—especially those sanctified by the use of ages—is worthy of note by those who wonder whether, in their private prayers, they should say any but those that spring at the moment from their own heart. One of his constant themes is that self-expression has to be watched or it may become not true self-expression but the assertion of the self, even in prayer—the end of which is God alone.

The second section of the book is on symbolism; and Rabbi Heschel, while seeing the necessity and the value of symbolism in religion, believes, nevertheless, that there is a real danger in the present-day tendency to hold that there can be no direct, positive truth, but symbolic intimations only. The Bible reveals God and the will of God plainly, and if we see Him only as symbol we shall lose the sense both of Him as reality and of the duty of obedience to His will.

Although all this is addressed in the first place to his fellow Jews, there is nothing in it that does not apply equally well to Christians; and indeed one of the merits of the book is that it opens a window for us into the Orthodox Jewish Synagogue and lets us see what Jewish faith and worship mean to a devout Jew of today. And it turns out that in our love of God, and in our faith in the love of God for us, we are closer to one another than we had thought.

(The Rev.) F. J. MOORE, D.D.

\* \* \* \*

**The Eternal Promise.** By Thomas Kelly. Harper & Row. Pp. 124. \$2.95.

Ever and anon a chosen soul sees with direct vision into the depths of reality, glimpsing things that cannot be uttered. More rarely still, the seer is articulate enough to convey something of what he has experienced. The result is self-authenticating, and most heartening to all others who have heard the hound and the tramp of the horse, and have even seen the dove disappear behind a cloud. They pause to read, and then take to the trail again with renewed ardor.

Thomas Kelly, the American Quaker who died untimely in 1941, was this rare combination of mystic-who-sees and writer-who-conveys. Probably the best of his spiritual-literary legacy was compiled into his classic *A Testament of Devotion*, but even if this is so we would not be without its sequel, *The Eternal Promise*. In it the trumpet blows the same clear sound, and we listen with joy.

Do not read this book for spiritual techniques and methods; this is not a textbook on the practices which lead toward the goal. Read it for its honesty, its reality, its urgency, its immediacy, and—perhaps above all in our era, when the religious pendulum is approaching an activist extreme—for the way it recalls us to first-things-first. Kelly, who deeply loved his neighbor, in no way denigrates

the social gospel. Rather, he re-affirms for us that “the straightest road to social gospel runs through profound mystical experience,” and is persuasive of the eternal truth that “men whose heads have not rested in the bosom of God are not yet ready to be saviors of the world.”

(The Rev.) GALE D. WEBBE

\* \* \* \*

**Questioning Christian Faith.** By F. R. Barry. Seabury Press. Pp. 192. Paper, \$1.65.

**No Empty Creed.** By Michael Bruce. Seabury Press. Pp. xv, 143. Paper, \$1.45.

Here are two books on the Apostles' Creed, suitable for Lenten reading, for small discussion groups, for Confirmation preparation, and for general refreshment. Both are in a sense answers to the Bishop of Southwark; neither is intended as a direct answer, point by point.

Dr. F. R. Barry, formerly Bishop of Southwell, has expanded in his *Questioning Christian Faith*, a series of lectures given at St. Michael's Church, Cornhill. Each lecture frames an affirmation of the Creed in the form of a question arising from the modern life of the Church, or from the attitude of many outside the Church; and attempts an answer. The bishop's scholarship provides him with the answers; his rich pastoral experience with the ways of applying traditional thought to present situations with some profit. The book is easy to use, not only because anyone seriously tackling the questions can understand it, but because it is carefully foot-noted and has indices both of subjects discussed and names used.

Fr. Michael Bruce, vicar of St. Mark's, London, is a sharper writer, with less patience than the bishop, and he has produced in *No Empty Creed*, a more entertaining, if no more penetrating, book. He has reworked a series of sermons on the Creed, again phrasing each affirmation as a question. His tone is of greater authority, his approach less irenic, his content less immediately applicable. The book in its entirety, and each individual sermon, is summarized in free verse.

One would like to talk to Bishop Barry in his study; one would like to hear Fr. Bruce preach.

(The Rev.) FRANK L. SHAFFER

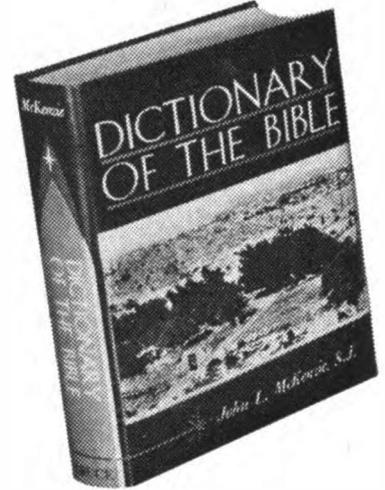
\* \* \* \*

**The Book of Negro Humor.** Selected and ed. by Langston Hughes. Dodd, Mead, & Co. Pp. 265. \$5.

Just a small portion of that droll humor passing back and forth among colored people has been written down. Most of it, like folk tales, is disseminated by word of mouth. Those with quick ears will catch the nuances and, if they understand, find something both original and delightful. Langston Hughes has performed a

Continued on page 26

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“I find that Dr. McKenzie has included the results of the most recent scholarship and thus has produced a very valuable tool for Christian pastors and teachers of religion.” — *Walter W. Stuenkel, President, Concordia College*

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and shall call his name Immanuel.

# the living church

March 20, 1966  
Fourth Sunday in Lent

For 87 Years:

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

## MISSISSIPPI

### No Damage

Initial reports in to THE LIVING CHURCH indicate that there was no damage done to any Episcopal churches in Mississippi, by the tornado on March 3rd. If any damage is discovered during the cleaning up operation now ensuing, it will be reported in these pages in a later issue.

## ECUMENICAL RELATIONS

### Plans for Dr. Ramsey's Visit

The schedule of the much-heralded visit of the Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury, to Pope Paul VI has been completed. The first of three visits during a three day period will be on the morning of March 23rd, in the Sistine Chapel of the Apostolic Palace. Later in the day, the Archbishop and the Pope will have a private meeting in the Vatican Palace. The third meeting will be at the Basilica of St. Paul-Outside-the-Walls, where the two leaders will converse and pray together. A common declaration, both in Latin and in English, will be read in the name of the Pope and the Archbishop.

This is the second meeting in modern times of an Archbishop of Canterbury and a Roman Pontiff. In December 1960, Lord Fisher, who was then the Archbishop of Canterbury, called upon Pope John XXIII.

## WESTERN NEW YORK

### Disagreement on Vietnam

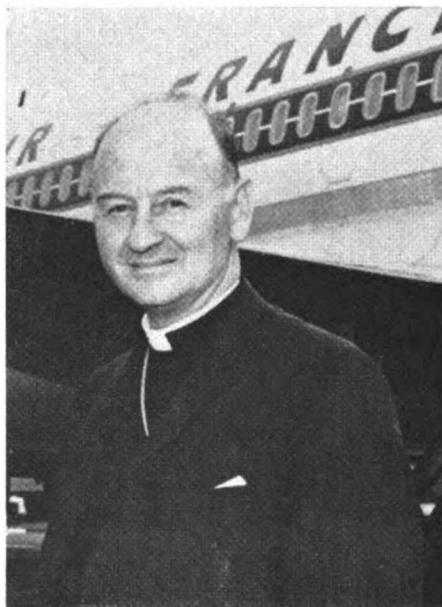
Sharp disagreement on the war in Vietnam was expressed by the Rt. Rev. William Crittenden, Bishop of Erie, who visited Vietnam last summer, and Dr. Glen Snyder, a State University of Buffalo political science professor who is a specialist in American diplomacy. They were speaking at study sessions of a training conference for church members in western New York, which was sponsored by the Council of Churches of Buffalo, Erie County and North Tonawanda.

The two speakers differed especially on whether the United States should try for peace talks now and whether negotiations should be attempted with the National Liberation Front (Vietcong).

Bishop Crittenden called the NLF the only hope for freedom in the country and said that the United States had better negotiate with it before the Communists

take over the movement. But Dr. Snyder called the NLF a "creation of Hanoi to give the assurance of civil war—a front for Hanoi rather than an indigenous local organization in South Vietnam."

In his presentation, Bishop Crittenden declared, "The longer we stay in the war, the more the NLF is being pushed into the Communist camp. If we wait long enough, there will be no hope for democ-



Bishop Crittenden

racy in Vietnam. This is one very good reason for stopping the war as soon as we can." He went on to say that North Vietnam, South Vietnam, and the United States had all made "great moral mistakes" and had broken the Geneva agreement.

The Rev. Frank L. Hutchison, director of Church World Service programs in southeast Asia, and Bishop Crittenden were critical of U. S. fire-bombings of Vietnam villages and rice fields. [RNS]

## MRI

### Tri-Diocesan Conference

A tri-diocesan conference of Mutual Responsibility and Interdependence Commissions was held at the Roslyn Conference Center in Richmond, Virginia, February 25th-26th. Participating were members from the M.R.I. commissions of Southern Virginia, Southwestern Virginia, and Virginia.

Mr. Walker Taylor, Jr., Executive Officer of the National M.R.I. Commission, spoke on "National and Worldwide Con-

cerns of Mutual Responsibility and Interdependence." Members of the three M.R.I. commissions participated in discussion groups on companion diocese relationships, education, overseas projects, and local concerns.

Members of the Southern Virginia and Southwestern Virginia Commissions found that not only are their dioceses adjacent, but their companion dioceses are also located next to one another. Southern Virginia has a companion relationship with the Missionary District of Colombia, while Southwestern Virginia has one with Ecuador. Both missionary districts in South America are under the jurisdiction of the Rt. Rev. David B. Reed.

Apparently the first of its kind, the joint conference was arranged by the chairman of the respective M.R.I. Commissions.

## WASHINGTON

### Service to the Elderly

The Diocese of Washington recently took a major step forward in its program to serve the elderly of the diocese when it appointed Mrs. Aileen Zahn as administrator of the diocesan non-resident services. Mrs. Zahn, who is a graduate of Western Reserve school of social work, will encourage and assist older persons to live as independently as possible, and to remain active in outside affairs as long as possible.

The Episcopal Church Home with accommodations for just 57 people, is the only residential facility in the diocese. There is a waiting list of 242 persons. Within the diocese there are 7,500 elderly Episcopalians, at least 400 of them needing a residential facility.

The Rev. Gregory M. D. Maletta, diocesan director of the ministry to the aging, said that an expansion committee is working on long range plans for developing the Seton Belt land—"Home Farm," left by Mr. Belt—a tract of some 600 acres in Prince George's County, Maryland.

## YOUNG PEOPLE

### "Where the Action Is," etc.

The most interesting and controversial portion of a brochure containing information on the Beaver Cross youth conference of the Diocese of Albany is in the listing of the courses.

The various weeks' study courses are: "Where the Action Is"—God the Father.

Creator; "Divine Fuzz"—God the Father-Law Giver; "Green Stamps"—God the Son-Redeemer; "Divine Swinger"—God the Son-Teacher; "Church au Go Go"—God the Holy Spirit-Sanctifier; "Love Me, Love My Horse"—Living Together; "Lead Me to Your Taker"—Living Together; "As Ye Sow, So Ye Reap"—Christian Decisions.

Mixed reactions, mostly positive, greeted the disclosure of courses in this attempt to meet the young people "where they are."

## NEW YORK

### Guild of St. Ives

A group of youthful lawyers and clergy have organized the Guild of St. Ives—named for the 14th century Breton saint known as the "advocate of the poor"—to provide legal assistance with a "pastoral dimension" to Episcopalians caught in the tangle of Canon or civil law.

The attorneys held their first meeting February 24th at the Cathedral of St. John the Divine at the invitation of the Very Rev. John V. Butler, dean. They decided to seek out areas of legal concern to Church people, giving priority to domestic relations—marriage, divorce and the legislation and the agency assistance available for families in trouble.

The group, believed to be the first of its kind in the Episcopal Church, will be advisory. Its members come from a star-studded list of Wall Street law firms and noted Church families seeking to make their talents available to the Church.

The Guild will meet again four or six weeks hence at Trinity Church, which has made a chapel, library and meeting facilities available. One founder described the project as "Eucharist-centered."

The attorneys attending the founding meeting included a number of men from families widely known in Church circles. The list included Robert Gibson III, son of the Bishop of Virginia; Edward S. Moore III, a cousin of the Suffragan Bishop of Washington; Augustus Kinsolving, son of the rector of St. James' Church, Manhattan; David Dulles, nephew of the late Secretary of State John Foster Dulles, and Floyd Tomkins, Jr., who has a number of Episcopal priest relatives.

## ESCRU

### On Church Property

The executive director of ESCRU, the Rev. John B. Morris, suggested in an address to the Twin Cities (Minneapolis-St. Paul) clergy that Episcopal parishes buy or rent homes next to their churches and make them available to minority groups. Fr. Morris said such "bold steps" are needed to integrate racially churches and neighborhoods.

The Episcopal Society (ESCRU) for

Cultural and Racial Unity has some 6,000 members, including up to 1,500 clergymen, Fr. Morris reported. [RNS]

## NCC

### "Deliberate Violation"

The Rt. Rev. Paul Moore, Jr., Suffragan Bishop of Washington, said recently that there is increasing bitterness and distrust toward the federal government among the poor Negroes of Mississippi, and called on President Johnson to name a task force to cope with their problems immediately.

The bishop is chairman of the Delta ministry of the NCC, which is facing some of the problems, along with the Mississippi Freedom Democratic Party and the Freedom Labor Union. He said that the Delta ministry "has been receiving a lot of flak about why we (the NCC) went along with a deliberate violation of



federal law," which was the staged "live-in" at the deactivated Greenville AFB, by 60 Negro families.

The base invaders went to Greenville from a Poor People's Conference, held at the Delta Ministry's conference center at Edwards, Miss. The bishop, who was not present at the conference when the base invasion was decided, said that while he does not personally condone the decision, representatives of the Delta ministry were present and they did not dissuade the Negroes from the action. "What is much more important than the violation involved is the deep sense of frustration that led to it," he said in defense of the action. "Wherever the idea might have come from, it was adopted with great enthusiasm."

Crux of the problem is a virtual stalemate over the distribution of \$24 million in surplus food through the OEO. The OEO (Office of Economic Opportunity) has insisted that a statewide advisory board made up of an equal number

of Negroes and whites be appointed by state officials.

The bishop said that since the "incident" and since his press conference, the OEO has declared the impasse "open." He also said that the Negroes have heard promises, they have worked hard, and done things in a calm and legal way, with nothing happening for them.

The Rev. Art Thomas, director of the Delta ministry said, "The OEO and the department of agriculture have been kowtowing to Mississippi politicians who don't want poverty or relief programs in the hands of the Negroes, who can't be controlled by the white power structure."

Bishop Moore said that one of the big objectives now is to get donations so land can be bought to set up communities for Negroes, with houses and other facilities built for their ownership. "We have a dream of having complete new towns set up with housing, industry, schools, and jobs provided through the co-operative help of government, private industry, and the people," the bishop said.

