

The Living Church

January 15, 1967

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PARISH ADMINISTRATION NUMBER

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[page 10]

The Christian Family Movement [page 11]

The Bishop's Visitation [page 12]

An Act of God? [page 16]

The Bishops' Pastoral [page 14]

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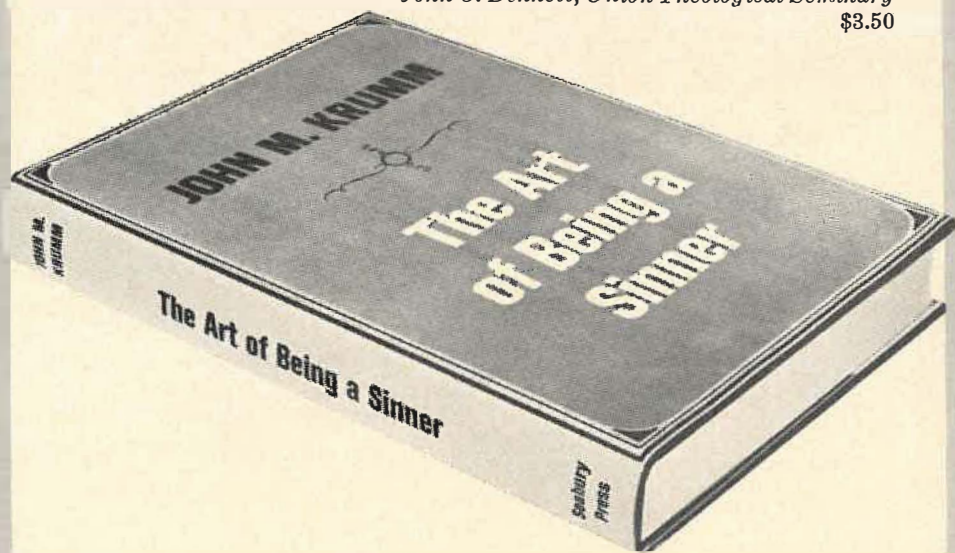
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The Living Church

Volume 154 Established 1878 Number 3

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

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THINGS TO COME

January

15. Epiphany II
17. Antony, Abt.
19. Wulfstan, B.
20. Fabian, B.M.
21. Agnes, M.
22. Septuagesima
Vincent, Dn.M.

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

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January 15, 1967

PEOPLE and places

Ordinations

Priests

Albany—The Rev. Messrs. Bruce Gray, curate at St. Peter's, 107 State St., Albany, N. Y. 12207; Michael Swan, assistant at St. Michael's, Colonie, N. Y., address, 49 Killian Park (12205).

Chicago—The Rev. Messrs. John H. Burk, curate at Emmanuel Church, 412 N. Church, Rockford, Ill. 61103; Thomas K. Cannon, curate at Trinity Church, 130 N. West St., Wheaton, Ill. 60187; Michael C. Coburn, curate at Christ Church, 410 Grand Ave., Waukegan, Ill. 60085; Sanford E. Hampton, curate at St. John the Evangelist, Park Dr. and Leavitt Ave., Flossmoor, Ill. 60422; Joel P. Henning, curate at St. Simon's, 717 W. Kirchoff Rd., Arlington Heights, Ill. 60005; Earl DeLaM. Heverly, Jr., curate at Holy Spirit, 400 Westminster Rd., Lake Forest, Ill. 60045; Ronald P. Jaynes, curate at Grace Church, 705-1st Ave., Sterling, Ill. 60081; Howard M. Lipsey, curate at St. Paul's, Longcommon and Aikenside Rds., Riverside, Ill. 60546; Robert W. Locke, curate at St. Philip's, 324 E. Wood St., Palatine, Ill. 60607; Victor S. Maneikis, curate at St. John's, 200 N. Main St., Mt. Prospect, Ill. 60056; Jeffrey D. McClough, curate at the Cathedral Church of St. James, 666 N. Rush St., Chicago, Ill. 60611; and Jonathan C. Sams, curate at Ascension Church, 1133 N. LaSalle St., Chicago, Ill. 60610. The Rev. Ross B. Hildebrand (by Bishop Corrigan in New York City, for the Bishop of Chicago), curate at St. George's, 207 E. 16th St., New York, N. Y. 10008.

Connecticut—The Rev. Messrs. Camille L. Desmarais, diocesan missionary in charge of The Silent Mission, West Hartford, Conn., address, 23 Thomson Rd. (06107); Michael S. Kendall, curate at St. John's, 628 Main St., Stamford, Conn. 06901; Philip W. Lord, curate at St. John's, 628 Main St., Stamford, Conn. 06901; and Edward T. Patrick, curate at St. Paul's, Plainfield, Conn. 06374.

Dallas—The Rev. Messrs. Bruce W. Coggin, vicar of St. Matthew's, Box 145, Comanche, Texas 76442; Ronald E. Marlow, missionary curate at Holy Apostles', 8335 E. Highway 80 West, Ft. Worth, Texas 76116; Michael W. Merriman, vicar of St. John the Divine, Box 895, Burkburnett, Texas 76354; William W. Millsaps, director of education, Church of the Incarnation, 3966 McKinney Ave., Dallas, Texas 75204; E. William Paulson, vicar of St. Philip's, Box 366, Sulphur Springs, Texas 75482; Robert W. Samuelson, vicar of Holy Family Church, 506 Lincoln St., McKinney, Texas 75069; and David B. Tarbet, curate at St. John's, 2401 College, Fort Worth, Texas 76110.

Indianapolis—The Rev. Messrs. James Pryor Fallis, curate at St. Paul's, Indianapolis, Ind., address, 6111 N. Meridian St. W. Dr. (46208); Robert Friedrich Roeschlaub, curate at Trinity Church, 3243 N. Meridian St., Indianapolis, Ind. 46208; Peter Hanson Gray, assistant at St. Philip's, Indianapolis, and director of Youth Outreach, address, 724 W. 10th St. (46202); David Albert Hockensmith, curate at St. Paul's, Indianapolis, Ind., address, 4560 Winthrop Ave., Apt. #9 (46205); William Russell Hull, curate at St. Christopher's, Carmel, and vicar of St. Michael's, Noblesville, Ind., address, 1152 Evans Ave., Apt. #5, Noblesville (46060); and John Phillips Roof, vicar of St. Augustine's, Danville, Ind., address, 401 Western Dr. (46122).

Kansas—The Rev. Messrs. Charles E. Kiblinger, curate at St. Luke's, Shawnee, Kan., address, 7104 Melrose Lane (66203); and Tom Johnson Knorr, curate at St. Stephen's, Wichita, Kan., address, 302 Bonnie Brae (67207).

Long Island—The Rev. Messrs. Donald Carlow, assistant at Holy Trinity, 768 Main St., Greenport, N. Y. 11944; John M. Crothers, assistant at St. Andrew's, Williston Park, N. Y., address, Box 27 (11596); Paul E. Kaylor, graduate student at Episcopal Theological Seminary, 19A Centre St., Cambridge, Mass. 02139; John J. Krulis, assistant at Christ Church, 12 Prospect St., Babylon, N. Y. 11702; Richard Allan Miller, assistant at Church of the Advent, Jericho Turnpike and Advent St.,

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BOOKS

The Communion of Saints. By Pierre-Yves Emery. Morehouse-Barlow Co. Pp. xiii, 256. \$10.

The Community of Taizé has done it again—breaking precedent in the wider Christian community. This time one of the brothers of the Protestant and ecumenical monastic center of Taizé, France, has written a superb piece of work, *The Communion of Saints*. The author, Br. Pierre-Yves Emery, is breaking precedent in the choice of his subject matter which is definitely not congenial to the theological tradition of Reformed Churches. To do this, he proceeds from two basic postulates: (1) that the scriptures must be the source of all doctrine, and (2) that holy tradition can and does illuminate the doctrines of the Church, provided that tradition is based on the scriptures and interpreted within the living liturgical community. The Communion of Saints cannot be understood apart from prayer and worship; it is an integral part of revelation (pp. 7-13). Br. Pierre-Yves studies, in the first half of the book, the biblical foundation of the *communio sanctorum*. Then, addressing himself primarily to those who are brought up in the Protestant tradition, he defends convincingly the Church's practice of "honouring the saints," both on solid biblical and patristic grounds. The rest of the book is a theological exposition of the doctrine, and a plea for sound understanding of its relation to the prayers for the departed, and especially of its relation to the Holy Eucharist. "We cannot do without the connection which exists, profoundly, between the Eucharist and the communion of saints—of all the saints" (p. 226).

It is a pity that this significant essay, which can be read with real profit, enlightenment, and joy by every Anglican, is marred in the translation by the fact that the translators (D. J. and M. Watson) betray a lack of familiarity with theological terminology and facts of Church history. For example, the translators refer to Calvin's *Institution* (p. 72 and elsewhere), not knowing that in English we speak of the *Institutes*. Similarly, we refer to the Epistle to Diognetus rather than Diognetes (p. 26). Elsewhere, Orthodox Church is capitalized, whereas the text clearly indicates (p. 37) that the author has in mind the Church holding to orthodox, correct doctrines. The well-known author, Oscar Cullmann, has been rebaptized into Otto (p. 255). A quick glance at a dictionary would have told the translators that the documents found in Egypt are known as the Oxyrrhynchus Papyri rather than Oxyrhynchus Papyri (note 17 on p. 229). Theologians speak of the "intermediate state" rather than "intermediary" (note 112, p. 237). In note 51 on p. 240, one of the translators

candidly admits, after speaking of the "feasts of the sanctoral," that "I am not sure of the translation of these terms." Any liturgical scholar could have enlightened him on the "sanctoral cycle." Inexcusable, to my mind, is the translators' inability to render basic titles of known documents into English. Luther did not write in French, so why speak of his *Appel à la Noblesse Allemande* of 1520 when the title was *An Den Christlichen Adel Deutscher Nation?* (page 240, n. 50). The *Smalkaldic Articles* are referred to as *Articles de Smalkalde* (p. 240, n. 46). The *Martyrdom of Polycarp* is known by its Latin title, *Martyrium Polycarpi*, so why depend on the French *Martyre de Polycarpe* (p. 234, n. 69). The text repeatedly spells "millennium" in the French fashion, with one *n* (e.g. p. 235, n. 89).

Apart from these glaring gallicisms, *The Communion of Saints* is a stimulating book. Chapter 8 on "The Expression of Our Love for the Faithful Gathered Together in Christ" has valuable theological insights concerning death and funerals.

(The Rev.) ENRICO S. MOLNAR, Th.D.
Canon Theologian
Diocese of Los Angeles

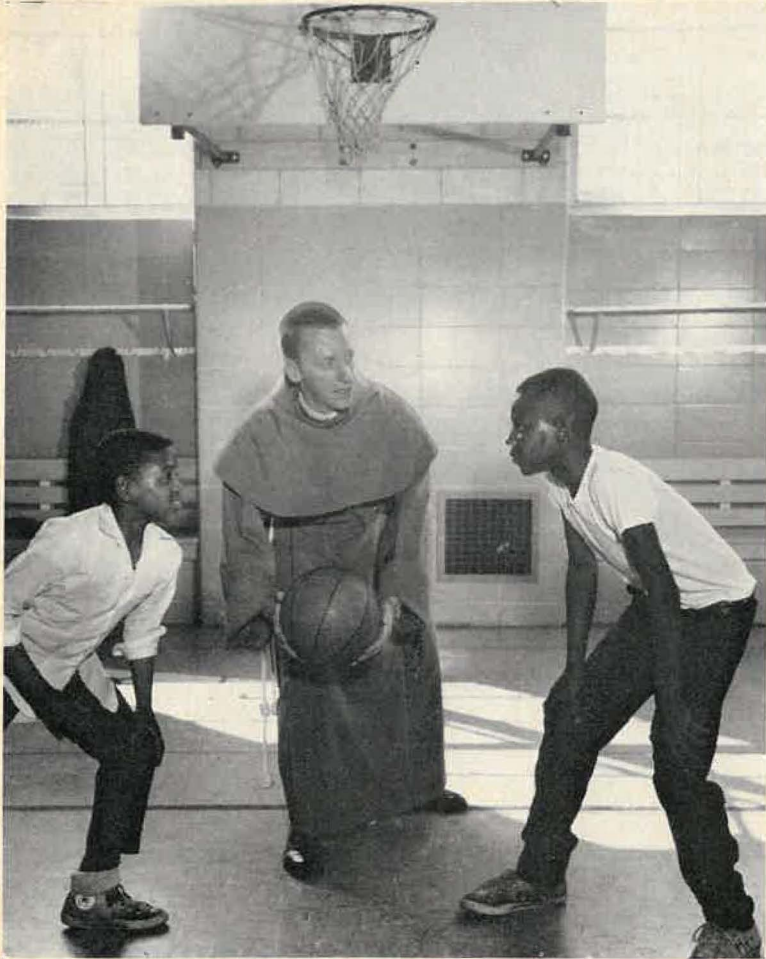
* * * *

Deuteronomy: A Commentary. By Gerhard von Rad. Trans. from the German by Dorothea Barton. Westminster. Pp. 211. \$5.

There is no better Old Testament commentary in English than Gerhard von Rad on *Genesis* in Westminster's "Old Testament Library," the same series in which his new commentary on *Deuteronomy* has now appeared. One wishes that it could be greeted with similar enthusiasm, but unfortunately Deuteronomy is not *Genesis*, so the highest praise that can be given is to say that it is the best commentary on Deuteronomy. Although Deuteronomy is largely of a legal and hortatory nature and therefore not very appealing or inspiring reading for the casual student of the Bible, its pivotal position in Old Testament literary history is a fact of common knowledge, underlined by the frequency with which Jesus made use of it, and makes a good commentary more important than might superficially appear.

Since von Rad has been publishing articles and monographs on this book since 1929, at least, and has made it nuclear to his own thinking about the meaning of Old Testament theology, it is clear that no one is better equipped than he to comment upon it. Probably the most reasonable complaint about the present effort is that it is too general and lacking in detail. One wishes for an extended discussion of innumerable points that are touched only in passing. While the author accepts the common view that

Continued on page 22



the **ORDER** of **ST. FRANCIS**

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men in the EPISCOPAL Church.**

Near Assisi, on the margin of a torrent rushing down from Mt. Subasio, stood the dilapidated shack of Rivo Torto. Here at St. Francis' beloved retreat, the first Franciscans passed a good deal of their time in silent prayer and meditation.

Yet St. Francis knew the solitude was sterile unless it fitted his brothers for bringing the power and light of God into the crowded market places of medieval Europe. He could not forget that Christ had been transfigured on a mountain top, but had refused St. Peter's plea that a tabernacle — a resting place — be built for him there. Jesus came down from the

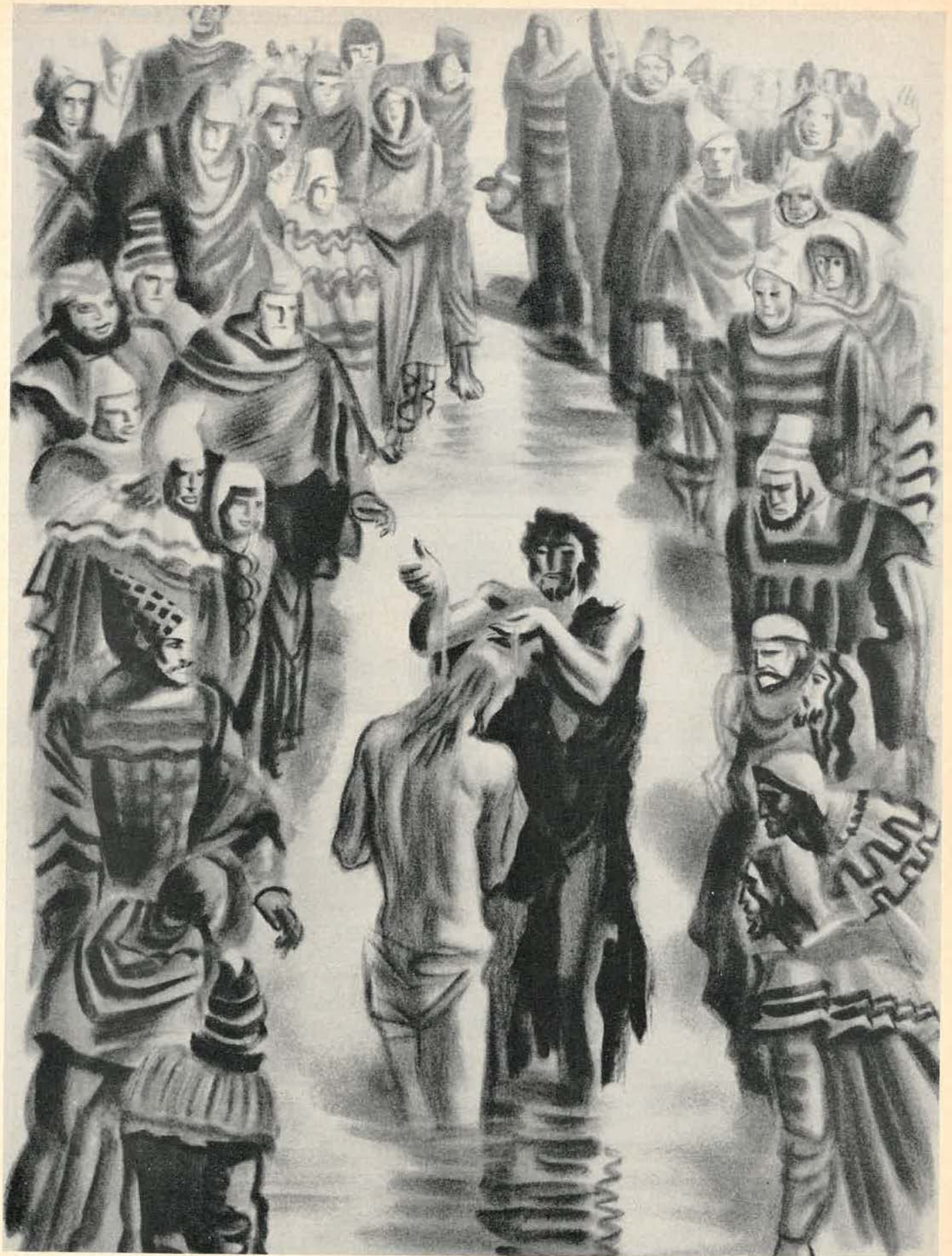
mountain into the noisy streets to drive out devils, to heal the sick; and St. Francis did the same. We cannot do less. Today we still have devils to drive out of the social body — the devils of greed, lust, fear and hatred.