## PROVINCES

### Commendations In California

Abolition of the present provincial departments in favor of *ad hoc* commissions, a streamlined House of Deputies meeting annually with the bishops of the province having jurisdiction, and the establishment of a program planning committee, were among the recommendations approved at a special meeting of the provincial council of the Province of the Pacific (VIII.), at the Church Divinity School of the Pacific, Berkeley, Calif.

Beginning with a statement of the Church's ministry of reconciliation as the proposed "philosophy of the province," the committee to study the role and function of synod, reported five objectives of the province as minimal beginning goals: 1) provide communication in Province VIII regarding common problems; 2) establish means of co-ordinating efforts; 3) provide channels for creative interaction among the dioceses of the province in meeting common concerns; 4) explore ways of furthering the ecumenical dialogue; and 5) provide for meeting the minimal canonical business and action called for by the Church's Canons.

It was proposed that the present provincial synod meeting and the provincial council of the synod be replaced by a synodical council composed of the House of Deputies and the diocesan and missionary bishops only. The jurisdictions of the province would be asked to reduce voluntarily the size of the House to one clerical and two lay delegates from each jurisdiction. The present representation is four clerical and four lay from each diocese, and three clerical and three lay from each missionary district. It was stated that this small synodical council

could handle the limited business, would cut the expense enormously, and would avoid duplication of function now existing between the full synod and the present provincial council. There would be several *ex-officio* members on the synodical council.

With the exception of the provincial board of review and the provincial board of examining chaplains, the committee favored the abolition of all of the present departments. There would be a system of *ad hoc* commissions whose chairmen and members would be "persons of stature, regardless of whether they are members of the synodical council or not." A program planning committee would set conferences of both a general and a specific nature to meet the needs of the dioceses and to follow through the objectives as stated earlier.

The report is to be studied by all jurisdictions within the synod, prior to the synod meeting in Portland, Ore., in May.

## AUSTRALIA

### "Social Outcasts"

The Rt. Rev. Ronald C. Kerle, Bishop of Armidale (New South Wales), told Churchmen in his address at the Armidale synod, that thousands of non-white in the diocese were "socially outcast, economically unstable, and in many cases unemployed and completely unchurched." He went on to say that the Aborigines had been regarded as a problem rather than as a people capable of highest development and a pride of race.

Bishop Kerle gave extracts from a report on Aboriginal living standards: housing—grave; color bars—exist in isolated cases, on a communal basis; marriages—rarely had the blessing of either Church or government; drunkenness—minor brawls a serious problem, though permission to drink had improved the situation along the coastal areas; and immorality—licentiousness very common.

The bishop said that Captain Neville Roser, C.A., and Captain Norman Polgen, C.A. are stationed in Walgett for three months, and he hopes that they will be able to remain longer. Captain Polgen is an Aboriginal. Through the work of the two men, progress has been made into the Aboriginal community as some families have already come to the Church.

[RNS]

## MISSOURI

### Women Preachers

St. Mark's Church, St. Louis, is known for its different and sometimes avant garde programs. This past month, the rector, the Rev. W. Murray Kenney, invited three well-known St. Louis area women to preach on the subject, "How do I minister through my work in the world."

The first was Clarissa Start Davidson, columnist for the St. Louis *Post Dispatch*;



Sister Ann Patrick Ware at St. Marks.

RNS

Sister Ann Patrick Ware, professor of theology at Webster College, Webster Groves, Mo., was the second; and Dr. Carol Williams Peterson, obstetrician-gynecologist at St. Luke's Hospital, was the third.

After each service, the preacher of the morning was the guest of the Autopos (sermon dissection) class. The sermon was criticized and discussed, and the preacher was asked to clarify her points.

The visit of Sister Ann Patrick Ware marked the first time that a Roman Catholic nun had occupied the pulpit at St. Mark's. The occasion was covered by television.

## CONVENTIONS

### Louisiana

"Godless materialism of the East cannot be beaten by godless materialism of the West," Roman Catholic Archbishop Hannan, of New Orleans, said at the annual convention of the Diocese of Louisiana, meeting in New Orleans. He cited the many bonds of fellowship between Anglicanism and Roman Catholicism, and the duties these bonds present for members of both faiths in applying these doctrines and beliefs in their daily lives.

The convention was preceded by a dinner at the Greek Orthodox Cathedral, at which, in addition to the address by Archbishop Hannan, addresses were given

by Dr. Edward McCrady, Vice-Chancellor of the University of the South, the Rt. Rev. Girault M. Jones, Bishop of Louisiana, and the Rt. Rev. I. V. Noland, Bishop Coadjutor. Bishop Jones spoke of the Church's involvement in contemporary issues facing the nation and the world, and Bishop Noland dealt with MRI and his recent trip to Japan.

The convention decided to enlarge the scope of the MRI committee to include ecumenical matters. A budget of \$132,055, for diocesan administration was adopted, as well as a "pared down" program budget for work in the diocese and the Church at large, of \$403,092. The convention refused to accept an offer of nearly \$24,000 from one parish made with the condition that the diocese withhold about \$8,000 from its commitment to the national Church.

The convention met January 26th and 27th.

### Western New York

The Rt. Rev. Lauriston Scaife was "welcomed back" at the annual meeting of the Diocese of Western New York. He had been on sabbatical in 1964, and had been ill in 1965, when the convention met those years. In his address, he urged final passage of legislation permitting parishes, if they so chose, to elect women as wardens and vestrymen, and as delegates to convention. He also com-

mended a special one-time appeal for at least \$20,000 in 1966, to strengthen existing neighborhood ministries at St. Augustine's Center and St. Philip's Community Center, Buffalo.

The delegates voted to permit parishes the choice of electing women. The \$20,000 fund drive for the neighborhood centers was authorized; and a proposal for an annual united Church agency appeal was to be studied.

A budget of \$324,990 was adopted, with \$110,000 of it for the national Church. The latter amount is less than the quota assigned, but is a \$2,000 increase over the 1965 giving, and represents 40 percent of the total increase received by the diocese for the current year.

## Los Angeles

The spirit of MRI was emphasized by the Rt. Rev. John Charles Vockler, Bishop of Polynesia, as he spoke to the delegates and visitors attending the annual convention of the Diocese of Los Angeles, February 8th-10th. The two dioceses have a companion relationship.

For the first time women delegates were present — 86 of them. Also for the first time, official Roman Catholic observers were present at the sessions.

During the business meetings, approval of a second Bishop Suffragan was given, though a second reading of the measure is required at next year's convention for final approval. The convention also: granted parish status to St. John's, Indio, and St. Gregory's, Long Beach; adopted a budget of \$1.8 million; urged Churchmen to stand behind their bishop in his efforts to alleviate the problems of the people in Watts and Venice; commended the Rev. Llewellyn Williams and the Churchmen of St. Martin's, Compton, for their work in feeding the hungry after the Watts' riots; approved diocesan dealing only with suppliers and contractors who provide adequate assurance of their equal opportunity program, and urged parishes to do the same; and approved a diocesan study of the proposed new policy of the national Church that would open Holy Communion to duly baptized members of other Churches.

Dr. Norman F. Sprague, Jr., Marjori Hunt Peterson, and James G. Levoy received awards of merit for outstanding service. The Rt. Rev. Eric F. Bloy, diocesan, made the presentations.

## NEWS FEATURE

### St. James Memorial Fund

Thirty-five years ago, a small group of parishioners of St. James-by-the-Sea, La Jolla, Calif., worked to create a service unique to the community. "The St. James Free Bed" became a reality. For twenty years this fund was used to aid people in the La Jolla area, who needed hospitalization. In 1950 arrangements

were made with the Scripps Memorial Hospital, to obtain the use of a room that would be known as the St. James Room.

The work of the St. James Memorial Fund, Inc., has been expanded to include convalescent, or long-term care as well as financial assistance in payment of medical bills for needy patients regardless of race or creed. The home and convalescent care started last fall, and is sponsored jointly by the memorial fund, the Visiting Nurses Association, and the Scripps Memorial Hospital. Many patients have been allowed to return home at an earlier date because of planning for convalescent care, done by the co-ordinator of the program, Mrs. Anna Carleton, R.N., B.S.N.

The fund board voted to spend, over and above the present bed care, an additional \$5,000 annually, for a period of at least five years, for assistance with needy cases. A twelve-member board selects the cases which are to receive aid or room care and manages the fund, which receives monies from bequests, gifts, St. James Day offerings, and memorials.

At the recent annual parish meeting, the Humanitarian Award for 1966, was presented to the St. James Memorial Fund, Inc., by Mr. William Scholfield on behalf of the board of directors of the hospital. The award was presented to the Rev. Robert M. Wolterstorff, rector of St. James, and president of the fund. This marks the first time that the award has been given to an organization.



## ANGLICAN COMMUNION

### Ancient and Modern

by the Rt. Rev. R. S. DEAN  
Executive Officer, Anglican Communion

After returning from the South Pacific to England recently two significant events occurred which seem to justify my choice of title for this column.

The first was an historic event indeed—the 900th Anniversary of the Consecration of Westminster Abbey, which took place on December 28, 1065. The Abbey was built in the first instance by Edward the Confessor who died shortly after its consecration and who was buried in it. Thus from the very beginning the Abbey has been a shrine of one who was a king and, even more important, a saint. The present building dates in the main from the reigns of Henry III and Richard II, while the magnificent chapel of Edward the Confessor dates from the time of Henry VII. [For more detail see L.C., December 26, 1965.]

The second event was undoubtedly modern. This was the annual conference

of the Association of Missionary Candidates of the United Society for the Propagation of the Gospel. I learned from the Rt. Rev. E. J. Trapp, the general secretary of the Society, that there are about 400 members, both men and women, of the Association and 140 were gathered together for a four day conference. It was a remarkable and inspiring series of meetings. Not all the members are accepted candidates and some are only inquirers. Nor are all the men clergy or ordinands for there were doctors, nurses, teachers, agriculturalists, and technicians. And it was startling but refreshing to see a fair number of those young people of the male sex whose beards and/or long hair showed that they are "with it."

The theme was "The Body of Christ— at Home and Overseas" and all five speakers received the keenest attention. The results of the various discussion groups were fascinating. The groups were asked to put in order of importance a number of aspects of life in the mission world of today. Very practical were the categories too. They included, for example, political stability of the area concerned, the ability to get along with colleagues, living conditions, salary and marriage allowances, climate, the effects of loneliness and frustration, the significance of the work, the urgency of need, personal fulfillment and transport costs. What was remarkable was that every group announced that the significance of the particular job, and the urgency of need for the job to be done were the two top priorities. Idealistic? Yes, I suppose it was. But if under-thirties are not idealistic who on earth will be? No doubt with the passing years the more practical things like salaries and transport costs will move up the list of importance, but these young people were beginning at the right end. Not all of them will go overseas. Some will not offer, and some will offer and not be accepted. But that all of them will have benefited from the conference there can be little doubt. If these were representative of modern young people in the Church of England let nobody say that the Mother Church is dead! As it was Epiphanytide I could not help reflecting upon the fact that these young people were in their way modern counterparts of the Wise Men of old. They were following a star, unsure of the journey's end as the Wise Men were, knowing there would be a long interval between the initial appearing of the star and their final glimpse of it when it led them to the Christ Child. And idealistic though they may have been, they were realistic about all that would go on in testing and training and waiting before their service overseas would begin. Thus, almost as in the Abbey, ancient and modern met again in a conference centre.

I enjoyed this rest from travel, but I must be on my way again, for the star still shines and beckons me.

Norman Hoffman, chairman of the MRI program of Holy Trinity Church, Midland, Texas, recently presented its rector, the Rev. Francis W. Fowler, with a check to purchase a jeep for the Rt. Rev. José Saucedo, Bishop of Mexico, for his work in mission areas. The Midland church has sent more than \$10,000 worth of medical supplies to Bishop Saucedo to further his programs.

In line with the spirit of the current ecumenical atmosphere, the Diocese of Montana recently was given the use of a Roman Catholic Church for a service. The Rt. Rev. Chandler W. Sterling, Bishop of Montana, ordained the Rev. Donald Mackay III to the priesthood in St. Richard's Roman Catholic Church, Columbia Falls, Mont. Fr. Mackay will continue to serve the Whitefish-Columbia Falls-Eureka circuit in the diocese.

The Diocese of Upper South Carolina recently held its second annual Lay Reader's Commissioning Service. The service of Evening Prayer and Sermon was held in the Church of the Advent, Spartanburg, S. C.

The Rt. Rev. Harry S. Kennedy, Bishop of Honolulu, recently returned from his fourth visit to the troops in Vietnam. The tour included a day on the Aircraft Carrier, Ranger, plus a visit to the U.S. marines, 1st Cavalry Division and the 1st Infantry Division. The bishop was the guest of General William Westmoreland.

The Rev. Canon Frederick E. Thalmann, rector of St. Paul's, Troy, N. Y., has been elected president of the Episcopal Church Home in Troy. He succeeds the Rev. Robert L. Seekins, Jr., rector of Trinity Church, Lansingburgh, N. Y., who had held the office for two terms.

The bell of St. Mark's-in-the-Bouwerie, New York, tolled on Ash Wednesday for the first time since President Kennedy's assassination, as a symbolic gesture to mourn the dead in Vietnam and to protest the war. Taking turns tugging the rope were the Rev. Richard J. Neuhaus of Brooklyn, a Lutheran pastor; the Rev. Herbert Rogers, S.J., Fordham University; and Rabbi Lloyd Tennenbaum, Huntington (N. Y.) Jewish Center. [RNS]

The regents of the University of the South have authorized a tentative budget of \$5,633,388, the largest operating cost figure ever to be contemplated by the school. The enrollment figure will be kept the same — 800 — until a new science building is completed.

At the recent Brotherhood dinner held at the Anshe Hessed Temple, Erie, Pa., Judge Elmer L. Evans of Erie County cited the efforts of the Rt. Rev. William Crittenden, Bishop of Erie, in the ecumenical field and in the furthering of better race relations. He also presented to the bishop the Currick Award for 1966. The award which was established in 1948 is in memory of Rabbi Max Currick, formerly of the Temple.

The licensing of 12 more lay readers in Arizona now brings the total to 227 for 1966, the Rt. Rev. Joseph M. Harte has announced. Arizona also has a dozen active priests over 65 and more than 30 retired priests living in Arizona who often serve the Church in its needs.

The 12th Annual Acolytes' Festival was held in St. Luke's Church, Richmond, Va., where over 200 priests and acolytes from 20 parishes had marched in the solemn procession to the church. The Rev. Richard C. Martin, Episcopal chaplain at George Washington University, officiated at the ceremony along with clergy and leading acolytes.

St. Barnabas' on the Desert, Scottsdale, Ariz., was host for the five sessions of a mission of Christian healing conducted by the Rev. Edward Winckley, O.S.L. Fr. Winckley is rector of St. Paul's, Walla Walla, Wash., and chaplain of the north-west region for the Order of St. Luke the Physician.

Preparation for the southwestern premier performance of Gian-Carlo Menotti's semi-operatic work, "The Death of the Bishop of Brindisi," came from many people in the parish of St. Michael and All Angels', Dallas, Texas. The performances which were sponsored by the music department of the church, were presented in the sanctuary of St. Michael's. The orchestra and choirs were under the direction of Mr. Paul L. Thomas, the church organist.

Dr. John Macquarrie, professor of systematic theology at Union Theological Seminary, New York, gave five lectures during January and February, at the Laymen's School of Theology held at New York's Calvary Church. The series was on "Jesus Christ—His Meaning for Us and His Claim Upon Us" and was co-sponsored by adults of eight Christian Communion plus the publishing firm of Charles Scribner's Sons.

Two long-time and active members of Trinity Cathedral, Phoenix, Ariz., have recently been honored for their public service and leadership in the community. More than 700 persons attended the 13th annual testimonial dinner of the Phoenix region of the National Conference of Christians and Jews on March 3rd when Scout Executive George F. Miller was presented with the 1966 Brotherhood Award. Mrs. Eugene F. Tompane was honored late in January by being named Phoenix' Woman of the Year by the Advertising Club. She was the seventh Episcopal Churchwoman to receive this award in the past 17 years.

After 33 years of operation, the Dallas Country Day School, Dallas, Texas, is being closed at the end of the school year. The entire property has been given by its owner, Mrs. Ebertha Roelofs, to the Diocese of Dallas.

The congregation of St. Sophia's Greek Orthodox Church, Albany, N. Y., has used the facilities of the Cathedral of All Saints', for over a year. The Greek Church was demolished in the project of South Mall. Last October a joint vespers service was held.

Two Manhattan congregations on February 13th switched clergy, choir, and organists to commemorate one of the most dramatic events in the bishopric of the late Rt. Rev. William T. Manning, Bishop of New York. It was the Sunday in 1933 when the bishop had the locks of All Souls' Church broken off and entered the church to conduct services. In this way, he upheld the rector's wish to minister to Negroes despite opposition from a vestry who had closed the church allegedly for repairs. The exchange this year found the Rev. Clifford S. Lauder of All Souls' Church in Harlem preaching from the pulpit of the Church of the Ascension, a predominantly white congregation on the edge of Greenwich Village. Ascension's rector, the Rev. Dr. John M. Krumm, officiated at the same hour at All Souls.

The altar guilds of the Diocese of Albany and of the Cathedral of All Saints, Albany, N. Y., have initiated a needlework program for the cathedral, as part of the preparation of the diocesan centennial in 1968. The pieces are both large and small and are uniform in stitch.

Another diocesan project also connected with the centennial, concerns St. Paul's, Greenwich, N. Y. Eight women began the project, and they in turn are teaching others to do needlepoint for altar kneeling cushions, and a kneeling cushion for the Soldiers' Altar.

A Christian man is a perfectly free lord of all, subject to none.

A Christian man is a perfectly dutiful servant of all, subject to all.

Martin Luther, *A Treatise on Christian Liberty*. 1520.

by the Rev. Robert F. Hayman  
Rector, St. John's Church, Kirkland, Wash.

Many of the articles and books which presently capture the imagination of informed clergy and laity contain pungent criticisms of the structure and place of the traditional parish in American life today. These writings point out, correctly, I think, that the contemporary parish structure is creaking badly at the seams as it struggles to cope with or ignore the problems imposed by a mobile population, the suburban sprawl, and the progressive decay of many of our cities. Even more important, the growth in numbers of the commuter (sometimes more than one to a family) has deprived many parish churches of any possibility of participating in the whole life of its members or *vice versa*.

Although the criticisms and analyses are frequently to the point, and must not be ignored, the fact remains that the parish is very much with us. In the Episcopal Church there are several thousands and all the indications suggest that they will be with us for some time to come, albeit in varying degrees of health or decay. It is exciting and necessary to think and experiment with new forms of the ministry and life of the Church, but it is not realistic to write off the parish church as a bad investment and look only to the

new and untried. The accomplishments of the traditional parish structure are tremendous: they reflect almost everything that is good and alive in the Church today. These congregations are the source of support for all the new things we are trying. They are fraught with possibilities for the future if we are on the one hand imaginative, and on the other, at times, willing to cut our losses.

The situation of metropolitan Seattle, the see city of the Diocese of Olympia, is similar to that of many other large, growing urban areas in this country. The growth of the metropolis in the past fifteen years, coupled with an even greater expansion of the Church, has witnessed a decline in the strength of inner city parishes and a widespread growth of the Church in suburban areas. Again, the suburban growth in metropolitan Seattle has paralleled that of other areas. In the nearer suburbs there is a ring of strong and relatively affluent parishes which are among the largest in the diocese. Then, in almost concentric rings beyond, there are smaller parishes and missions repeating on a proportional scale the structure and activities of their larger sisters down the road.

While the life of the Church has ob-

viously burgeoned, it has also developed a new set of problems. The larger suburban parishes have given birth to an anonymity that used to be associated with big city parishes. Meanwhile, farther out, the newer and smaller parishes never seem quite to get caught up with their financial responsibilities, thereby pushing a disproportionate amount of effort into debt reduction with a consequent weakening of the general program of the Church. They are almost invariably one-priest parishes with no other professional staff.

St. John's, Kirkland, Wash., falls into the group of smaller suburban churches, although as a small country mission established in 1923, it had to wait for suburbia to come to it. By 1960, however, it was not only serving its own community, but was drawing considerable support from Redmond, the next town further out. For some time there had been talk of St. John's establishing a mission in Redmond, but this had always been at some distant point in the future. The actual establishment of St. Timothy's, Redmond, in the fall of 1962, was with many misgivings, and not the least fearful was the rector. Despite the worries, the mission prospered and so did the relationship between the parish church and its mission.

Within two years, however, the rector and vestry were faced with the fact of a population expansion in another nearby area, Juanita, and the concomitant fact that the parish was doing little for these people beyond inviting them to come to services in the parish church. Because both Redmond and Juanita were considered prime missionary areas by the diocese, this concern was not limited to the parish and a good deal of conversation took place between the archdeacon and the rector and some members of the vestry. As a result of this joint concern, in May of 1964, the Rev. William M. Burnett was called to serve on the staff of the parish as missionary vicar with special responsibility for the work in Redmond and Juanita. The addition of another priest, supported by a diocesan grant, made a positive difference in the life of St. Timothy's, Redmond, and in the entire program of the parish.

Sometime before this action, the rector and the present archdeacon, the Ven. Rudolf Devik, discussed at length the feasibility of creating a multiple-church parish, a parish of two or more congregations administered by one rector and vestry. This somewhat ethereal scheme was developed during a two-day drive from a California conference and was discussed more fully when the second priest joined the staff. At the suggestion of the archdeacon, a committee of the vestry, representing the parish church and the mission, studied the goals we sought and the means of attaining them. In a period of about eight months the vestry became convinced that it wished to see

Continued on page 22

**three congregations**

**ANOTHER**

**TRY**

**two priests**

*for the*

**PARISH**

**but one parish**

**T**rinity Church holds its Daily Vacation Bible School the last part of August rather than in June. Children are more in the mood for classes and parents appear happy to have them going after weeks of vacation around home. By the end of August city recreation programs, family trips, and camps are ending. The third week in August works out best for us. Labor Day week is too late and the week before fills up with busy parents buying children's clothes and registering them for school.

August Bible School lasts only five mornings. Zip and zest are needed if the children are to have a good time and to want to return next year. Who can keep going strong in August, particularly if the weather turns warm and sticky? Not Episcopalians!

Teachers are glad to work for one week but two often brings groans and excuses. They are recruited in May, so far as is possible from professionally trained personnel in the church. There are more former teachers in the average parish than is apparent with a quick glance—they are parents now, teachers then, but the skill is still there. High school students and sometimes college students are asked to be helpers. The girls assist: in class with lessons, handicrafts, and order; in the playtime with games; in church with singing and worshipping example; when groups are in transit or parties of children are arriving or leaving; and at all times when miniature violence takes place. One or two high school boys are most helpful: as servers at the daily Bible School Eucharist; as crucifers to lead the children in and out; as attendance and offering counters; as movie projectionists; as traffic controllers as children arrive or depart in cars on the street or parking lot; and as temporary sextons for straightening up the parish hall when quiet noontime arrives. Both girls and boys are glad to help out. What more practical way to nurture a helping hand for God's work or perhaps a career of teaching could there be?

The daily schedule is as follows:

- 9:00 to 9:25 a.m. Music in the parish hall
- 9:30 to 10:00 a.m. Instructed Eucharist in church or chapel
- 10:00 to 10:15 Play outside, movies on rainy mornings
- 10:20 to 10:30 Lunch and movie or film strip for teaching
- 10:35 to 11:30 Classroom lesson and handicraft
- 11:30 Dismissal to cars

The teachers pre-register the potential pupils by phone a few weeks before opening day. This way parents are alerted again about opening day, neighborhood or unchurched children are solicited during teacher-parent phone conversation, and extra cars and drivers are procured for neighborhood car pools. Each teacher fills out a 4 by 6 card for each child from

March 20, 1966

**for five mornings**

**BIBLE**

**SCHOOL**

**for instruction in the faith**

*in*

**AUGUST**

**for instruction about life**

the pre-registration, listing full name, birth date, what class he enters in school in September, address, phone number, and whether transportation to or from Bible School is needed or not. This pre-registration does not stop any latecomers from attending the opening day or even later in the week, but it helps to eliminate much Monday morning confusion and resultant loss of time on opening day. A fee of 50 cents per child is asked to cover expenses for materials and lunch at mid-morning. A daily offering is taken up during the instructed Eucharist with different children each morning as ushers.

We use familiar hymns as well as catchy tunes from pieces like *Thirty 20th Century Hymn Tunes* (Josef Weinberger Ltd., London). An easy musical setting of the Communion service is taught so that the Kyrie, Sanctus, and Agnus Dei may be sung each day at worship.

The 3 to 6 year olds are brought in from the play yard at 9:25 where they have been during music practice. They join the sung processional into the church. They sit in small chairs close to the free standing table altar. The others of the Bible School sit by classes in assigned

pews with teacher and assistants scattered purposefully among them. A quick sacramental touch or firm word administered to all within reach or sound by the older ones brings some order and temporary attention.

The daily Eucharist is shortened by omitting the Creed, shortening the Exhortation to one sentence, and ending the consecration with the Prayer of Invocation as permitted for shut-in communions. The instruction is short, pointed towards children's daily doings, and concentrated upon a few rather than many parts of the service. It is better to have another priest or a well prepared lay person in the aisle up front instruct if possible. But keep it short and child-centered. If the priest is alone, he as celebrant may do the instruction before the Collect for Purity, between Epistle and Gospel, during the preparation of the elements, before the consecration, during the ablutions. He is already facing the children as he celebrates in their midst. But keep it short and pertinent!

During their mid-morning snack of milk and graham crackers given them as

*Continued on page 22*

**by the Rev. Wayne L. Johnson**

Rector, Trinity Church, Rock Island, Ill.



# MEETING the CHURCH



The Parish Meeting  
serves as a bridge  
between worship and the world.

“Where can the Church be met and known, otherwise than when it is sitting in its pew?”, asks Ernest Southcott in his book, *The Parish Comes Alive*. St. Martin’s Mission in Williamsburg, Va., is seeking to discover the answer to this question in its weekly Parish Meetings. Since it was organized in September 1963, St. Martin’s has been holding Parish Meetings each Sunday after the Parish Communion.

The Parish Meeting is many things—it serves as a bridge between the congregation’s worship and its Christian living in the world—it is a means by which Christians become informed and plan their approach for the coming week—it resembles a New England Town Meeting where everyone participates—it serves as a sounding board for the vestry.

When St. Wilfrid’s, Halton, first undertook their Parish Meeting the Bishop of Ripon warned them: “Don’t think the parish meeting is some sort of stunt of your vicar. It is a recovery of what the Church is—a recovery of the Church as the people of God.”

Daniel Jenkins’ description of “holy worldliness” in his book, *Beyond Religion*, applies equally to what the Parish Meeting is designed to guard against. “It will not allow too many devoted church mice to make their nests in the house of God, and it will not permit itself to become so occupied with preserving the relics of the past that it is unable to keep up with its children in the present.”

In the two years of St. Martin’s existence the weekly Parish Meeting has probably done more to shape the church than any other factor. Anything can come up, and often does. At times we have had:

A study and discussion of the Church’s faith and practice.

An instructed Eucharist followed by a question and answer period.

A director of Public Health to speak on local housing problems.

A director of Public Welfare to present the need for foster homes.

A social worker from a nearby state mental institution.

A discussion of the sermon.

A meeting with the bishop, informally, on his visitation.

Audio-Visual education.

Discussions about the Ecumenical Movement and planning ways of implementing it.

Discussion of the week of Prayer for Christian Unity.

Study and discussion on Mutual Responsibility and Interdependence.

Discussions on the New Theology and the New Morality.

The idea of the Parish Meeting comes from the Church of England where Ernest Southcott began holding such meetings in Halton, Leeds, on a weekly basis. He was preceded by some twenty years

by Alan Ecclestone, vicar of Darnall, Sheffield. Both men held their Parish Meeting every Wednesday night. The common problem encountered was that of getting all who attended church on Sunday to come out each Wednesday night. St. Martin's, Williamsburg, has sought to alleviate this problem by holding its Parish Meeting immediately after the Parish Communion each Sunday. We usually allow ten minutes after the close of the service for people to greet one another and get their cup of coffee. Since we generally have visitors or newcomers, we ask everyone to wear a name tag. Each meeting begins with an introduction of our newcomers.

The location of the Parish Meeting has an important bearing upon its effectiveness. We hold the Parish Meeting in the Eucharistic room, but at the opposite end of the building from the altar. Using chairs rather than pews, we find it is a simple matter to have some of the chairs at the back of the building already turned in the direction of the Parish Meeting; others can be easily turned around depending upon the attendance that particular Sunday. In both our worship and our Parish Meeting we find the flexibility of chairs a great asset. Our architect has pointed out that by having the Parish Meeting held under the same roof as, and within view of, the altar, we are symbolizing a bond of unity between the sacred and the secular. Practically speaking, worshipping and meeting in the same room has the advantage of encouraging all who attend the Parish Communion to stay for the Parish Meeting. Approximately 80-90 percent of those who attend the service remain for the Meeting.

School age children leave for their classes immediately following the Parish Communion, leaving before the sermon which comes at the end of the service. This allows the children approximately an hour for their Christian education, most of which takes place while their parents are in the Parish Meeting.

After two years of experimenting, what has come out of the Parish Meeting? An early decision that arose was to recommend to the vestry a policy of giving one-half of our ordinary income to others. Even though still partly subsidized by our diocese, we have continued to give to World Mission, community, and diocese, one-half of what we raise in pledges.

The Parish Meeting has also enabled St. Martin's to operate without a high degree of organization. We have no women's guilds, Church Women, or any men's groups. Other than the Young Churchmen for our teenagers, and the vestry, the weekly Parish Meeting is our only organization.