We have our Rivo Torto; we call it Little Portion Monastery. Here novices are trained and the older friars rest after their years of labor. But just as Francis knew that solitude and prayer were sterile without an apostolate, so we recognize our vocation to proclaim the Gospel of the marketplace. For some 40 years we have labored in the Episcopal Church, conducting retreats, quiet days, missions, and the like, trying to bring people closer to their Lord and Savior. Last year we began work at the Church of St. Matthew and St. Timothy in New York City. Here our brothers work for the spiritual and temporal betterment of the whole community. We call on the sick, visit the shut-ins, work with drug addicts, alcoholics, and prostitutes. We are not professional "do-gooders," but rather we try to live the Gospel life and show forth to others the power that Christ can bring into their lives. Here on West 84th Street we bring the people of God the fruits of our prayer and contemplation at Little Portion.

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If you would like further information about our Order please write . . .

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Albert Decaris: *The Baptism of Christ*

Three Lions

The Gospel for Epiphany II

The Living Church

January 15, 1967
Epiphany II

For 88 Years:

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

WCC

Year-end Report

"Dynamics of development" were made known during the World Conference on Church and Society held in Geneva last July. Sponsored by the World Council of Churches, the two-week gathering took four years to prepare and set the pattern for regional follow-up conferences on several continents in 1967. Dr. Eugene L. Smith, executive secretary of the New York office of the WCC, defined development as "the enrichment of every phase of a nation's life."

A News Summary

Dr. Eugene Carson Blake, stated clerk of the Presbyterian Church in the USA, began his work as general secretary of the WCC on December 1st, succeeding Dr. Willem A. Visser 't Hooft, who had been the general secretary for the past 18 years.

Relations with Roman Catholics moved forward significantly in 1966. The relief programs of the WCC were coordinated with those of Roman Catholic agencies for famine victims in India and Africa. The Roman Catholic-WCC joint working group established a theological commission to study the general theme of catholicity and apostolicity, the fundamental issue that continually arises in the dialogue between the member Churches of the WCC and the Roman Church. Another group was set up to study the nature and task of ecumenism; and still a third commission will deal with the question of proselytism in the light of the Churches' obligation to witness, also, the principles of religious liberty. The joint working group was organized in 1965 with eight persons representing the WCC and six representing the Roman Catholic Church.

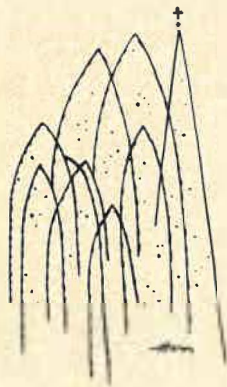
The World Conference on Church and Society was rated one of the great events of the year, for it brought together some 400 participants and observers more than two-thirds of whom were laymen from 31 professions. Seventy nations were represented. This conference was speaking to and not for the WCC and its members. Recommendations and information from the conference will serve as background material for the WCC's Fourth Assembly in Sweden in 1968.

The refugee program originally set up to serve post-war Europe has been restructured to enable it to cope with new

world-wide developments. Resettlement, aid to the stateless, and aid to famine and earthquake victims were major parts of the program. Total askings were \$17,533,177.

Urban and industrial mission is one of the dramatic areas of world ministry. Urban specialists in Europe and North America are being brought into working relationship with people engaged in Christian mission in the urban complexes of Asia, Africa, and Latin America. The WCC's division of world mission and evangelism is in contact with over 60 projects in urban and industrial mission in all six continents.

The theological education fund awarded grants to 71 experimental projects in Asian, African, and Latin American theological education in 1966. The fund has so far had greater success encouraging



developments which strengthened faculties, libraries, and curricula than those which approach the problems of worship, recruitment, and in-service training.

Ahead in 1967

The study booklet to prepare Churches for the Fourth Assembly at Uppsala, Sweden, beginning July 4, 1968, will be issued in French, German, and English editions. It will then be published in more than 30 languages by Councils of Churches around the world.

The central committee of the WCC will meet on the island of Crete, August 15-27, 1967, to ponder assembly matters. The next meeting of the joint working group (WCC and RC) will be held in May 1967, in Italy. A second progress report will be submitted to the parent bodies of the group.

A dialogue on the relationship between medical science and the Gospel will cul-

minate in a consultation on health and salvation at the Ecumenical Institute, Chateau de Bossey, near Geneva, in September 1967. The division of world mission and evangelism and the Lutheran World Federation are joint sponsors. Advance studies are being carried out by groups in the United States, England, Germany, Rhodesia, and Nigeria.

CHICAGO

Recent Seminars for Professional Men

The Churchmen of the Diocese of Chicago have held more seminars for the professional man, some meeting with great success as individual participation seemed to indicate, while others seemed to hinge in great part on the "prodding questions" from the moderators or leaders who had hoped to stay in the background.

The Christian vocation seminar for salesmen drew 70 for the meeting in St. Simon's, Arlington Heights, Ill., the laymen doing the work as they did for the earlier diocesan meetings. Many subjects were presented based on the problem "Good Christian and Company man?" Discussion was broken into sections on expense account padding, overquoting, big shot-sex happy customer, company rules on calls on prospects, and possible drawbacks of products. Many salesmen at the meeting felt that it was quite natural to refer such decisions on those problems to the legal department or to the boss. "Rarely did the salesmen conclude that the salesman's decision was a personal and moral one—a decision having a Christian basis," stated the evening's report.

The second seminar for educators was held under the direction of Dr. Mortimer J. Adler, director of the Philosophical Research Institute, Chicago. Unlike the first of the educators' seminars last March, this one took participants on a journey through their own beliefs.

The participants in the engineers' seminar were listeners rather than talkers. The bishops of the diocese, the Rt. Rev. Gerald Burrill and the Rt. Rev. James Montgomery prodded with questions but drew little response either in argument or support. "It seems we learn more and more about less and less," said one engineer. "We express our work in mathematical terms, in physical terms. The

spiritual dimensions are pushed back. I don't see God controlling those forces I understand, but only those forces which I don't understand."

There was a desire on the part of the engineers to have another meeting at a later date. This first seminar for engineers was the eighth occupational area to be confronted by the Churchmen on the subject of Christian vocation in and through one's work.

ARMED FORCES

New Prayer Book

A new edition of the small devotional handbook issued to Episcopal servicemen in the Korean War is in the hands of printers.

The book contains a section for personal prayers, preparation for Communion, a small selection of psalms, etc. It also includes a number of items helpful to lay readers and others in the position of conducting services where there is no chaplain. The third section is mainly for military chaplains. There is enough material included so that in an emergency a complete service can be held without the use of any other book than this one.

Included in "prayers for occasions" is one for the impoverished of the earth, written by Miss Karen Eagle of Omaha, Neb. It was the first-place selection in the 1966 LIVING CHURCH essay contest on new prayers for the Prayer Book and appeared in print for the first time in the Church School issue of the magazine on April 24, 1966.

CANADA

The Bishop's Approval Required

One bishop has tightened his authority over all public clerical activity in his diocese, following a controversy sparked by radio and TV appearances of a priest. The Rt. Rev. Godfrey P. Gower, Bishop, New Westminster, Canada, has forbidden his clergy to engage in any ecumenical exercises or liturgical experiment, appear on radio or TV, or make any statement to the press without first obtaining his approval. The order climaxed a two-month controversy over the activities of the Rev. Jim McKibbon, rector of St. Anselm's, Vancouver, and was issued at the end of a meeting with St. Anselm's congregation, which the bishop had called.

Early in November, the cleric was an outspoken participant in a radio open-line series discussing the new morality and the death of God. Immediate cause of the bishop's action against Fr. McKibbon was a liturgical experiment which he and the Rev. Harold McKay of the United Church of Canada sponsored. The experiment, according to its instigators, was an attempt to reproduce the experiences of LSD without actual use

of the hallucinatory drug [L.C., December 18th and 25th].

Following the meeting Fr. McKibbon said that he would obey the bishop's order, but "my concurrence . . . will depend on how stringently the bishop exercises this authority." [RNS]

CHINA

No Christmas Services Allowed

There are 200,000 Christians left in Peking, the capital of Red China. This past holiday season, they had no open services.

Roman Catholic, Anglican, and Protestant churches desecrated by the marauding Red Guard, were closed. The closure was reported to be total on Christmas Eve and Christmas Day. The situation was so critical that diplomats and staff aides of the foreign embassies in Peking, representing many Christian Communion, joined in an ecumenical Christmas service. It was held in the Anglican chapel at the British embassy.

Observers in Hong Kong said that never before in this century had Christians in a Chinese city been barred from public worship on Christmas Day. They noted that although the constitution of the Communist regime guarantees freedom of religion, practicing Chinese Christians have been forced to go underground to worship. [RNS]

NEW YORK

Cathedral Youth Conference

An unprecedented American-Canadian multiracial and ecumenical conference for 161 youths at the Cathedral of St. John the Divine, came close to splitting up over the statements by a Negro leader that white Americans have been "barbarians" in their treatment of Negroes over the last 300 years.

At a discussion on "black power" during the three-day conference sponsored by the Home Department of the Executive Council, Dr. Nathan Wright, Jr., executive director of the urban department for the Diocese of Newark, urged the equitable extension of power by whites to Negroes. In the course of his plea, Dr. Wright shook up his audience by deliberately referring to a number of white youths and adults as the products of a "racist ridden" culture which says that "some people must be dehumanized." He observed: "American people have been subjected in a willful, malicious way to barbarianism." At another point, he remarked that "any time I look at a white man, I look at a man who wears the stamp of barbarism, at half a man who thinks he is something he isn't."

As the discussion warmed, the Rev. Floyd Green, 30, of the Anglican Parish of Newbore, near Kingston, Ont., rose



Photo: Jo-ann Price

At the cathedral conference: songs

angrily and noted as a Canadian that "we also have problems of race." Fr. Green was one of some 50 Canadians at the conference, 34 of whom were French Canadian Roman Catholics. He challenged Dr. Wright: "I don't think that you can work out the Gospel of Christ—the work of reconciliation of man to man—by standing face to face and calling each other names." "I'm saddened because you have before you young people who are pretty concerned about this whole problem. They have a pretty keen desire to meet one another as persons, as human beings, and men before God. . . ."

Dr. Wright: "Your conduct has barbarized your people, and I am ashamed of the inheritance which is yours. And I hate to see people like you in the Church—instead of being humble and penitent, walking around as though they were the lords of creation. This, to me, is an affront." "To me, that is an affront, too, because you don't even know who I am . . . you are suggesting that some of us aren't even making the attempt."

Dr. Wright: "The attempt has been made for 300 years. If it had been successful, well, the proof of the pudding is the eating."

A French Canadian youth, Michel Lizee, 16, a sophomore at St. Mary's Roman Catholic College, Montreal, questioned Dr. Wright about whether his views did not perpetuate "the idea of being black" as something different. Another teenager, Bobby Cameron, 17, Sewanee, Tenn., asked the speaker whether his remarks were "leading toward dissension" among Americans in the group.

The meeting was planned along intercultural and inter-racial lines. Upon learning that he would be housed with a French Canadian and a northern white teenager, a 16-year-old boy from Jack-



Jo-ann Price

And discussion between Dr. Wright (l.) and Fr. Green

son, Miss., left the conference for home. Declining to release his name, conference officials expressed the hope that the boy would return to next year's meeting.

Lectures and discussions covered the use and misuse of drugs and alcohol, teenagers and sex, and racial justice. The entire group attended a Mass celebrated by Sub-Dean Edward West in St. James' Chapel of the cathedral, and a Roman Catholic Mass celebrated by the Rev. James Welby of the Roman Catholic Church of the Ascension.

In the course of the verbal clash between the Canadian priest and Dr. Wright, Fr. Green noted that it was unfortunate that the controversy happened to have involved a Canadian and an American. A number of Canadian youths confessed that they had been confused by the Negro revolution because the Negro-white question is alien to their upbringing. One Canadian boy said that he had found the rights debate very confusing, but of all the discussions he found that those on drugs had real meaning. One of his close friends has gone from pep pills to dexedrine and takes pot. "He says, 'I don't know what I'm going to do. I need it,' and I don't know what to say to him."

A girl from Poughkeepsie, N. Y., observed that at the school she attends (outside Poughkeepsie) any kind of drug is available. "LSD is the thing right now, because you can make it." She also said that she had found the views of the Canadians "refreshing."

Lindsay on Powell

Mayor John V. Lindsay of New York City, an Episcopalian, and several influential members of the Harlem community found themselves at odds over moves in the House of Representatives to unseat Congressman Adam Clayton

Powell, who, as a clergyman, heads a major Harlem congregation.

As supporters of the controversial minister-legislator heightened their attacks on the unseating effort, Mayor Lindsay said that if he were still a member of the House he would vote to ask Mr. Powell not to take his seat. In a taped interview the mayor said, "If it comes to a vote on the floor, my guess is that they will vote to ask the Representative to stand aside. And I would have to say as a direct answer to your question that I think that would be the correct decision. . . . I think the House of Representatives is going to have to maintain its integrity and a standard," the mayor said. "And if that should come to a vote I'm sure at this moment that possibly with some sadness I would vote along with the motion to ask him to stand aside and not be seated."

The Baptist Ministers' Conference of Greater New York, which has some 400 Negro clergymen as members, endorsed a 17-page petition denouncing efforts to unseat Mr. Powell. A spokesman for the clergy was Dr. Benjamin F. Payton, executive director of the Social Justice Department of the National Council of Churches. (The NCC has not taken a stand in the controversy.) Speaking as an individual, Dr. Payton maintained that "it is not for other congressmen to say who should represent the people of Harlem. We ask the people of the United States not to take away the one great symbol of power that Negroes have developed so painfully over the years." [See editorial, page 18.]

ALBANY

Church Counseling Service

"What does Church counseling service now do?" In the December issue of *The Albany Churchman*, the report states that

CCS within the past two years has been expanded from serving just the unmarried mother and the related matter of providing adoption services, to serving people with a wide variety of problems in the Diocese of Albany.

Therefore CCS is embarking on a plan, working through the Churchwomen on the parish level, where each group has a CCS representative. From this representative comes the initiative to present to all Church people, a program of the day to day counseling work of the agency. The Ven. Kenneth Nelson and Mr. Donald E. Franks will present material, disguised where necessary to protect individuals, from the past two years of the agency's work.

The first of these meetings will be held January 19th, at the bishop's residence, Menands, N. Y., which will bring together Church people from three of the seven deaneries in the diocese.

AROUND THE CHURCH

The diocesan council of Colombo (Anglican) recently voted 168 to 18 in favor of the **Ceylon Church union scheme**. There was one abstention. In September, the other diocese in Ceylon, Kurunagala, voted 55 to 2 in favor of the union, with two abstentions. When all diocesan councils in India, Pakistan, Burma, and Ceylon have voted, a final ballot must be taken at the next General Council, probably in January 1969. The Methodist Church has committed itself to union with the Anglican Church, proposing that inter-communion be the first stage. [EPS]

The **summer tour of the Harvard School, North Hollywood, Calif.**, combined travel, pleasure, and class work for 18 boys who sailed from Los Angeles to London via the Orient. They were accompanied by Mr. Dillenbeck and the Rev. John Gill of the school staff.

The Rev. **Bruce H. Cooke**, rector of Calvary Parish, Columbia, Mo., **took part in a 16-day tour observing operations of the U.S. Air Force in Europe**. He did this as a chaplain (Lt. Col.) in the air force reserve, along with 13 other reserve and air national guard officers. Fr. Cooke is wing chaplain for the 131st Tactical Fighter Wing of the Missouri Air National Guard. During WW II, he served as a weather officer.