Another fruit of the Parish Meeting was the establishment of a pre-school for retarded children. Organized by St. Martin's this school is now governed by a

by the Rev. William F. Egelhoff  
Vicar, St. Martin's Church, Williamsburg, Va.



secular board, using St. Martin's building and facilities.

The Parish Meeting has given us the opportunity to act quickly upon needs that arise, both within the community and among our own members. It gives us the

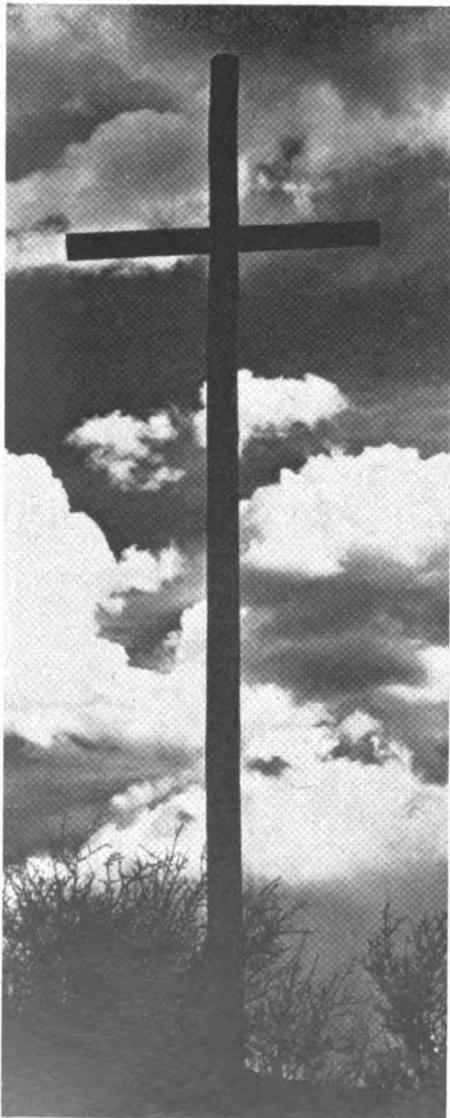
opportunity to know one another better and, consequently, to help bear one another's burdens. It is by no means the answer to all the problems facing the Church today, but we feel it does help us better to be the Church in the world.

# in the PARISH MEETING



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# The CROSS—



**A** young man once asked his pastor, "What is heaven like?" and the clergyman replied, "Heaven is like Good Friday." It is not recorded what the youth's response was, nor whether he understood his pastor's words; it is not even recorded whether the clergyman himself understood his own words, but they have stuck with me for years because they have about them a haunting ring of truth.

Heaven like Good Friday? The Cross our destiny? I wonder. We say the highest revelation of God's love is that cross on Calvary; the most intensely focussed disclosure of God's nature, we say, is that act of sacrifice. Well, if the Cross is that revealing of what God is basically like, what the shape and substance of His being is, then maybe it could be that Calvary reveals something of what we are to be, something of what God intends for us, something of the destiny He created us for. But heaven like Good Friday? That looks like a contradiction in terms, like combining two mutually exclusive concepts. I suppose it depends on what we see happening on that fateful hill, how we see it related to the power of God and the will of God. If we see the Crucifixion as an entirely accidental and irrational swerving of history from its appointed course, or as an unexplainable disaster that somehow intruded itself into a carefully monitored plan, then of course heaven can have nothing to do with it.

This article on the Cross is the fourth of a Lenten series by Fr. Sims. The one remaining will appear in next week's issue.

Heaven would be the specific absence of any such episode and the absence of any recollection of it. But then it can't be revealing of God's nature, not if it's an accidental disaster; it can't show us what God is like if it is only an unexplainable malfunction of some defective component. The Cross can reveal God to us only as it is a part of God's plan, only as it unfolds in His benevolent and ordered providence, only as it represents, in short, His will and His power. But heaven like Good Friday?

Another source of trouble is the imagery that surrounds that word "heaven." Let's face it, don't most of us conceive of heaven in terms of blissful irresponsibility? Don't we use the word conversationally as that place where all our cares and worries will be shed like soiled clothing and we shall be free of responsibility and concern? There is an old song which says something about "that lucky old sun, with nothing to do, but roll around heaven all day." Isn't that what we want, isn't that what we feel and long for when we mention heaven? A place where nothing is expected of me, where I do only what I want to do, where I get what I want and need and the getting requires no effort and no thought? Isn't this our picture of the most desirable destiny—to have everything I could conceivably use.

by the Rev  
Rector, Church of



RNS

# Our DESTINY

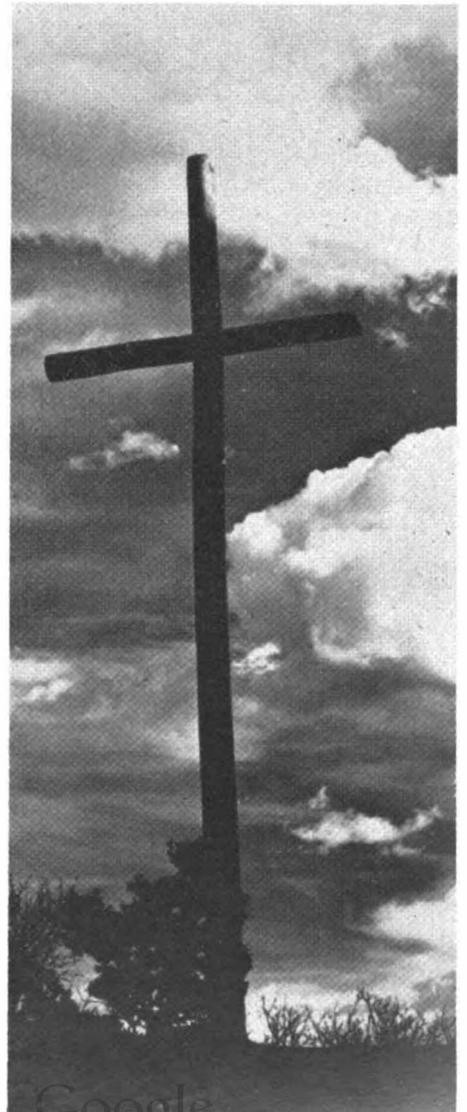
and to be absolutely free of worry and trouble? Certainly that kind of place has no room for Good Friday, but then could heaven leave out love?

Curious, isn't it, that Christians could so easily accept the idea that God demands love of us, and the idea that the Cross is the highest disclosure of God's love, and then never put the two together and say, "God wants me to be that way, like that Cross?" Strange that we could call Him Master and ourselves disciples and still not conclude that our fate would be like His. Curious that we could hear Him say, "Follow me" and still not quite accept where this following Him would lead us. Strange that we could witness the absolute obedience of Gethsemane and fail to recognize in it our call to just such obedience. Curious that we could read of Stephen and Paul and Timothy and Luke and not understand that something other than comfort and ease is involved in being a Christian. Strange that we could accept for Christ the destiny of servanthood and sacrifice and believe that somehow this secures for us a destiny free of servanthood and sacrifice. When just the contrary is true—Jesus' role of suffering servant summons us to ours, paves the way for ours, makes ours possible. This is our destiny, to be like Him. Christ's death for all men teaches us that life pulses with

love; that the primal energy is love; that the deepest reality is love; that the strongest force is love; that the highest truth is love; that the noblest will is love. Why not the holiest destiny love? And isn't the holiest destiny heaven? And isn't love Good Friday?

Heaven can't be where we shed our responsibilities, because God isn't like that. God became involved; God became immersed; God became man. Supposing heaven were such a place of irresponsibility and unconcern; then it might be said that God got uncomfortable there and that He had to come here where hell and hate and fury were—and out of that collision of love and fury fashion a Cross and a destiny for His children. He wants us to love; He wants us to care; He wants us to bleed when someone is cut; He wants us to hurt when someone is hit; He wants us to weep when someone cries; He wants us to bruise when someone falls.

It's all there on the Cross—God drew us a picture so we couldn't fail to see. This is what God wants us to be, this is what He calls us to, this is what He plans for us. Someone said Jesus drew back the curtain that separates us from the other world furthest when He told the story of the beggar Lazarus who laid at the rich man's gate and who died and was carried to Abraham's bosom. No — Jesus draws the curtain back furthest on Good Friday. The veil is rent in twain, Matthew says. Here He reveals what it is like to be His, what it is like to answer His summons, to respond to His call, to claim Him as Lord, to embrace Him as Saviour. Heaven? Yes, heaven is where Christ is; heaven is where love is; heaven is like Good Friday.



ard R. Sims  
any, Grandview, Mo.

**O**ur century is witnessing a turbulent era in Christian theology. Ancient, revered creedal affirmations are undergoing re-evaluation as never before. Such expressions of faith as "He descended into hell," and the affirmation of God's Triune nature, are coming under a searching scrutiny which has created a wide diversity of opinion. Some claim that the historic Christian message comes to us in a first-century mythology and cosmology which must now be discarded so we can recover the "true essence" of Christian teaching and apply it to the 20th century. Others go even farther and declare that the very term "God" is no longer meaningful today and must be discarded, as though "God were dead." Among the traditional Christian teachings undergoing this kind of searching

to answer until he knows whether he is dealing with a rationally minded fellow who will attack him for "superstition" if he says "yes," or an angrily defensive type who will accuse him of heresy (and perhaps even Communism!) if he indicates that he is re-thinking the matter!

Before we decide whether or not the story of the Virgin Birth is true, we must first ask ourselves: "What is a 'true' story?" The purpose of this article is to consider this question and see how our findings apply to the "truth" of Christ's Virgin Birth.

There are two kinds of truth: Factual or scientific truth, and religious or spiritual truth. Statements which are true factually or scientifically say something true about the world in which we live, or the

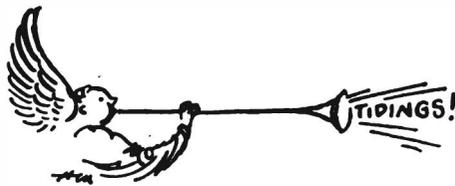
true, for what it says about man's soul, about his inner condition and his relationship to God, is very true."

So when we come to the truth of the story of the Virgin Birth we must first decide what kind of truth we are talking about: factual truth, religious truth, or both. Most people fail to see the true meaning of the story of the Virgin Birth because they are so anxious about its factual, historical truth that they do not stop to appreciate its religious truth! So we must begin our considerations by looking at the point of the story until its religious truth becomes clear.

We start with early Christian history. The most important question the early Church had to wrestle with was: "Who was Christ? What kind of nature did He have?" It seemed that there could be only two possible answers to this question. One answer was that Christ was a human being, a man just like anyone else, who was so good or so gifted that God appointed Him to be an unusual teacher and carry on a unique mission on earth. This doctrine of Christ is called "Adoptionism," because it says that Christ the supremely good man was "adopted" by God to a special position of favor and mission. Obviously there are many "Adoptionists" today; that is, people who look on Jesus Christ as a "great teacher" but nothing more.

In answer to the Adoptionists the early Church said, "No, the divine substance of God Himself was in Christ; He was more than a man like you and me." Here is one point of the story of the Virgin Birth: Christ's being born of a virgin shows that He was more than an ordinary man. The point of the Nativity story in the Gospels is that an extraordinary event took place in the birth of Christ, in which unseen, spiritual powers and influences were at work. The fact that His mother was a virgin and His "father" was God Himself asserts this.

This point was obvious to the early Christian fathers and explains why they insisted on translating Isaiah 7:14 as "Behold a virgin shall conceive." The translators of the Revised Standard Version of the Bible have translated this phrase, "Therefore the Lord Himself will give you a sign; Behold, a young woman shall conceive and bear a son. . . ." They hold that the Hebrew word in question ('Almah) actually means a "young woman of marriageable age," though such a woman would ordinarily be a virgin. Tertullian and Irenaeus were aware of this, but they argue that the total sense of the passage requires the translation "virgin" and not "young woman." Tertullian writes: "For he (Isaiah) has paved the way for the incredible thing (i.e. the Virgin Birth) being believed, by giving a reason for its occurrence, in that it was to be for a sign. 'Therefore,' says he, 'the Lord Himself shall give you a sign; behold, a virgin shall conceive and bear a



## The Virgin Birth:

re-evaluation and, sometimes, attack, is the doctrine of the Virgin Birth of Christ.

In the early ages of the Church the Virgin Birth was not one of the points attacked by Christianity's opponents, for that era did not have the deterministic scientific outlook of our age. Today, however, the assertion that Christ was born of a Virgin is generally numbered among the more incredible Christian teachings. The unbelievers point to it as one more example of the anachronistic unscientific nature of the Faith. Some of the "faithful" cling to the literalness of the story with an obstinacy which betrays a hidden anxiety that if this story is not "true" then maybe nothing about Christianity is true. Others, who generally revere the Faith, are often somewhat embarrassed by the story and prefer to gloss over it as quickly as possible. Those modern theologians who have unconsciously succumbed to the prevailing rationalistic materialism think of the story as another example of the early Church's outmoded "mythology" which is no longer relevant.

The debate over the Virgin Birth has become an emotional, as well as an intellectual issue. The question often directed to the clergyman, "Do you believe the story of the Virgin Birth is true?", sometimes has behind it a thinly veiled hostility. The poor man scarcely knows how

history out of which we have come. "The earth revolves around the sun" . . . "Columbus discovered America in 1492" . . . these are statements which are, factually, either true or false, and their veracity may be tested by the scientific method. Religious truths, however, are truths of the soul; they are statements about the nature of man and his relationship to God, and their ultimate verification lies in man's experience of himself. The statement, "Adam and Eve were the first men God created; they lived in bliss until they ate of the forbidden fruit of the tree of knowledge of good and evil and then their sufferings and sin began," is not a scientific statement but a religious one. The "truth" of the story of Adam and Eve is not to be evaluated in the same way that we would evaluate the truth of a statement which intends to be factual, for the story is not a factual one about how the first human beings appeared on earth, but a religious statement about how man has fallen away from his unconscious containment in nature and, through becoming self-conscious, has entered into a specifically human world of moral suffering and need. It tells us something about man and his soul, and is not a scientific statement about the evolution of life. If, then, we ask if the story of Adam and Eve is true we must answer, "Yes, it is

by the Rev. John A. Sanford

son.' Now a sign from God would not have been a sign unless it had been something novel and prodigious . . . nothing of the nature of a sign can possibly come out of what is a daily occurrence, the pregnancy and childbearing of a young woman (but) a Virgin mother is justly deemed to be proposed by God as a sign. . . ."

This interpretation is supported by the fact that the Jewish translators of the Septuagint (a Greek version of the O.T. made for Greek-speaking Jews prior to the time of Christ) rendered the word in question by the Greek "parthenos," or "virgin," and only changed this translation at the Council of Jamnia in ca. 90 A.D. when they discovered the passage was being used by the Christians as an example of O.T. prophecy about the coming of Christ. The important point for us is not so much how the verse should be translated as the significance it had for the early Church. For the early Church the Virgin Birth was a "sign" that an extraordinary birth had taken place and that Christ was God incarnate, and therefore more than an ordinary man.