Clergy and laity from each parish and mission in the Diocese of Springfield attended a ceremony December 17th, in which the Rt. Rev. **Albert Chambers dedicated the recently completed diocesan house**. The circular structure houses the offices for the bishop and for diocesan staff members. The ceremony was also witnessed by the Most Rev. William O'Connor of the Roman Catholic Diocese of Springfield, Rabbi Abramowitz of Temple B'rith Sholem, and the Hon. Nelson Howarth, mayor of Springfield.

William B. Van Wyck in his article in the May 1, 1966, issue of **THE LIVING CHURCH**, "Alcoholism—a problem in the ministry," has brought into the open one of the most painful problems confronting the Church today. It has not been easy to gain the acceptance among the general public of alcoholism as a sickness. Church people have an even stronger tendency to cover up the fact that bishops, priests, and deacons, and seminarians too, may be alcoholics.

As a priest who has worked with alcoholics since 1946 and for the past 7½ years has occupied the position of priest director of the Henry Ohlhoff House in San Francisco, an institution of the Diocese of California for the recovery of alcoholics, I can claim not only a broad knowledge of alcoholism but also an

to society is incalculable, as he indicates. Most of them are hidden and protected by their vestries and parishioners and friends until the sickness develops to such an extent that it can no longer be hidden. Then they are likely to turn and rend the priest. All this in the ghastly error that this is the best way to help these victims. Industry and business made the same mistake but some large firms are now a long way ahead of the Church in bringing such men to treatment. Industry at least recognizes that there is a large investment in such men and that they are worth saving.

As in industry and business, alcoholic clergy have a right to have their condition explained to them by someone who knows what alcoholism is and will not be put off. This is difficult. It is difficult to bring a layman to admit that he has a drinking problem, and it is far more

accept the fact that he is an alcoholic. This procedure, or others like it, may open the door and convince him he needs help especially when it is offered freely. Parishioners who are members of Alcoholics Anonymous (AA) may be most effectual in approaching their own priest in love and making him face up to his problem. They can say, "We have been there, we know what you are going through, we had the same problem, and we have recovered; so can you; we will help you."

The bishops do indeed have a big stick, but hitherto there has been little they could offer. One diocese is considering a plan whereby alcoholic priests and employees of the diocese may be brought to face the facts and accept treatment in a recovery home. Money would be made available to meet the cost of the first treatment. If there is a relapse the subject would be required to go again but this time at his own expense. Refusal would demand discipline.

The need for a recovery house for clergy is more than apparent. It is a sin upon the part of the Church to fail to provide it. With such a house authority would have something more to offer than the threat of dismissal or deposition. The choice is essential. It would cost far less to set up such a house than to do nothing, as we are doing now.

Such a home as the Henry Ohlhoff House is probably not the most suitable place for alcoholic clergy since ours is long-term therapy. Most priests still have homes and families, parishes or jobs. In contrast, our men are "lost alls." Very few still have homes or jobs. We have so to build up the whole man, so strengthen him, that he will be able to stand on his own feet when he leaves the house and must live alone. Our men are usually much further down the ladder than most clergy would be and still be in Orders. Our residents must also find work to support themselves and learn to accept responsibility for themselves and such dependents as they may have. Frequently they must take what work they can find. Few clergy are trained to work in any other field than their own. Because our men work all day most of our therapy must take place at night. We have a strong program to this end which works well for the majority.

Clergy who would come to such a recovery house as we are considering would probably be on leave; they would still have homes and work to return to as soon as possible. For clergy then I would envision a house more on the lines of the Bishop Gooden Home in Pasadena. The aim there is directed more towards the alcoholic who still has home and family and job. They are trying to catch men on the way down, while most of ours are at the bottom. Bishop Gooden Home, if I am correct, looks to a short-term stay of three weeks to a month with intensive therapy. Some residents may stay as long

Needed:

A Recovery House

for

intimate knowledge of alcoholics. Over one thousand have been admitted as residents of this house. It has been a liberal education. Our clients come to us from all over North America; every profession, trade, and skill has been represented. But during these seven years we have had only three priests of the Church and two ex-ministers of other Communions, for many bishops do not seem to be aware of our existence.

I am inclined to agree with Fr. Van Wyck that there may be fewer alcoholics in the ranks of the clergy than among the non-clerical drinking population, but I am sure that the numbers afflicted are very large and the loss to the Church and

difficult to bring a priest to admission and acceptance. He should be approached first with care and tact. He may refuse to admit anything, or make a million excuses. If so, then when a serious crisis occurs he may be approached by authority, but with understanding and acceptance as in industry. He may be asked outright if he does have a problem. He may still deny it with indignation but the facts can be laid before him. He may be induced to answer the Johns Hopkins "Thirty Questions;" if there is truth left in him he must answer many of them "yes." The test is that if he answers one in the affirmative he is in trouble, if he answers three "yes" he may as well

By The Rev. K. L. Sandercock

**Director, Ohlhoff House
San Francisco, Calif.**

TREATING

as three months. In contrast we expect men to stay at Ohlhoff House for three months at least and we prefer six months. At the Bishop Gooden Home they set out to provide professional psychological help although lack of funds has limited this program. Such professional help is expensive. At Ohlhoff House we can take advantage of the city and county Special Problems Center which is a great help but not the same as having psychologists on the staff, even on a part-time basis.

Such a home for clergy might be established by the Executive Council and should not have to be the sole responsibility of any one diocese. It should be located in a large city and easily be ac-

portunity to withdraw and be lonely. There would, of course, be a chapel with daily Eucharists and Evensong at least although attendance would be absolutely voluntary. There would be a few rules, mostly of a housekeeping order, but these would be strictly adhered to as there is security in discipline. There would be no drinking, of course; that would demand dismissal for a time at least. Maid service would not be necessary; each man would be helped by caring for his own area and sharing in the work of the house.

Staff: The head of the house should be a priest, a father figure carefully selected for his knowledge of alcoholism, his understanding and ability to accept,

their complete understanding and acceptance of alcoholics.

A budget of some \$50,000 a year should be ample. Most, if not all of this, would be met by vestries or dioceses or by the residents themselves by a fee of perhaps \$50 per week. A four-week stay would thus cost only \$200, and surely the life of a priest is worth that.

After a stay in the house there is definite need for some follow-through, some continuing therapy. This would have to be impressed on each man. There is no doubt in my mind that AA is the best therapy. Here the recovering priest can find a completely understanding and accepting group of people, men and women

ALCOHOLIC

cessible to the whole country. Such a large old mansion as we have would be excellent. The house might accommodate not more than thirty men. Other professional men than clergy should be admitted for clergy alone tend to become ingrown and less helpful to each other. If more such houses were needed because of the numbers seeking help, more could be provided.

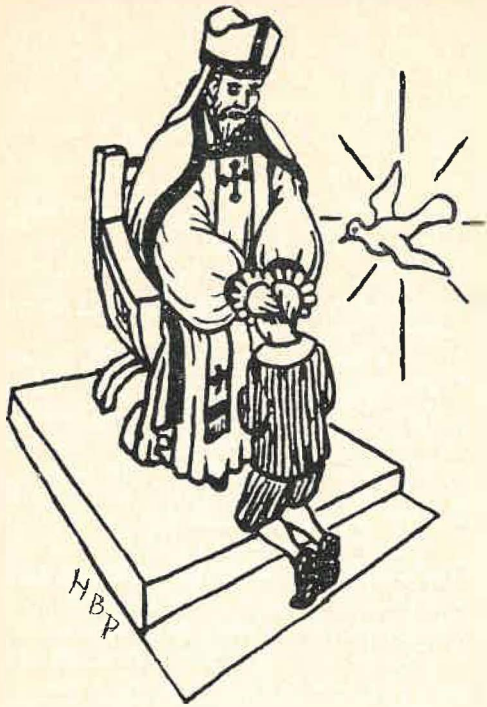
An institutional atmosphere must be avoided. The home should be relaxed and have good well-used furniture. Something of a dormitory situation would be best, two or three men to a large room, for alcoholics tend to be isolates and in single rooms would have too much op-

but still be tough when occasion might require. He would need an assistant to relieve him since it would not be necessary for the priest to live in. To help with the inevitable office work, a layman would do very well. All of these men could be recovered alcoholics. Most of the counseling would be their responsibility. A good chef is essential, and also a houseman for care and maintenance. A second cook and one or two dishwashers would complete the staff. A resident psychologist would not be necessary but one or more should be available on a part-time basis to conduct therapy and group meetings. One or more doctors should also take part in this program. These would all be selected for

who have been where he is and know all about it. Here he can frankly admit, "I am Father Joe and I am an alcoholic." This is almost the most important part of his therapy. Here he will find, in the Twelve-Step Program, a rule of life which has proved to be the most direct and practical of any ever formulated. If for real reason AA is not practical or possible some other group should be sought out. Of one thing I feel sure: without continuing therapy of some sort, sobriety will not be long maintained.

The Executive Council, the bishops, and indeed the whole Church should now ask the question, "Is the life of even one priest worth \$50,000?"

CLERGY



The Bishop's

Being a narrated Confirmation Service for instructional use upon the bishop's visitation.

The appointed lay reader, who shall act as narrator, takes his place at the lectern, properly vested in surplice and cassock. Preceding the opening hymn, he shall say:

Today, our Father in God, the Bishop of Montana, visits this congregation to administer the sacrament of Confirmation, or the Laying on of Hands. Following in the tradition and example of the apostles, who have gone before us, the bishop will place his hands upon the heads of the candidates who seek to receive the strengthening gifts of the Holy Spirit to aid and assist them in their spiritual lives and their continued growth toward the Christ life. After we have joined together in singing hymn —, we will say together the Apostles' Creed, led by the priest, and state once again the ancient testimony of the Church's faith.

HYMN

PRIEST: *I believe in God. . . .*

NARRATOR: *The priest, as head of the congregation, says for all of us, the Collect, or special prayer for the day, followed by the prayer for those about to be confirmed.*

PRIEST: *O Lord. . . .*

NARRATOR: *Through the singing of hymn — the congregation prepares to pray for the Holy Spirit to enter fully into the lives of the confirmands, and into the full life of the Church, and especially this congregation.*

The candidates are now presented to the bishop by the priest.

PRIEST: *Reverend Father in God, I present these persons. . . .*

BISHOP: *Hear the words of the Evangelist St. Luke. . . .*

LECTOR: *When the Apostles. . . .*

NARRATOR: *In the presence of the bishop, and of this congregation, the candidates solemnly renew the vows made at their Baptism. Then, after the bishop's prayer, they come forward to receive the Laying on of Hands, receiving God's strengthening grace.*

(As the candidate kneels before the bishop, one of the following passages is read. However, should the class exceed twelve persons, the following passages shall be conveniently dispersed through the rite so that each explanation is used but once.)

1. *The bishop, seated in his chair before the altar, receives each person who comes before him singly. He kneels to receive the Laying on of Hands.*
2. *By receiving the Laying on of Hands in this manner through the bishop, each person becomes related by touch, down through the years in unbroken line, to the apostles and our Lord Himself.*

3. *He (she) is signed with the sign of the cross on the forehead, reminding the candidate that through this anointing with the holy oil, he (she) is given an extra source of strength and life.*
4. *The bishop presses his signet ring, which has the seal of the diocese engraved upon it, on the person's forehead, marking him (her) and branding him (her), as one of our Lord's own.*
5. *The candidate is tapped lightly upon the cheek, reminding him (her) to withstand the buffets of this world, to become spiritually awake and alert, seeing things and people through our Lord's eyes first.*



Visitation

Authorized in the Diocese of Montana
by the bishop,
The Rt. Rev. Chandler Sterling, D.D.



6. *As the bishop places his hands upon the shoulders of the confirmand, he is welcoming this person into a defenseless fellowship in which there is no getting even.*
7. *There is no need for defending oneself against the offered love of fellow Christians. The bishop does this act on behalf of the congregation of the whole Church, present and absent.*
8. *In this ancient rite, our Lord is saying, through His Church, "give Me your time and I will give you My eternity. Give Me your death and I will give you My life. Give Me your nothingness and I will give you My all."*

9. *Our Lord Himself said that no man is called good except the Father. His Church, through this act, directs the person toward the good, that he may receive the desired divine aid to overcome the evil which keeps us from Him.*
10. *The congregation, witnessing this act, silently prays during this time that these persons who are seeking to be strengthened by the gifts of the Holy Spirit, may be filled with the power of His divine indwelling.*
11. *By the Laying on of Hands, the Church speaks and acts of the Lord's favor and goodness toward these persons, asking God to lead them in the knowledge and obedience of His Word, that they may obtain everlasting life.*
12. *Now, having faithfully followed the examples of the holy apostles, we pray that through God's mighty protection, both here and ever, we may be preserved in body and soul.*

BISHOP: *Our Father. . . and the following collects and blessing.*

NARRATOR: *In Thanksgiving, the congregation joins in singing hymn —*

HYMN

NARRATOR: *The bishop now exercises his office as the Church's guardian of the faith, and chief evangelist, by instructing the congregation, through*

the sermon, as to the meaning of the apostolic faith and how it is to be used in our daily lives.

SERMON

OFFERTORY

NARRATOR: *The open offering taken at this service of Confirmation is designated for the Bishop's Discretionary Fund. This custom is followed in order to ease the economic burden that is placed upon him in administering the office of bishop, especially critical clergy needs, assistance to seminarists, and other countless demands. These offerings help greatly to untie his hands that he may better attend the office and work of a bishop.*

PRESENTATION

NARRATOR: *The bishop concludes the service with prayer and then gives the congregation his apostolic blessing according to the time-honored tradition of the centuries back to the apostles themselves.*

HYMN

NARRATOR: *May the sharing in worship through this apostolic rite not only give you this day a loving sense of His near presence, but as your days increase you may become more and more drawn to Him in all that you are and all that you do, and may always seek Him who loves, finding Him at the altar of God.*



Bishop Sterling

The Bishops' Pastoral Letters

Fully aware of our structure as an Episcopal Church, we as laymen look to our House of Bishops with trust and expectancy for their able leadership. Most of us feel that nothing should interfere with their message to us; that there must be facility of communication at all times; that they should always be able to get through to us. Yet the Pastoral Letter which is the method currently in use fails of its intended effect.

Perhaps not all Churchmen realize the compulsory nature of Canon 44 which requires every minister of the Church to read the Pastoral Letter to his congregation on a Lord's Day within one month after the receipt of the Letter. Let us

who need their leadership. As the late Raymond Clapper once said, "Never underestimate a reader's intelligence; never overestimate what he knows." The style of the letter is likely to be that of bishop to bishop, a little like a coach talking to a varsity football squad about the importance of taking exercise. Yet, the text of the 1964 letter is: "A Church that lives to itself will die by itself."

A third reason why these letters don't click is that they are written by a committee. Most of us will agree, I am sure, that it is extremely difficult for any committee, as such, to write a thoroughly concise communication. However, authorship by committee has been the rule since 1844. In commenting on the

By John C. Pierson, M.D.

**Vestryman, St. Thomas Church
New York City**

consider why this is undesirable. First, the custom is out-of-date, having been geared to 1808. The Rev. George R. Metcalf in his excellent monograph [*The Historical Magazine*, March 1958] showed that recent letters have lagged a generation (33 years) behind in current religious philosophy, and we who look for leadership in religious thought from leaders of the Church have not found it in these pronouncements. Somehow they do not apply the familiar words: "It was said by them of old time . . . but I say unto you." In short, the letters do not interpret life to our generation, and like the cuttlefish they hide themselves for the most part in their own ink.

Secondly, the bishops seem to be writing more for each other than for many of us who are less well informed and

November 1953 pastoral, the Rev. W. B. Spofford, Sr., said: "A document written by three men and torn apart by 145 can hardly be expected to be world shaking." [*The Witness*, November 19, 1953]

Still, there are many good points made in these letters which are of considerable interest to us as Churchmen, points which might be more thoughtfully considered if copies of the letters were distributed for reading. Moreover, messages of temporal and spiritual depth from the bishops are welcomed by all good Churchmen. However, reading a letter from the pulpit, or editing and commenting on it, has at least two shortcomings. First, not everyone who attends worship in the Episcopal Church is an Episcopalian; and conversely, many Episcopalians may not be in church when the letter is read. Church

membership is up, but attendance at services of worship is down. Some of us have better visual than auditory perception and memory, so why not arrange for every Episcopalian to receive the letter? The text of the President's state of the union message is published in many of our good newspapers, and our corporations publish reports and directives to officers and employees in the interest of good communications.

Secondly, the prevailing custom—the compulsory reading of the Pastoral Letter—is a poor substitute for a sermon, and many feel that it should not take the place of a sermon even if it *were* good. It interrupts the service, is often poorly expressed, and is not always clear. Feeling strongly about this, the following resolution was presented by the rector and vestry of a New York City parish at a recent diocesan convention:

WHEREAS, There have been many negative expressions and general feelings of disappointment about the compulsory reading of Pastoral Letters put forth by the House of Bishops, and

WHEREAS, The custom of reading these letters from the pulpit was initiated in 1820 with view, at that time, toward improving communications, but now fails of the intended effect and is inappropriate to the current situation, and

WHEREAS, These letters might receive more thoughtful consideration and their content be better transmitted if printed and distributed; therefore be it

RESOLVED, that the Convention of the Diocese of New York request the General Convention to consider amending Canon 44, Section 2 (f) by adding a provision to permit the distribution of copies of the Pastoral Letters as an alternative for reading them on some occasion of public worship on a Lord's Day, as presently required.