If one answer to "Who was Christ?" was that He was *only* a man, the other answer was that He was *only* divine. Those who declared that Christ was *only* divine, and had no human nature in Him, are known today as "Gnostics." They proclaimed that Christ was a manifestation of the divine spiritual world "above," come down to earth to teach men a knowledge which would save them from imprisonment in an evil material creation, and enable them to return to their true place in the purely spiritual realm above. Christ, said the Gnostics, had to be pure divinity, with no humanity in Him, because human nature is fleshly and physical, and this physical, material part of man is evil.

Gnostic tendencies are still prevalent today. Our Christian Scientist friends, for instance, come close to it in their assertion that matter is evil and unreal and only spirit is good. Closer to home, a lot of churchgoers, without being aware of it, have typical Gnostic prejudices against the body and material world.

Against this gnosticizing tendency the early Church pointed to the same story of the Virgin Birth. They declared, "But look, the mother of Christ was a human being just like you and me. He was born of the flesh and through the flesh, therefore He had perfect and complete human nature." Not only that, but look at the kind of mother Christ had, and the circumstances surrounding His birth! Mary was a peasant girl from a country village, a nobody in the eyes of the world, as common a mortal as you could hope to find. She is therefore everybody. She is our human soul and our human body, that in us which is forever human and part of the earth and of nature. And the birth took place, not in a fancy palace,

but in a dirty Oriental stable; animals surrounded the Christ child as He lay amidst the hay. Everything about the story suggests the earth, the gross material world.

So: The story of the Virgin Birth is a bastion of defence against two misinterpretations of Christ's nature. To those who say He was only a man the story says, "But He was born through a divine agency." To those who say He could not be tainted with evil, material human nature, the story says, "But His Mother was a peasant girl, and He was born in a stable surrounded by animals." The story of the Virgin Birth makes it unmistakably clear that in Christ human and divine, heaven and earth, the spiritual and the material, were perfectly and inextricably united. In Him the opposites of God and man, father and mother, earth and

of the Virgin Birth. If we are asking about the literal historicity of the story, about its "factual" truth, we are asking a question which is not answerable scientifically. I personally prefer to believe the story *is* factually true, that we have here an instance, like the Crucifixion, when a "religious" or "mythological" truth of the soul and an actual historical event coincide, so that we are dealing with *both* an historical fact *and* a great religious truth. But really the more important truth is the religious one. Is it true that Christ was God and man? Is it true that God can be born in our own souls, and live in us as the God-Man, Christ? This is the most important truth to the story, and this is the religious truth which the Church has been commissioned to guard and to preach.

Is

It

True?

heaven, matter and spirit were no longer in opposition but were contained in a marvelous unity. The *religious truth* which the story conveys is this mystery.

But the story of the Virgin Birth suggests something else too. If Christ's birth could take place in the Virgin Mary, then it can also take place in you and me. God is no longer remote from men and their lives if He has been born, through a mortal woman, into a human personality. No longer is God sublime and detached from men, as most Oriental religions state. No longer is He terrible and dreadful and to be approached only with great reluctance, as was often the case with the Old Testament. Now He seeks men out. He longs to be born in them. This means that the whole mystery of Christ can be repeated in you and me. Our souls are Mary into which the Holy Spirit can enter, and out of the union of our souls (that inner life which is most truly ourselves) with the autonomous Spirit of God, there can be born the Christ: the divine child, the new life, the miraculous union within us of things which once had been in opposition. When this happens, Christ lives in us. Not that we are Christ, but He lives in us, as St. Paul said, "Not I, but Christ who lives in me." (Galatians 2:20).

Back now to the question of the "truth"

It is good, even essential, that we rethink the Faith today and find the means to communicate the ancient truths to the 20th century. The danger is that in so doing we will throw out the baby with the bath. To avoid this danger we must understand that religious truths, truths of the soul, are much better communicated through "mythologies" and symbols than through rational concepts. To discard biblical stories because they do not fit into what happens to be our present "scientific" outlook is to miss the point of the Bible, which is primarily concerned with religious truth. In re-examining the Faith we must carefully distinguish between the two kinds of truth, discover the religious truths couched in the ancient stories and creedal affirmations, and continue to hold them up to the world. This does not mean that we are no longer concerned with the historicity of the Biblical account for often the religious or mythological truth and an historical event coincide, as though two orders of reality met at one point. It does mean that we will shift our thinking from a concretistic, rationalistic, materialistic outlook, to an outlook which begins to appreciate the reality of the soul, its relationship to God, and the unique way in which the truths of the soul are conveyed.

# EDITORIALS

## Wanted—Ideas for PANs

The Medes and the Persians were hardly more attached to their laws than is this magazine to its four-per-year Parish Administration Numbers. But we are willing to listen to others as to what subjects of parish life and administration they would like to see dealt with in these special issues. It seems to us that in the course of two or three years, which means eight to twelve PANs, we run the gamut of pertinent topics. But maybe we're in a very small circular groove and we don't realize it. So we make this request of our readers: If there's something you would like to see discussed in one of these Parish Administration issues, something that has to do with the operation of some function or doing of some chore on the local level of Church life, please let us know, and we shall see what we can do to provide something helpful. That is our sole aim in these issues. We want to know what you want to know more about.

## Selma, One Year Later

Selma Negroes remember March 7, 1965, as Bloody Sunday. A year later we ask: What good came of it at last, if any? Here are a few data which seem pertinent:

This year almost 11,000 Negroes in Dallas County are registered to vote, for the first time. A year ago the number was about 300.

Sheriff Jim Clark, the White Knight of the Cattle Prods, is still sheriff, but is being seriously challenged for his job by Wilson Baker, who as Selma's public safety director won the respect of most Negroes. And unquestionably the brutal tactics of Clark and his aides led straight to the Federal Voting Rights Act of 1965.

Five Negroes are running for various Dallas County offices: another first.

The Rev. P. H. Lewis, pastor of Brown's Chapel

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### A Prayer for the Church

Almighty God, Who alone givest wisdom and understanding to men, inspire with Thy Holy Spirit Thy chosen servants Paul and Michael when they meet in conversation; magnify in them the gifts of understanding and counsel that they may set the need of Thy Holy Catholic Church above all pride and difference, and grant that the unhappy division may be resolved and the Body of Christ healed and made whole again. This we ask for the sake of Thy Son, Jesus Christ, the Saviour and Redeemer of all mankind. AMEN.

A Priest of the Church

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A.M.E. Church, is running for the state house of representatives. He reports a change in attitude of many whites. "They put 'Mr.' and 'Mrs.' on your letters now," he says; "they used to call me 'P.H.'"

These may be only straws in the wind, but they indicate that there is a wind and also the direction in which it is blowing. What set this wind to blowing? We believe it was the moral indignation of some people who could not look at the outrage which culminated in Bloody Sunday, and pass by on the other side.

If somebody will answer that perhaps this good wind of hope might have sprung up anyway, *sponte sua*, even if the agitators had not agitated, we can only say that we gave up arguing for Lent. But we didn't give up telling parables, especially true ones from history. Thinking about self-starting good winds we recall Frederick Douglass and what he used to tell his audiences when he was stumping for the abolition of slavery. As a boy in slavery, he would recall, he prayed for freedom; but nothing happened until his prayer got into his heels and he ran away. Nothing happens about any prayers until somebody offers a pair of heels, or lungs, or hands, or hearts, or something the Lord can use.

## Here and There

Nobody who reads this magazine will suspect us of bias in favor of what the Iowa Supreme Court calls the "arty, Bohemian" life. None the less, that court's decision in the custody case of 7-year-old Mark Painter troubles us. The child's father has been denied custody solely on the basis that he lives an "arty, Bohemian" life; it is not contended that he lives an immoral life. Mr. Painter himself explains: "I don't drive a haywagon. I drive a foreign car. I don't go to church on Sunday. I don't grow corn. This, in the eyes of Iowa, makes me a Bohemian." Mark's mother was killed in an auto accident in 1962, and her parents, Mr. and Mrs. Dwight Bannister, assumed temporary care of the child. Two years later, Mr. Painter married his present wife, a Roman Catholic, and sought the boy's return. The Bannisters refused, and so the case went into the courts. A lower court awarded custody to the Painters, but the state supreme court on appeal awarded to the Bannisters; now the Painters have asked the Iowa Civil Liberties Union to help prepare an appeal to the United States Supreme Court. The state supreme court's opinion took note of such damning data about Mr. Painter as these: he is "either an agnostic or atheist and has no concern for formal religious training," he is a "political liberal," his "main ambition is to be a free-lance writer and photographer," and — most *horrible dictu* — weeds grow in his yard and his house needs painting.

We must agree with Eugene Austin, chairman of the Nebraska Council on Family Law, who wrote to the Iowa Supreme Court calling its ruling "an act of tyranny, pure and simple." This is no way to uphold and to vindicate the cause of a responsible conservatism in religion and morals. We hope that the Painters will be given redress by a higher court.

## MUSIC AND RECORDS

by the Rev. Lewis M. Kirby, Jr.

**GREAT CATHEDRAL ORGAN SERIES**—Liverpool Cathedral; Noel Rawsthorne, organist.

Angel 36191 \$4.79  
stereo Angel S36191 5.79

### Contents:

Mozart: *Fantasia in F minor*  
Daquin: *Noel No. 6 in D minor*  
Purcell: *Two Trumpet Tunes and Air*  
Karg-Elert: *Nun danket alle Gott*  
Vièrne: *Berceuse*  
Whitlock: *Fanfare*  
Duruffe: *Toccata from Suite, Op. 5*

This is one of a series of recitals played on the organs in English cathedrals. Mr. Rawsthorne performs on the largest cathedral organ in the world, built by Henry Willis & Sons, Ltd., of London and dedicated in 1926. The varied program includes many pieces which have become standard in the concert organ repertory. Mr. Rawsthorne's performances are excellent. The instruments capabilities are shown off to good effect. The British engineers are especially adept at capturing the unique sound of cathedrals and large, cavernous churches and this disc is a good example of their proficiency. Thus far, this is the only disc of the series available domestically through regular sources.

**FESTIVAL OF ANGLICAN CHURCH MUSIC**—The Congress Festival Choir and the Toronto Diocesan Choir School; various conductors. \$4.50

(Available from Anglican Book Center, 600 Jarvis Street, Toronto 5, Canada.)

This is a two-record album of music performed at a special Choral Evensong and Recital held on the evening of August 16, 1963, during the Anglican Congress. It was taped by the Canadian Broadcasting Corporation and later transferred to disc.

The entire first record is devoted to Choral Evensong with music by Orlando Gibbons, William Smith, and Herbert Howells. The Archbishops of Canterbury and York, and the Metropolitan Archbishop of India, Pakistan, Burma, and Ceylon took part in the service.

The second disc contains anthems by Adrian Batten, William Boyce, C.H.H. Parry, Healey Willan, and Leo Sowerby, the last conducted by the composer.

The special choir was composed of singers from parish choirs throughout Canada, supposedly the cream of the crop. I must say that this mixed group does sing very well indeed after only a little time together.

The C.B.C. is good and the transfer to disc was successful. This is a real bargain at the current price.

March 20, 1966

**EXULTATE DEO**—Evensong and Benediction at the Church of Saint Mary the Virgin, New York; James L. Palsgrove, Director of Music.

LIRS M 7524  
stereo LIRS S 8524

This is a beautiful recording of two services sung each Sunday at St. Mary's. Side one contains the Office of Evensong with musical settings by Thomas Morley (1558-1603) and Francis Poulenc (1899-1963). Side two opens with an organ improvisation by McNeil Robinson, Assistant Director of Music. The Benediction hymns are by Anton Bruckner (1824-1896), George Henschel (1850-1934), and two in plainsong. Two Chorale-Preludes by J. S. Bach close the side.

This recording makes quite clear the high level of musical performance in this great parish. Technically, the reproduction is such that the "atmosphere" of both services is faithfully captured.

**MUSIC OF THE ANGLICAN CHURCH** — The Choir of Christ Church Cathedral, Indianapolis; Robert Hobbs, organist and choirmaster

\$3.50

How could the producers of this record justify its title? Certainly Bach, Schutz, Victoria, John IV, King of Portugal, are not Anglican composers! Perhaps the thinking was that we Anglicans have appropriated for our use music of all schools. Whatever the reasoning, the title is misleading.

Let's go on, though, and see what we have here. This writer is especially glad to have at last a recording of Bach's *Cantata #142*, "For Us a Child is Born." To my mind, it is a miniature masterpiece. Having led several choirs in its performance, I can say that it is suited to an average church choir's abilities, given some hard work. The same composer's chorale *O sacred head* is also sung. The record is rounded out with Schutz' *Praise to Thee, Lord Jesus*; Victoria's *Good Friday Reproaches*; *Faithful Cross* by John IV; and, of more recent composition, Ernest Pritchard's anthem *I Have Had A Great Delight*.

This choir of 20 boys and 16 men is a well trained ensemble. The sections are well-balanced and they sing with a nice, full-bodied tone. The tenor soloist is very shaky, however. The recording was made during an actual performance so there are some coughs and miscellaneous audience noises. I was not distracted so much by these as I was by the engineer's habit of clipping short the sound at the end of each selection, not allowing any time for a natural tapering off of the music.

Despite the flaws mentioned, this is a good recording and I should hope to hear more from this choir, and from its capable organist-choirmaster.

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## PARISH

*Continued from page 12*

us continue one parish with not two, but three congregations. The third became the Church of St. Gregory the Great which was established in leased quarters in Juanita in September of 1965. This plan has met with the approval of the vestry, the clergy, the archdeacon, and the bishop, the Rt. Rev. Ivor Ira Curtis, who wisely suggested that we enter into a five year experiment before we change the legal status of our congregations.

What has emerged, in fits and starts, is the so-called "Lake Washington Parish," a name drawn from the school district which embraces all three congregations. The parish has one vestry which draws members from each congregation on a proportional basis and is administered by the rector, and another priest, the missionary vicar. In the three congregations there are four services on Sunday which are split by the two clergy on a schedule which is not made public in an attempt to reduce personal "followings." Both clergy have their studies at St. John's Church which has adequate office space and where all the central services of a secretary, etc., are maintained. Not only is there a financial economy in this arrangement, but also insurance that the clergy are in frequent communication with each other and that the right hand knows what the left is doing.

The diocese has purchased building sites in both Redmond and Juanita where permanent buildings can be established when the leased space is outgrown. It is the present intention of the vestry to build facilities in the newer congregations for worship and education but not to reduplicate the administration and large meeting space which is adequately provided in the plant of the older congregation.

Inevitably there will be problems and confusion as we see tensions between local pressures and parish-wide planning. But it is our hope that this structure will provide the members of the Lake Washington Parish and the communities which it serves with the real strengths of fellowship and joy which are known in smaller churches and at the same time provide the program and staff which can be mounted only in a larger parish with its resources of money and facilities.

A multiple-church parish is not unique to us; it is known in England and also in the United States. But usually it has consisted in regroupings of rural or urban churches which are experiencing decay and discouragement. Here we are attempting consciously to design a parish structure geared to a situation of growth. Whether the next five years will be as encouraging as we anticipate is hard to predict, but our plan does make sense for us in this suburban area. It does seem possible that such a plan may be one answer to the problems of the parish today.