The canon is not always obeyed, and it is not possible to know just how many clergymen do read the letter. If the foregoing resolution had been adopted, and in time the canon amended, it would, for many clergy, legalize what is actually done. But those who opposed it felt that it would undercut the episcopal authority and be degrading to the bishops. After all, they argued, the letter is seldom issued and it is not the only occasion for being bored by what is said from the pulpit. Others voted "no" because they believe the bishops might want to talk to us about civil rights and other social issues, although that is irrelevant because there is nothing in the resolution to prevent the bishops' talking on any issue. However, in view of the record for the past 146 years optimism is vaguely reminiscent of the hillbilly who, chancing on a graveyard inscription reading, "Here I lie, not dead, but asleep," calmly observed: "He ain't foolin' nobody but

Continued on page 21

***Should they be
required reading?***

A layman recently said to me, with a tone of despair, "What am I to do? I believe in the lay ministry, the lay apostolate, if you will. But how can I be trained for such a ministry? "Let me be candid with you," he continued. "From every side I hear, 'Be ye doers of the word, not hearers only,' 'Love your neighbor,' 'Go ye into all the world,' 'Bear witness to Christ.' I agree I should, but I don't seem to get much help in how to do it."

The plight of this Churchman is not unique. There are many dedicated Christians in the Church today who want to bear witness in the world. My experience, though, indicates that, on the whole, the Church has not offered much help to such people. There are many prayer groups which exist primarily to improve the spiritual lives of the members. Many study groups exist, also, in which endless discussions are carried on, and which do nothing. Social clubs we have galore, although not all of them go under that banner. But how many groups exist which truly train people to share in the ministry of making Christ known to all people, of translating the Church's faith into action?

Back in February of 1943 seven young men sat in a Chicago office. They came from many backgrounds and had varied experiences. But they had one thing in common which they shared with our lay friend—they had to find ways to help bring the world to Christ. Through action they had to love the world better and share in Christ's action of redemption. From that meeting came a great movement—The Christian Family Movement—a movement of, by, and for married couples and their families—a movement that can well meet the need of our lay friend in his desire to engage in Christian action.

The Christian Family Movement has been described as "a program which offers the dedicated Christian a way in which he can show Christlike love, not only for his own family, but for families everywhere. CFM is concerned that all people, as children of God, live the fully human lives that He intends for them." It is based on the truth that the lay minister (or lay apostle) is especially needed in our time. It assumes the layman is a person who has the "ordinary human relationships" and, as the Rev. Reynold Hillenbrand has stated, "The layman's task concerns the ordinary human relations and the communities which stem from these relations." These include marriage and family, work, community, nation, leisure, and cultural activities. The Christian Family Movement is oriented toward these areas in its programming. The movement functions through local groups made up of four to eight married couples who meet in each other's homes every two weeks. They meet to "learn more deeply about what Christ said and

C. F. M.

did; to learn about Christ's action in the liturgy and discover how to take part more fully in the worship of the Church; and to work out together how to join this worship to daily life."

In order to accomplish these objectives the group uses a method called "inquiry" which has been described as combining "a discussion about a situation and a judgment on it with a decision to act." A CFM meeting is divided into three parts: scripture, liturgy, and social inquiry. A typical meeting would go something like this:

1. Opening Prayer
2. The Scripture Section (about 15 minutes): a discussion of a portion of scripture which usually focuses "around Our

tian teaching (judge)." From these observations and judgments of a given situation, the group arrives at a simple action (act) that will help them "bring the love, truth, and justice of Christ to fruition in the world."

6. The Chaplain's Remarks: Although he should be present at every meeting, the chaplain does not take part in the earlier discussions. This is his opportunity to clear up points of doctrine or fact, underscore important points that come out in the discussion, and to give support.

7. Closing Prayer and Blessing

Here is a program of great effectiveness, based upon sound theological and educational principles, issuing forth in action. Bringing together married couples,

By The Rev. Robert W. Renouf

Program Coördinator
Diocese of Northern California

Lord's reaction to people about Him, and upon their reaction to Him."

3. The Liturgy Section (about 15 minutes): at which time consideration is given to the Church as the Mystical Body of Christ, the people of God.
4. Reports: given upon the actions taken since the previous meeting.
5. Social Inquiry (about 45 minutes): really the most important part of the meeting. This section gives the opportunity to relate the scripture and liturgy sections to the needs of the world. It is the first step to concrete action. In order to act effectively, a definite method is followed. The method is described as making "accurate observations of the conditions of life (observe), then comparisons of these conditions with Chris-

it is a program that directs the concerns and efforts of the members outward toward neighbor and the world. It focuses upon relationships in the world in which married couples live and die. Here is a program that trains married couples for Christian action and interest. It takes seriously proper theological preparation and the Church as Christ's Body. It trains the people of God to be effective members of that Body.

Although pioneered by the Roman Catholic Church, the Diocese of Chicago has prepared an Episcopal edition of the CFM Manual. If you are interested in such a program, write for information to: The Christian Family Movement
65 East Huron Street
Chicago, Illinois 60611

A program of study and action

What happens to a community and Church members when they are torn apart, not by dissension or riot, but by a so-called "act of God?" My husband and I were sitting in one of the rooms of the new Church of the Resurrection, Spring Lake Park, Minn., with seven of its young members, when I posed this question. One of the group spoke up at once.

"Our vicar says that a tornado is not an act of God . . . that the acts of God are all the kind and helpful things that the people of our community and church did for each other." She was referring to the six tornadoes which hit 34 places on the west and north of Minneapolis on the evening of May 6, 1965. Melody Manor, a subdivision where she and the others who were present reside, was one of the four places in the Spring Lake Park area most seriously damaged. They were

They had already hit a number of other suburbs to the south and west. He and other residents had barely recovered from the first blow when a second tornado, howling madly, struck. After all was quiet, he stepped up through the rubble to find that only the deck of his home was left. He said, "The whole neighborhood looked like one vast dump!" He helped his children and wife, Judy, out. Her hand was broken, but she was the only member of their church to sustain an injury. A house across from them was not hit so badly, so he took his family there for shelter. Then, he and the other men began to search in the rubble of nearby homes for those missing. They searched all night with other volunteers through the splintered ruins, stung by driving rain and large hailstones. They found persons trapped and injured; others in shock and unable to speak.



The Minneapolis Tribune

"Is religion a help at a time like this?"

among the 90 families who were communicants of a mission started four years before with only 19 families. They are, for the most part, young people with families of two to four children. They were meeting in the local school with plans to build still in the future. At the climax of 17 months of planning and just as the canvass for building funds was to begin, many members were among those who lost their homes.

Edward R. Sears had taken his family to the basement when warning of the approaching tornadoes came over the radio.

By Viola C. McConnell
Correspondent for Minnesota

The Rev. Rollin Norris, the vicar, and his wife had been at the Jess Wallace's, two blocks from the Sears's, for dinner. His car was in their garage and was destroyed. But he began to tramp about to find his people. He found panic and heroism; but throughout the next day of horror and confusion he found all of his 90 families safe. The Wallace family came to the vicarage in a nearby suburb to stay for five days; the Sears household stayed three weeks. One night the Norris family had 19 overnight guests.

"Is religion a help at a time like this?" I asked the group. Young Stan Gardner spoke up at once. He said that their home had no basement, but was built on three levels. During the storm he had taken his wife and three small children to the lowest level where they knelt in an entry



The Minneapolis Tribune



The Living Church

way and said the Lord's Prayer. "We could hear ourselves say it as the first tornado went over," he said, "but as the second swept by it was impossible to hear anything." After the storm subsided, Mrs. Gardner said that people nearby not so badly hit had put up camp stoves and served coffee and doughnuts all night and the next day. "We found that in coming here just a short while before we had moved into a very closely knit community," she said. Mrs. Wallace added to this thought by saying, "I felt sorry for those who were not in a group as we were. We had a sort of camaraderie among our church members that supported us. We were constantly going to the vicarage where we had a sort of 'center of commiseration.'" Mrs. Sears spoke of the practical helps given to them. Those whose homes were not so badly hit took in the children of others

utensils. Housing was also found for them by other Episcopal churches.

Mr. Dwain Koester, senior warden, had been silent. I turned to him for his observations. "I didn't feel afraid when I saw it coming," he remarked. "I stood in the doorway with my son and watched the funnel coming. Then we went downstairs. I think that the feeling among the church members was very close. In spite of their losses and hardships, the whole congregation was knit in the desire to build a church and the canvass was postponed only two weeks. Ground was broken in September 1965. Woodcrest School where we had met was demolished; so we held services in Spring Lake Park Junior High School until the new church was done."