## BIBLE SCHOOL

*Continued from page 13*

they file past a serving window (after 30 minutes of church they need 15 minutes of physical play), we show a ten- or fifteen-minute movie. They are neither necessarily churchy nor religious in the narrow sense. The subjects are varied from riding a bicycle safely, how to treat loitering strangers who are too friendly, the danger of fire, the scandal of being a vandal or litterbug, how to swim safely, to movies about children or animals. Picking up picnic trash or learning how to avoid danger with fire or with strange people is as much a part of Christian education as knowledge of biblical stories, we believe. We keep back two or three good Walt Disney comedies for rainy mornings when they can't be let out to run off energy. On the last day we have two of these movies. They are appreciated even when the weather is warm and moist. Regular religious movies or filmstrips may be shown in the class-room with the



teaching lesson. Many of these are procurable free of charge from the audiovisual department of the local public library.

The last hour of the morning is given to the teacher for classroom lesson, handicrafts, and projects. Commercial Bible school materials are used and adapted to the needs and ability of each teacher. The 3 to 6 year olds have their last hour broken up with 15 minutes of finger tunes and familiar hymns.

We ask that children be dressed for play, but the girls must wear dresses and hats (provide some choir beanies for the forgetters), rather than playshorts. We have tried to be lenient and have allowed shorts for what we thought was comfort; but behavior is better in church, and something worthwhile about God's House is taught if more proper school attire is required.

Trinity Church has a two year program of Saturday morning Confirmation instruction for 5th and 6th graders, so we do not worry much about those 11, 12, and 13 year olds who are not sold on Bible School. But it is amazing what is learned in five mornings of two and a half hours of fun and faith even by 4 and 5 year olds. We think enough of the results to repeat the effort each August. And it also helps the parish to prepare for September's Sunday school program.

# LETTERS

Continued from page 3

employment security and independence in administering the parish but that it makes it possible for the parson to preach the Gospel without fear or favor. The built-in defect in the congregational system is that it puts the minister at the mercy of the people and he is forced to become a man-pleaser. I have yet to meet a Congregational minister who thought the system a good one.

It would be a wonderful thing if the Church were to adopt the bishop's suggestion but also take care to see that he is given a balanced view of the facts of each case by having them presented to him by two men of the particular congregation one of whom was clearly sympathetic with the attitude of the people and the other a friend to the rector. Incidentally, but very importantly, this would also have the effect of deepening the sense of the pastoral office of the bishop in relation to his clergy and his visit to a parish would again assume the character of a true visitation.

(The Rev.) ROBERT S. S. WHITMAN  
Rector, Trinity Parish

Lenox, Mass.

. . .

The article "Clergy Tenure — Obsolete?" [L.C., January 23rd] leaves many questions unanswered. Apparently the privilege of serving in a parish would depend on whether a rector receives a favorable reaction to the alternatives: "energetic or lazy, devoted or unconcerned, suitable or unsuitable." These are vague subjective words. What man could defend himself against such inferences?

Bishop Higgins quibbles when he states: "Perhaps life tenure for the clergy has outlived its usefulness." A proposal with serious consequences merits more than this kind of tentativeness. Does the bishop want tenure ended? If the end of clergy tenure is sought then the proofs and alternatives supporting the proposal will have to be more cogent. One cannot cast away lightly a system that guarantees against the possible tyrannies of a vestry or a bishop. To speak of vestries as though they had a permanent relationship to a rector certainly is to have lost touch with what is going on in the urban situation today. The mobility of our population frequently changes the identity of an urban vestry. Is there to be more job security for a union worker than there would be for a clergyman? It is absurd to conclude that Methodism grew to three times our size because there were bishops who exercised authority to appoint ministers to churches. That statement ignores the weighty factor of the period in our history in which the Methodist Church expanded. One might say that the reason the Anglican Church did not expand rapidly was the failure of the bishops to ordain enough clergymen to meet the needs of the expanding American population.

Is there a certain contempt expressed when Bishop Higgins says, "a good man who has reached the 'not so fabulous fifties' and there is literally nowhere else for him to go until retirement." This is an immoral remark. What is right and ought to be done demands more responsible thought. There is not much energy lost in such a remark. It sets aside the rigorous job of finding a right solution. If the Church was as moral in its

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pension plan system as that of the Armed Services of the U.S.A. and the Police Department of the City of New York there would be no problem with or for the good man in his fifties. A clergyman who has had paid in his name to the Pension Fund perhaps \$30,000 cannot elect to go on a pension. If there were a pension available there would be no need to lament the task of finding suitable clerical employment for him. A clergyman could retire with dignity and it is conceivable could find other work. Police captains in New York and Armed Forces' officers can retire on a larger pension after 25 years' service than the average clergyman receives in wages. Could it be that some bishops want the clergy dependent, want a pool of older men who could be put in marginal parishes which the bishops cannot fill with young men and which some bishops do not even like to visit because they are too remote and too discouraging even for a brief visit?

(The Rev.) **WILLIAM F. CORKER**  
Rector, St. Michael's Church  
New York City

**Sermons Wanted**

A committee of the Speech Association of America is developing a history of preaching in America—colonial period to the present. I am beginning initial research for a chapter on the issue of separation of Church and state. Topics will include aid to parochial schools, the presidential campaign of 1960, the Supreme Court ban on prayer in public schools, and others.

If your readers have sermons they can loan to me or give to me for this project (sermons covering any aspect of separation of Church and state), they can be sent to Prof. Charles J. Stewart, Dept. of Speech, Purdue University, Lafayette, Ind. 47907.

I will greatly appreciate any assistance you can give me.

**CHARLES J. STEWART**  
Assistant Professor of Speech,  
Purdue University  
Lafayette, Ind. 47907

**NCC and 14-B**

In the course of the report on the debate on the National Council of Churches sponsored by the Diocese of Upper South Carolina [L.C., January 30th], you state that Mr. Lewis said that the Council had gone on record favoring repeal of section 14-B of the Taft-Hartley Act and that Mr. Miller denied this. If they are correctly quoted, Mr. Lewis is correct in his statement and Mr. Miller was misinformed.

I have a copy of the text of the statement presented by the Rev. J. Edward Carothers on behalf of the Council to a subcommittee of the House Committee on Education and Labor under date of June 4, 1965, in support of the proposed repeal of section 14-B. I also have a large envelope full of propaganda material "explaining" the Council's stand on this issue which I received in response to my letter protesting this action.

**STUART MCCARTHY**  
Bronxville, N. Y.

**Chaplain's Address**

In THE LIVING CHURCH of February 13th, there is a letter from a Navy Chaplain, now on duty in Viet Nam, who is unhappy about the fact that he has only had two letters

from anyone interested in the work he and others are doing out there. However, his letter gives no address where anyone could write him, and just his name, rank and Viet Nam I doubt would reach him!

I would very much like to write and ask him about his work, so I wonder if you could find in your letter files, an address for:

The Rev. Peter D. MacLean  
Chaplain Corps, USN

C. C. STARR

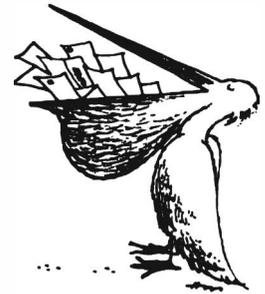
Quakertown, Pa.

**Editor's note.** Chaplain MacLean's address, for those who may wish to get in touch with him:

**Peter D. MacLean**  
Lt., Chaplain Corps  
3rd Battalion, 9th Marines  
3rd Marine Division  
FPO San Francisco, Calif. 96601

**Conscientious Objectors**

Fr. Plumb is right! [L.C., December 5th.] His generation has let us down. The reaction to the traditional beliefs on war and peace is a clear example of what the "un-



certain sound" has produced in the younger Churchmen of today. A great deal of the misgiving among the younger generation at this time is due to the "Church's position" on issues such as the alternatives to war.

I am one of the few Episcopalians who are conscientious objectors. In contrast with Fr. Plumb's opinion, I definitely assert that taking such a position is a matter of choice for American Christians. I have chosen, as the House of Bishops succinctly put it, "to follow the Cross rather than the Flag." Whether my local draft board honors this position has very little bearing upon my decision. I cannot revoke a belief just because my government does not cater to it. I could not revoke it even if my Church did not support my right to that position.

Although military service may not mean glorification of war, it does signify assent to war. Military men may know the "fearfulness of modern weapons," but when young men enter the military, they do not have this type of information. It can only be experienced under war conditions. If they did know more about the effects of war, it seems likely that more would opt out — and not for purely selfish reasons.

We can be sure that the Viet Cong are not fighting for purely altruistic reasons. But, is this a justification for an act which would seem treacherous in peacetime? Certain questions arise in the minds of some Christians as to the viability of any action which takes the lives of other human beings. Communism is certainly a tyranny, but it is one that has a potential for change. The tyrannies of war and death have no such

potential. Is the use of tyranny of such a *genre* laudable when in the past the forces have upheld a military dictatorship like that of Diem and his successors? I think not. It can be hoped that Christians do not maintain an interest in the government of a nation to the extent that we are required by some instinct of "survival" to ascribe to and to rationalize about every action that government takes. As Christians, we have the obligation to examine such actions, whether it be misuse of public funds, voter discrimination in Alabama, or administration policy in Southeast Asia. It should be the practice of the Church to teach its youth to discriminate between national policy and Christianity. In being a Christian it is possible to be a good American citizen. However, we must be on the guard to see that this is not a statement that asserts equality between the two. The Church must demonstrate the ramifications of a decision for either war or anti-war. She must provide the basis for a decision on the part of the individual Christian; she cannot make the decision for him.

Fr. Plumb talks about the "practical" ways of dealing with the draft. By this he means ways to "reconcile" Church doctrine to "military obligation" so that a Churchman will be able to serve in a combatant position. Could we forget this criterion of practicality for a moment? It is sure that objection or assent to the draft can be *practiced*. I assert that the Church should be concerned with this practice and its relation with the Faith, not with "practicality."

Fr. Plumb and others in the Church have been sounding a trumpet with an uncertain sound — uncertain not because it is not heard, but rather, because it is weak in principle. Many young Churchmen are wondering about what "battle" is to be fought. Where are we summoned? Some people have begun to feel that the trumpeter is entirely grounded in uncertainty with respect to the teachings of Jesus.

A correction on one factual point: Fr. Plumb would do well to read the proceedings of the Supreme Court this past fall. The section of the Military Training Act allowing for conscientious objectors of religious basis and none others was overturned as a violation of the First Amendment. One may legally reject combative positions for personal reasons of morals. This ruling thoroughly strengthens the position of c.o.s, whether they be Christians or not.

JAMES O. DENNEY

Houston, Texas

### Correction

There is one correction for your report on the Weigel Society [L.C., March 6th], and that is that the Rev. Leon N. Laylor, who spoke, is the rector of St. Paul's Church, Alexandria, Va., and not the rector of this parish, where the meeting was held.

(The Rev.) JAMES RICHARDS

Rector, St. Paul's Church

Washington, D. C.

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Continued from page 5

splendid task by bringing out *The Book of Negro Humor*, a volume of 14 sections, being only an introduction to a vast subject. Material is taken from many sources. People like Booker T. Washington, W. E. B. DuBois, James Baldwin, and Martin Luther King are quoted.

A brief part of the book which might be called "Simple Speaks His Mind," (Simple being the fictional Harlem character created by Mr. Hughes) gives all of us, in a familiar "churchy" phrase, "food for thought." He possesses some uncommon common sense. We find no stereotype "darker" stories which cause offence. Words and phrases are employed in such a manner as to bring forth laughter and amusement, but never with cruelty.

Not in this book of Negro humor, but along the same line as much that is here, was the wry comment of an older man entering the estate of matrimony for the first time and not being happy about what he found. "I just try to make the best of it with the help of the Good Lord. But that does not suffice for my daily situation. It's not all peaches and cream when the cream is sour."

(The Rev.) JOHN H. JOHNSON

+ + + +

**Questions on the Way: A Catechism for Episcopalians.** By the Rev. **Beverley D. Tucker.** Pp. 131. \$1.25. Available from Seminary Book Service, Seminary Hill, Alexandria, Va., 22304.

**A Manual for Confirmation** (Revised Edition). By the Rt. Rev. **Herman Page.** Pp. 80. \$1. Available from Bishop Page Publications, 1505 First St., Menominee, Mich., 49858.

We have here two manuals which are primarily designed as catechisms for Confirmation instruction, although their use need not be restricted to Confirmation alone. The material covered in both manuals is basically the same, although the approach in each case is somewhat different.

*Questions on the Way* by the Rev. Beverley Tucker is a manual which uses the question-answer approach all the way through. It covers all the subjects which members of the Church would and should normally study in preparation for Confirmation. It is divided into nine chapters: Religion, The Bible, The Church, The Creeds, The Ethic of Love, Prayer, The Sacraments, Christian Life, and The Episcopal Church. An appendix contains a handy and concise chronology of the Bible chart, and Church history chart (special reference to Anglicanism), as well as a list of suggestions for further reading.

This manual is not intended to replace the Prayer Book Catechism but rather to supplement it in order to provide more

information on any particular topic, and to bring the Catechism into a contemporary setting. Such questions as "Are science and religion contradictory?" and "Should a Christian become involved in politics and social problems?" are dealt with. *Questions on the Way* might well be used for Baptismal instruction or for adult study groups as well as in preparation for Confirmation.

*A Manual for Confirmation* by the Rt. Rev. Herman Page centers Confirmation instruction around the Service of Holy Communion. The bishop states in his foreword: "The great number of lapsed communicants [of the Church] shows that something is wrong with our training. One reason is surely found in the fact that emphasis is usually laid upon *Information* about the Church, the Prayer Book, and the Sacraments, while relatively little effort has been spent in teaching candidates *how to pray, how to meditate, and how to make the best use of public worship.*"

The first part of the manual is spent in a discussion of Baptism, Confirmation, membership in the Church, and what Church membership requires and entails. Then follow the author's comments on the Mass, which are the same as those included in the *Bishop Page Manual for Holy Communion* [see L.C., March 6th], together with types and kinds of prayers and meditations. The latter part of the booklet is devoted to a more standard catechetical treatment of the history, worship, work, and government of the Episcopal Church.

The *Bishop Page Manual for Confirmation*, while perhaps particularly directed toward young people preparing for this Sacrament, could also be used with success for instruction of a group of adults.

Both of these manuals present a fair and accurate picture of the historic and traditional doctrine, discipline, and worship of the Anglican Communion in general and of the Episcopal Church in this country in particular. It would be well for any minister who has charge of the instruction of Churchmen on any level to familiarize himself with the contents of *Question on the Way* and *A Manual for Confirmation* so that he may know what catechetical resources are available to him.

(The Rev.) KARL G. LAYER

+ + + +

**Avignon in Flower: 1309-1403.** By **Marzieh Gail.** Houghton Mifflin. Pp. 324. \$6.00.

One rarely encounters these days a book other than one of the Christmas "gift books" handsome enough to help one understand how people can become book collectors for reasons other than the contents of the books. *Avignon in Flower* by Marzieh Gail is a happy exception to

this rule. The dust jacket by Ellen Raskin has an eloquent formal simplicity that evokes the pageantry of the Middle Ages. The binding is elegant. Pauline Baynes has provided a charming picture-map of Avignon (bridge and all) for the endpapers and has executed designs for the chapter headings reminiscent of the Book of Kells and the Lindisfarne Gospels. Houghton Mifflin is to be applauded for such exemplary book design.

The style of Marzieh Gail has something of the splendor of the period that she vivifies skillfully with her prose; she writes with the grace of a novelist. Indeed, at times passages sound as though they are the historical setting for a story that by some oversight does not get told. The pageantry of Petrarch and the popes sets the stage admirably for a plot not unfolded.

Also in common with certain historical novels, unfortunately, is a lack of empathy with the period, an insistence upon examining those quaint, romantic, decadent Middle Ages through 20th century spectacles. Thus one is, in the manner of a tourist, awed by the pomp, touched by the drama, horrified by the morals, but never moved by the common humanity of the characters who process across the stage. Miss Gail has a Suetonian willingness to believe the worst about anyone of whom she writes. Then, too, curiously enough, in any of her frequent comparisons of Christians with Moslems, it is always the Christian who comes off second-best. While the "Babylonish Captivity" was not a vintage season for Christians, nobody loses all the time. One suspects that the author's Persian background has affected her judgment at least slightly. Nonetheless, she writes in a sprightly manner about a colorful age. Her book can give you a pleasant evening and more distortion in perspective than in information.

(The Rev.) O. C. EDWARDS, JR.

\* \* \* \*  
**Invitation to the New Testament.** By **W. D. Davies.** Doubleday. Pp. 540 with bibliography. \$6.95.

There appears to be an insatiable demand for books that will explain the Bible in a fashion that will give it meaning for the concerned Christian or for the honest inquirer without demanding that he first acquire the skills of a professional scholar. No one can perform this task successfully unless he is himself a scholar, at the height of his powers, fully in touch with all the developments in his field, and at the same time a person who feels himself a member of the public for which he writes, aware of the questions of the people and able to speak in their terms.

If the publishers had been able to find more authors as well equipped as Dr. W. D. Davies, the demand would in time



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be satisfied. Here is a superb technician. His understanding of the Jewish religion from which almost all the New Testament writers came to Christianity is unsurpassed in the modern world, and thus he is able to show the ways in which a Jewish background influenced the first disciples of Jesus. At the same time he writes as a believer, sharing the concerns of Christian worshippers and giving answers to their questions, rather than trying to build a case for some esoteric convictions of his own. The result is a book that can be recommended without reserve to anyone who seeks a foundation for the interpretation of the New Testament as a whole.

*Invitation to the New Testament* is arranged in 42 short chapters. The first six form a general introduction, and the rest are devoted to the first three Gospels, to Paul, and to John. One does feel a loss that an "Invitation" to the New Testament should fail to include a specific appeal for examination of the Epistle to the Hebrews and Revelation, but a line must be drawn somewhere, and the traditions that are treated deserve all the attention which they receive. It may be that we shall have to plan on dealing with the New Testament in two phases—one to cover the statement of experience in Christ and the other to deal with those writings in which the experience was explained in terms of first-century culture.

Naturally there are many questions on which biblical scholars are far from a consensus, and no book about the Bible can please everyone in every point. Here there is no effort to evade the problems. While the varying opinions are stated, the author makes clear where he himself stands, and sometimes we shall wish to disagree. But the reader who approaches the work from the standpoint of traditional Christianity will find that his disagreements are in matters of detail rather than in the essentials of interpretation. For example, one may think that Davies overestimates the unity of the biblical witness, but yet may be glad to see in the *glory* of God the key to the unity that does exist. For the treatment of Paul it seems impossible to find any serious point of criticism, and the explanation of the meaning of sin will be of tremendous help to the non-professional reader. For John probably the most creative single section is that devoted to the Resurrection. Such a book is not the end of our study of the Bible, but one cannot propose a better beginning for it.

(The Rev.) HOWARD RHYS, Th.D.

✦ ✦ ✦ ✦

**From the Housetops: A Pastor Speaks to Adults.** By Edouard Stevens. Holt, Rinehart, and Winston. Pp. 197 \$4.95.

From the tack and hammer episode of Martin Luther, we now have further notices tacked on the church door — mimeographed material circulated in the

homes of the parish of the village of Glabais in Belgium, where Fr. Stevens is the pastor. They are jottings—like the lightning meditations of Ronald Knox. They cover the Liturgical Year, the Sacraments, and "Our Friends, the Atheists." Fr. Sloyan, in the introduction, sets the note:

"Suppose the parish bulletins,  
mimeographed,  
that come in the mail,  
didn't dun you for  
bazaars,  
bizarres,  
A Fair Share,  
but got you ready to hear the gospel  
and were written outside the rectory,  
outside the parish even, by  
Sean O'Faolain  
Muriel Spark  
Danilo Dolci  
John Updike  
Günter Grass  
all that crowd.

who knew the Bible like the back of their hand.

That would cause  
one hell of a fuss.  
Sand in the gears  
Imprimatur troubles  
People going to other parishes  
People (other people) reading the stuff.  
Pretty rough on homilists, following an act like that.

But the people who kept coming to Mass.  
who began to come to Mass  
to see if it was anything  
like the bulletin  
would have open ears  
and a little hope.  
Their first hope in a long time."

*From the Housetops* speaks the urge to understand and to be heard. The author, Edouard Stevens, is reaching out to all those non-practicing Christians who will come as far as his church door. If there is pastoral severity in his manner, it is that his experience has shown him that this tends to revive, rather than destroy, in an individual, the vestiges of faith. The language is vigorous, and in this informal medium in which these little essays come, we can enjoy such as: "Who is Jesus, anyway? A script writer, a poet, a doctor, a bonesetter, a magician, a missionary, a politician, an agitator, a ring-leader, one of the unemployed?" Always direct and imaginative. Who could not but enjoy:

"God is the only friend you treat like a dog. You need him? . . . You whistle for him. It's Sunday? . . . You throw him a half-hour. like a bone.  
He's in your way? . . . You shove him aside. He asks for your friendship? . . . You toss him a dime.  
He calls you to work? . . . You rush off to the bar, or the movies, or the TV . . .  
He's explaining his plans? . . . You watch the clock."

Not every metaphor may be pleasing, but this parish priest feels, I am sure, like John Bosco, who turned out a great deal of tracts, parish papers and so on—not

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all of it marvelous, but useful. And like St. John, he doesn't mind at all so long as he is being useful.

So, I liked it, and so I think will you. We who are parish priests hoping to be heard, to be understood, hoping we will present the Faith as "vital," "relevant," "meaningful," "in depth," and all those things — can find some freshness and sparkle in these little conversations with God and His people.

(The Rev.) DARWIN KIRBY, JR.

\* \* \* \*

**Spilled Milk, Litanies for Living.** By Kay Smallzried. Oxford University Press. \$2.95.

The reader himself is the subject of *Spilled Milk, Litanies for Living*. In simple precise language the author, Kay Smallzried, in her more than fifty litanies, touches upon specific anxieties of today and age-old situations which have beset human beings since the world began.

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Sacred Trinity, One God,  
Known in Stillness,  
*Hear our prayers.*

Be still and know that you are God?  
But this wretched accident!  
This milk must be mopped up,  
Broken glass swept away,  
The children gotten off to school,  
Shirts ironed,  
Letters written,  
Meetings attended,  
Bills paid,  
Telephoning done,  
Be still, you say?

*Lord, know our situation.*

There is an immediacy in all the entreaties, invocations, and petitions which causes the reader to become involved in this valuable book. Reading only such responses as Lord, teach us gratitude; Lord, spur us to salvation; Lord, be patient with us; Lord, save us from ourselves; Lord, help us to remember; Lord, help us use our gift of love, we learn how perceptive is the author. She has produced a volume of litanies to be read and said by Christians of all ages.

ALICE B. BEAIRD

## Booknotes

**The Black Hole of Calcutta.** By Noel Barber. Houghton Mifflin. Pp. 254. \$3.95. A vivid yet thorough account of a dramatic episode in British imperial history.

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The Rev. **Earnest K. Banner**, S.S.J.E., former priest in charge of St. John the Evangelist, Boston, Mass., is assistant at All Saints' and the San Juan Mission Field, Farmington, N. M. Address: Box 720.

The Rev. **Richard N. Bolles**, rector of St. John's, Passaic, N. J., will be canon pastor at Grace Cathedral, San Francisco, Calif. Address April 15th: 280 San Benito Way.

The Rev. **Colby Cogswell**, former assistant rector at St. Mark's, Palo Alto, Calif., will be chaplain and administrative assistant at the Church Divinity School of the Pacific. Address April 1st: 2451 Ridge Rd., Berkeley, Calif. 94709.

The Rev. **B. Shepard Crim**, former vicar of All Saints', Houghton Lake, Mich., is vicar of Ascension, Parkesburg, and St. John's, Compass, Pa. Address: 36 E. First Ave. 19365.

The Rev. **Robert Nelson Davis**, former rector of St. Matthew's, Salisbury, N. C., is rector of Holy Innocents', Henderson, N. C.

The Rev. **William E. Davis**, former vicar of St. James', Canton, Pa., is rector of Emmanuel Church, Emporium, Pa.

The Rev. **John E. Gilchrist**, formerly at St. Matthias', Summerton, S. C., is rector of St. Paul's, Beaufort, N. C. Address: 209 Ann St. (28516).

The Rev. **M. Raymond Harrison**, former assistant at St. John's in the Village, New York, N. Y., is rector of St. John's, Ellenville, N. Y.

The Rev. **Albert T. J. Heath** is no longer in charge of St. Matthias', Louisburg, N. C., but continues in charge of St. Mark's, Wilson, and

Epiphany, Rocky Mount, N. C. Address remains the same.

The Rev. **Carl Eldridge Jones**, former rector of Messiah, Mayodan, Christ Church, Walnut Cover, and St. Philip's, Germantown, N. C. is at the University of Auburn, Auburn, Ala.

The Rev. **Conrad L. Kimbrough, Jr.**, is rector of St. Augustine's, Rhineland, Wis. Address: 39 Pelham St. (54501).

The Rev. **Russell E. Murphy**, former rector of St. Stephen's, Ferguson, Mo., is director of the Greater St. Louis Council on Alcoholism. Address: 609 Country Club Dr., St. Louis, Mo. 63121.

The Rev. **Elbom E. Mendenhall**, former rector of Holy Trinity, Cincinnati, Ohio, is vicar of Holy Innocents' Mission, Como, and in charge of the unorganized work in South Haven, Miss.

The Rev. **Arthur H. Newberg** is a staff intern member of the Chicago Business Industrial Project, which is related to his being a two year student at the Urban Training Center for Christian Mission, Chicago. Address: 438 W. Webster, Apt. B., Chicago, Ill. 60614.

The Rev. **Willis M. Rosenthal**, former assistant rector of Christ Church, Raleigh, N. C., is priest in charge of St. Christopher's, and headmaster of the Ravenscroft School, Garner, N. C.

The Rev. **Canon David C. Trimble** is on six months' leave as rector of St. Luke's, Prescott, Ariz., to direct the development of St. Michael's College at the University of the Pacific, Stockton, Calif. This is an official college of Province VIII and is an autonomous one within the University.

The Rev. **Barry Verdi**, former vicar of Trinity Mission, Denison, Ia., is assistant at Trinity Church, San José, Calif. Address: 81 N. 2nd St.

The Rev. **Lloyd L. Wolf**, former rector of St. Gabriel's, Douglassville, Pa., is rector of St. Thomas', Hancock, Md. 21750.

## New Addresses

The Rev. **C. T. Abbott**, 2134 N.W. Marshall St., Portland, Ore. 97210. This is also the address for **William Temple House**, the Episcopal laymen's mission society.

**Grace Church**, 33 W. Jackson Blvd., Chicago, Ill. 60604.

The Rev. **Frederick R. Isacksen**, 336 S. Camac St., Philadelphia, Pa. 19107.

The Rev. **George E. Ross**, 779 Dogwood, Pocatello, Idaho 83202.

## Ordinations

### Priests

**California**—The Rev. **John Gallagher**, curate at St. Mary the Virgin, San Francisco, address, 2325 Union St.; the Rev. **Lyle Grosjean**, curate at All Souls', Berkeley, address, 2220 Cedar St.

**Southern Ohio**—The Rev. **David Beebe Rogers**, assistant at Grace Church, Cincinnati, Ohio, address, 5628 Belmont Ave. (45224).

### Armed Forces

The Rev. **Donald C. Latham**, vicar of All Souls', Stony Brook, L. I., N. Y., is on a 15 months' leave as a Navy chaplain. Address: Chap. (Lt.) Donald C. Latham, CHC USNR, Chaplain's School, U. S. Naval Base, Newport, R. I.

### Renunciation

On October 6, 1965, the Rt. Rev. Chilton Powell, Bishop of Oklahoma, acting in accordance with the provisions of Canon 60, Section 1, and with the advice and consent of the clerical members of the Standing Committee, accepted the voluntary renunciation and resignation of the ministry made in writing by **Larry Benton Gatlin**.

### Retirement

The Rev. **Dr. Louis M. Hirshon**, president of Hobart and William Smith Colleges, is retiring June 30th. He has been in his present position for ten years.

The Rev. **Dr. Lawrence B. Larsen**, rector of Christ Church, Pelham Manor, N. Y., since 1946, will retire on September 1st. He is also a former registrar and secretary of the Diocese of New York. Address September 1st: 23 Nehantic Dr., Black Point, Niantic, Conn. He plans to accept locum tenens and teaching engagements.

The Rev. **Jackson A. Martin**, rector of St. Mark's, Pleasantville, N. J., since 1951, retired from the active ministry on December 31st. Address: 112 Cameron Court, Chapel Hill, N. C. 27514.

The Rev. **Dr. Herman S. Sidener**, rector of Emmanuel Church, Great River, N. Y., since 1961, retired from the parish ministry on March 1st. Address: 90 Knightsbridge Rd., Great Neck, L. I., N. Y. 11021.

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**THE LIVING CHURCH**  
407 E. Michigan Street Milwaukee, Wis. 53202

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## Degrees

The Rev. Gerhard D. Linz, Episcopal chaplain at the University of Texas, Austin, Texas, was awarded the Ph.D. degree in educational psychology by the university.

## Resignations

The Rev. Richard A. Lewis, vicar of Holy Trinity, Raton, N. M., has retired for reasons of health. Address March 15th: 2126 N. 73rd Place East, Tulsa, Okla. 74115.

## Church Army

Mr. Lindley M. Franklin, Jr., treasurer of the Executive Council, is vice-president of the board of trustees of the Church Army.

Mr. Lorraine F. Pitman and the Rt. Rev. Charles W. MacLean are president and vice-president respectively of the board of trustees of the Church Army. Captain Robert Jones remains as national director. The director of training is the Rev. William J. Coulter.

## Colleges

Albert E. Holland, vice president of Trinity College will become the 20th president of Hobart College and the 9th of William Smith College, Geneva, N. Y., on July 1st.

## DEATHS

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

The Rev. Brother Anthony (Anthony Thornton), SSP, died at Mt. Resurrection Monastery, Sandy, Ore., February 15th, at the age of 65.

He spent 27 years in the Marine Corps, before entering the Society of St. Paul in 1961. He took his life vows in 1963, and was assigned to the monastery and St. Jude's nursing home.

A Solemn High Requiem Mass was celebrated in the chapel. Brother Anthony is survived by a brother, Norton D. Anthony.

The Rev. Randolph M. J. Evjen, Lt. Col., USA, ret., and retired priest of the Diocese of Fond du Lac, died in Florence, Ariz., January 31st, at the age of 67.

He served in WW I, and was ordained to the priesthood in 1931, after which he served churches in Wyoming and Wisconsin. He returned to the Army as a chaplain in WW II, and was post chaplain at the then federal prison camp in Arizona. From time to time he was vicar of Christ Church, Florence. He was also chaplain at the Arizona State Prison.

Services were held at Christ Church, Florence. He is survived by his wife, Helma, a daughter, two sons, and others.

The Rev. Albert J. Head, retired priest of the Diocese of Harrisburg, died in Montoursville, Pa., January 19th, at the age of 74.

Fr. Head who was born in London, attended the Dorchester Theological Seminary, Oxford. He served churches in Iowa, Illinois, Wisconsin, New York, and Pennsylvania, before his retirement in 1959.

Fr. Head is survived by his wife, Ruth Milner Head, two sons, two daughters, and eight grandchildren.

The Burial Office and Requiem were read in Christ Church, Williamsport, Pa., by the Rt. Rev. J. Thomas Heistand and the Rt. Rev. E. M. Honaman. Interment was in Montoursville Cemetery.

The Rev. Paul Andrew Walker, Ph.D., vicar of the Church of the Epiphany, Timonium, Md., died March 1st, at the age of 55.

He was a graduate of Bowdoin, and received advanced degrees from Harvard. He taught at the University of Connecticut and then Randolph-Macon, where he was chairman of the biology department. He was ordained to the priesthood in 1956, and served churches in the Diocese of Southwestern Virginia before going to Timonium, Md.

The Burial Office and Requiem were read at Epiphany Church. He is survived by his wife, Nathalie Louise Moon, a son, a daughter and four grandchildren.

Sister Lydia Margaret, C.T. (Margaret Jensen), died at the Convent of the Transfiguration, Glendale, Ohio, February 18th, at the age of 71.

Sister Ethel Bertha, C.T. (Ethel Lee), died at the Convent of the Transfiguration, Glendale, February 19th, at the age of 86.

Sr. Lydia Margaret was born in Hawaii and was a domestic science teacher at St. Andrew's Priory, Honolulu, before entering the Community at Glendale. She was professed in 1926 and continued her teaching for many years. She also taught sewing at St. Simon's Mission, Lincoln Heights, Ohio.

Sr. Ethel Bertha was born in Toronto and was the third Sister to be professed, taking her vows in 1907. Most of her life was spent at Bethany Home, the forerunner of Bethany School, of which she was in charge for a number of years.

A Vigil for the two Sisters was held from midday of February 20th, until the Solemn High Requiem was celebrated on the 21st. Interment was in Oak Hill Cemetery, Glendale.

Mr. Herbert Ross Cary-Elwes, son of the late Rev. Herbert Cary-Elwes, died in Asheville, N. C., February 2d, at the age of 51.

The Burial Office was read at the Church of the Transfiguration, Saluda, N. C.

He is survived by his mother, Mrs. Herbert Cary-Elwes, two sisters and two brothers.

Mr. Morton W. Savage, junior warden of St. Peter's, St. Petersburg, Fla., and executive director of Suncoast Manor, died January 20th, at the age of 55.

The Burial Office was read at St. Peter's, and interment was in Palms Cemetery.

He is survived by his wife, Jane H. Savage, his mother, two sons, and a granddaughter.

Mrs. Marguerite A. Walker, widow of the Rev. James Walker, died in Levenshulme, England, February 19th.

Fr. Walker was a missionary in Hawaii many years, and after his retirement in 1961, the Walkers continued living there.

## GO TO CHURCH DURING LENT

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

### PHOENIX, ARIZ.

**TRINITY CATHEDRAL** 100 W. Roosevelt St.  
Sun 7:30, 9, 11; Tues 12:10; Wed 10, Thurs 7; HD 12:10

### LA JOLLA, CALIF.

**ST. JAMES-BY-THE-SEA** 743 Prospect St.  
The Rev. Robert M. Walterstorff, r  
Sun 7:30, 9, 11, Tues 8, Wed & Thurs 10, Fri 7:30

### LOS ANGELES, CALIF.

**ST. MARY'S** 3647 Watska Ave.  
The Rev. R. Worster; the Rev. H. Waltzel  
Sun Masses 7, 9 & 11; Daily Mon, Tues 7; Wed, Thurs, Fri 7 & 9; Sat 9; C Sat 5-6

### SAN FRANCISCO, CALIF.

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

### NORWALK, CONN.

**ST. PAUL'S ON THE GREEN**  
The Rev. F. L. Drake, r; the Rev. A. E. Moore-house, c; the Rev. R. I. Walkden, d  
Sun 8 H Eu, 9:15 Sol Eu; 11 MP (ex 1S H Eu); C Sat 12:15

### WASHINGTON, D. C.

**ALL SAINTS** Chevy Chase Circle  
The Rev. C. E. Berger, D. Theol., D.D., r  
Sun HC 7:30. Service & Ser 9 & 11; Daily 10

### ST. PAUL'S

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

### WASHINGTON, D. C. (Con't)

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

### COCONUT GROVE, MIAMI, FLA.

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

### CORAL GABLES, FLA.

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

*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; EYC, Episcopal Young Churchmen; 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.

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.

# GO TO CHURCH DURING LENT

(Continued from previous page)

## FORT LAUDERDALE, FLA.

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

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

## FORT MYERS, FLA.

**ST. LUKE'S** 2nd & Woodford  
The Rev. E. Paul Haynes, r  
Sun 8, 9, 11; Daily 9; Wed & HD 10, Fri & HD 7:30; C Sat 4:30

**HOLLY HILL (DAYTONA BEACH), FLA.**  
**HOLY CHILD** 1445 Flomich Ave.  
The Rev. Frederick R. Trumbore, v  
Sun 7:30, 9 HC; Tues 7:30 EP; Wed 9:30 HC

**HOLY CROSS** 123 N.E. 36 St.  
The Rev. James M. Gilmore, Jr., r;  
the Rev. John A. Swinson  
Sun 7:30, 9, 11, 7; Tues, Thurs, HD 7; Wed, Fri, HD 10 (Wed LOH); Wed 7:30; Daily 5:30; C Sat 5:45

## ORLANDO, FLA.

**CATHEDRAL OF ST. LUKE** Magnolia & Jefferson  
The 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 & Webster  
Sun 8 & 9:30 HC, 11 MP, HC, Ser; Daily 7:15 MP, 7:30 HC, also Wed 10, Thurs 6:30; (Mon thru Fri) Int 12:10, 5:15 EP

**ASCENSION** 1133 N. LaSalle Street  
The Rev. F. William Orrick  
Sun MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdays MP 6:45, Mass 7, EP 5:30; Fri & Sat Mass 7 & 9:30; C Sat 4:30-5:30 & 7:30-8:30

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

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

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

**ST. JOHN THE EVANGELIST; THE COWLEY FATHERS** 35 Bowdoin St., Beacon Hill  
Sun 8, 10 (Sung); Daily 7:30; Extra Mass Wed & greater HD 12:10 & 5:30; C Sat 4-5; 7:30-8:30

**DETROIT, MICH.**  
**ST. JOHN'S** Woodward Ave. & Vernor Highway  
The Rev. T. F. Frisby, r; the Rev. R. S. Shank, Jr., c  
Sun 8 HC, 11 MP; 1st Sun HC; Wed 12:15 HC

**ST. LOUIS, MO.**  
**HOLY COMMUNION** 7401 Delmar Blvd.  
The Rev. E. John Langlitz, r  
The Rev. W. W. S. Hohenschield, S.T.D., r-em  
Sun HC 8, 9, 11, 15 MP; HC Tues 7, Wed 10:30

**LINCOLN, NEBR.**  
**ST. MARK'S-ON-THE-CAMPUS** 1309 R St.  
The Rev. George H. Peek, v-chap; the Rev. John L. Hall, ass't chap  
Sun 8:30, 10:30; Tues, Thurs 7; Wed, Fri 7:30

**LAS VEGAS, NEV.**  
**CHRIST CHURCH** 2000 Maryland Parkway  
The Rev. Tolly H. Jarrett  
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP, H Eu, & EP

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

The Living Church

## BROOKLYN, N. Y.

**ST. PAUL'S** Flatbush  
Church Ave. Sta. Brighton Beach Subway  
Rev. Frank M. S. Smith, r; Rev. Wm. A. Davidson, c  
Sun 7:30, 9, 11. HC daily.

## NEW YORK, N. Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE** 112th St. and Amsterdam Ave.  
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4; Wkdays MP & HC 7:15 (& HC 10 Wed); EP 3:00

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
The Rev. Terence J. Finlay, D.D., r  
Sun 8, 9:30 HC; 11 Morning Service & Ser; Ev 4; Weekdays HC Mon, Tues, Thur, & Fri 12:10; Wed 8 & 5:15; Organ Rec Wed 12:10; EP daily 5:45. Church open daily for prayer

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

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

**HEAVENLY REST** 5th Ave. at 90th Street  
The Rev. J. Burton Thomas, D.D., r  
Sun HC 8 & 9, 11 MP Ser 11 ex 15; Wed HC 7:30; Thurs HC & LOH 12; HD HC 12

**ST. JOHN'S IN THE VILLAGE** 218 W. 11th St.  
Rev. Chas. H. Graf, D.D., r.  
Sun HC 8, Ch S 10:30, 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  
The Rev. D. L. Garfield, r; the Rev. L. G. Weppler  
Sisters of the Holy Nativity  
Daily Mass 7:30, Wed & HD 9:30, Mon-Fri 12:10; EP 6

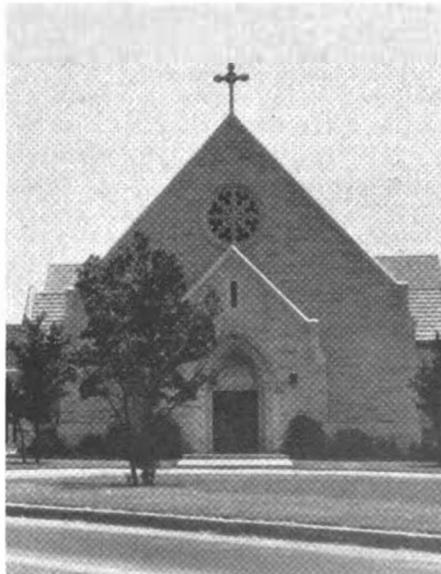
**RESURRECTION** 115 East 74th St.  
Rev. Leopold Damrosch, r; the Rev. C. O. Moore, c; the Rev. C. L. Udell, asst  
Sun Mass 8, 9 (Sung), 11 (Sal); Daily ex Sat Wed & Sat 10; C Sat 5-6

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

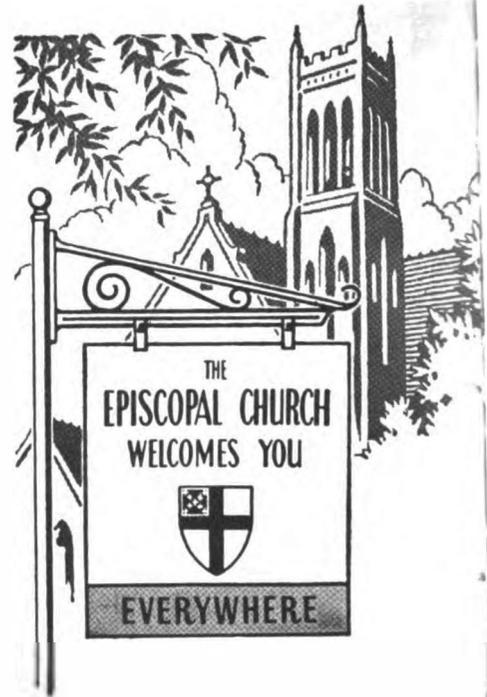
## THE PARISH OF TRINITY CHURCH

The Rev. John Heuss, D.D., r

**TRINITY** Broadway & Wall St.  
The 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; HC 8; C Fri 4:30 by appt



ALL SAINTS' CHURCH  
FORT WORTH, TEXAS



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

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
The Rev. Robert C. Munsicker, 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.  
The Rev. Leslie J. A. Lang, S.T.D., v  
Sun 8, 9, 11; Weekdays HC Mon, Fri, and Sat 9. Tues 8, Wed 10, Thurs 7; Int noon

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

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

**ST. CHRISTOPHER'S CHAPEL** 48 Henry Street  
Rev. Wm. W. Reed, v; Rev. James L. Miller, p-in-c  
Sun MP 7:15 Masses 7:30, 9, 11 (Spanish), EP 5:30; Daily; 7:45 Matins, 8 Mass, 5 EP

**PHILADELPHIA, PA.**  
**ST. LUKE & THE EPIPHANY** 330 So. 13th St.  
The Rev. Frederick R. Isacksen, r  
Sun HC 9, 11 (15 & 35); Tues 12 Healing Service

**ST. MARK'S** Locust St. between 16th and 17th Sts.  
Sun HC 8, 9, 11; Weekdays 7:30, 5:30; Wed, Thurs, Fri 12:10; Sat 9:30; C Fri 4:15-5:15, Sat 12-1

**ROSEMONT, PA.**  
**GOOD SHEPHERD** Lancaster & Montrose Ave.  
The Rev. James H. Cupit, Jr., r; the Rev. Wm. E. Stott, Assoc  
Sun 7:30, 9:30, 11:15 HC; Daily 7:30 HC; Thurs & HD 10 HC; C Sat 12:15-12:45, 4:30-5

**WESTERLY, R. I.**  
**CHRIST CHURCH** Broad & Elm Streets  
Sun 8, 9, 11; Daily Office 9 & 5; HC 9 Wed & HD; 10 Tues, 7 Thurs; Cho Ev 5 Mon & Fri; C by appt

**FORT WORTH, TEXAS**  
**ALL SAINTS'** 5001 Crestline Rd.  
The Rev. James P. DeWolfe, Jr., r  
Sun MP & HC 7:45; HC 9, 11, 5, EP 5; Daily MP & HC 6:45 (ex Thurs 6:15), EP 6

**RICHMOND, VA.**  
**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
The 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

**WOODSTOCK, VA.**  
**EMMANUEL CHURCH** E. Court St.  
In the beautiful Shenandoah Valley  
Sun HC 8, 11 (15) MP 11