I asked if it wasn't hard to be rebuilding homes and a new church at the same time. Mr. Gardner quoted the vicar:



The whole congregation was knit in the desire to build a church.

and did baby sitting so that there would be people free to go through the rubble, look over the rubbish, and at least try to find some valuables. Very few did find anything to keep.

The tornadoes hit on Thursday evening from 6:28 to nearly 10 P.M. On the next Sunday the mission held services in the courtroom of the Coon Rapids Hall with the judge's bench as an altar. The room was packed with people standing in the halls. The vicar used the Collect, Epistle, and Gospel for Thanksgiving Day. Mrs. Wallace felt that it was the most appropriate service he could have chosen.

Mrs. Gardner stressed the helps given to them all by nearby parishes, such as boxes of toothbrushes and paste, deodorants, dishes, toys, clothing, furniture, and

"There's no good time or no bad time to build a church. If Christians had waited to be Christians, there wouldn't be any!" Together with restoring or completely rebuilding their homes they went ahead with their church. It was fitting that the name chosen is Church of the Resurrection. On April 9, 1966, it was dedicated.

The building is unusual in architecture, being of brick in a grouping of nine hexagon-shaped units. The communion rail surrounds a hexagon altar, with the congregation sitting on three sides of the nave. A skylight in the hexagon-shaped dome above the altar provides dramatic light. A large wooden cross is suspended in between the skylight and altar. There is seating for 220.



The Mississippi Tribune

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EDITORIALS

“Tight Money”— A Blessing?

“Tight money” is the prospect for the Church, as for businesses and individuals, throughout 1967. This means that many building plans and programs especially will have to be revised, postponed, or scrapped, as churches find it impossible to get long-term loans in such amounts as are needed for plant expansion.

We wonder whether cheers or tears are in order in face of this. Somehow we keep coming up with the idea that this can and will be a blessing to all Churchmen, dioceses, and parishes which will use this economic frustration as a pretext for deep re-appraisal of priorities. Many American Christians today, and their number is steadily increasing, are beginning to wonder if it is God's will and purpose that most of the money they offer to Him for His use through the Church should be invested in structures of brick, stone, and glass. A look at a typical parish budget can be deeply disturbing, as one reflects upon how large a part of income must



be poured into mortgage payments for buildings. If the Church were not a Christian institution the answer to this one would be quick, easy, and simple: It's our money, and our credit, and we wanted that new parish house, so we just built it. A Church made up of Christians, however, can't think in any such terms. It must ask rather: Does God want us to build this parish house before feeding the hungry, clothing the naked, succoring the orphans and victims of war?

This tight-money year may be a divinely given *kairos* for thinking on such things.

Adam Clayton Powell— Embarrassment

Any good cause suffers from carrying too many heavy riders on its back. The cause of the American Negro groans under the burden of Congressman Adam Clayton Powell who has long ridden it to fame, power, ample funds, and a jolly life. As a rider of this particular cause he is virtually untouchable. What politician wants to be accused of racism, as he is sure to be if ever he lifts a finger against Mr. Powell?

Some of the statements made recently by Negro ministers defending Powell are unbelievably naïve, and none more so than a remark by the Rev. Benjamin F. Payton who is executive director of the National Council of Churches' Department of Social Justice. Said Mr. Payton: "It is not for other congressmen to say who should represent the people of Harlem. We ask the people of the United States not to take away the one great symbol of power that Negroes have developed so painfully over the years."

Obviously, Mr. Payton said this in the kind of emotional heat that consumes all reason. How dark would be the prospect of the Negro's cause if his statement were true—if Adam Clayton Powell, of all people, were the one and only "great symbol of power" which American Negroes have to show for all their striving! If there were a shred of truth in that statement the enemies of the Negro would have all the ammunition they needed. They could say: If the Negro's Exhibit A, and Crowning Achievement, is Congressman Adam Clayton Powell, we rest our case; what need have we of further evidence?

God be thanked, the facts are very different. Payton's statement is an unintended insult to American Negroes. There are thousands of genuine Negro leaders who bear no resemblance whatever to Congressman Powell and who would bring credit to any race. Most Negroes have had no part in "developing" Powell. Most find him an embarrassment. They could do much better without this "champion."

Mr. Payton said that he was speaking only as an individual and not for the National Council of Churches. But he did say it; and he is a high official of the NCC; and it was a hollow, hysterical, and irresponsible remark; and he managed to get the National Council associated with his opinion in the minds of all people who read about it in the papers. It didn't help the National Council of Churches at all. It helped the cause of the American Negro even less.

A Priest's Prayer

Lord God, merciful and mighty:
Help those whom I have neglected to help;
Set upright those whom I have caused to stumble;
Visit those whom I have neglected to visit;
Bring back those whom I have led astray;
Cheer the hearts of those whom I have made sad;
Draw with the cords of thy love those for whom
my love has grown cold.
Save them all, O Lord, and have mercy upon me,
the chief of sinners, lest, after I have preached
to others, I myself should be a castaway.
Hear me, O Father, for the sake of Christ our
Lord. Amen.

(A reader has sent us this priest's prayer, saying that he remembers having read it in THE LIVING CHURCH some years ago. We do not have such material indexed and cannot locate it. If anybody knows its authorship we should be grateful for this information. *The Editor.*)

MUSIC AND RECORDS

By Mary Stewart

Looking Ahead to Lent

Records

PIERRE DE LA RUE: Requiem—Missa Pro Defunctis; **Mass**—Delores Glorioso Recolentes. Polyphonic Ensemble of Paris, Charles Ravier, conductor. Philips World Series. Stereo PHC 9021. \$2.50.

Pierre de la Rue was one of the most brilliant composers of the late 15th and early 16th centuries. His works, like those of his contemporary, Josquin des Près, sum up all the achievements of the music of the Middle Ages. A quote from Alfred Einstein's *A Short History of Music*, suggests that "the high water-mark of genuine church music would seem to be, not in Palestrina's day, but already at this time, on the threshold of the Renaissance." This significant and beautiful music is more than adequately performed by the Polyphonic Ensemble of Paris, a group composed of four singers and nine instrumentalists. The instruments are varied, and include medieval harps, bass flute, and trombone, among others. The vocalists show unusual skill in sustaining the long polyphonic lines. It is



difficult for musicologists and experts to know exactly how music of this period was performed. There are few written documents to explain which instruments and voices were used and in what combinations. It seems safe to assume that many different ensembles were used depending on what instruments and what voices were available. This recording

In the November 27th issue of *THE LIVING CHURCH* we presented to you our new Music and Records Editor, Mary Stewart. The time has now come to introduce her.

Mrs. Stewart, the wife of Fr. Ralph Stewart of St. Francis Church, Menomonee Falls, Wis., has had a varied background in the fields of both the musical "sacred" and "secular." She holds her A.B. degree in music, and has taught the subject both in public school and privately. She has been a parish organist, being an accomplished performer, and has sung in professional church choirs and on the New York concert and opera stage.

Fr. Stewart is also an accomplished musician with a specialty in the field of ecclesiastical music. With his approach to the subject from the point of view of the priest, and with Mrs. Stewart's experience as an organist-choirmaster and as "the man in the pew," we are confident that the Music and Records column of *The L.C.* will continue to prove of interest and value to our entire readership.

gives us an excellent picture of the sound of the music from the late Middle Ages, and at a bargain price.

GEORG PHILIPP TELEMANN: Two Magnificats. Pro Arte Orchestra, Choeur des Jeunes, Kurt Redel, conductor. Philips. Stereo PHS900-104. Mono PHM-500-104.

Telemann was the most gifted of Bach's contemporaries and one of the most prolific of all composers. To contemplate the quantity of his work is staggering; he wrote more than Bach and Handel put together, and his music is of high quality. Many of his manuscripts were lost, but, from time to time some of his works are rediscovered and performed again. Such is the case with these two Magnificats in C and G in their first recording and indeed, the first performance since the composer's death. This performance of the Magnificats is superior. The chorus is clean and precise with nice tone quality; the soloists are very fine. The tenor solo, *Esurientes*, from the Magnificat in C is one of the most beautiful I have ever heard. Also of interest is the duet for basses on the same side. The Magnificat in C is sung in Latin, the Magnificat in G in German. The two settings offer an interesting contrast. The Latin setting is a jubilant shout of praise, while the German is more introspective.

THE ELECTRO-VOICE SERIES D ORGAN: Speaks With Authority. Electro-Voice Organ, 600 Cecil St., Buchanan, Mich. 49107.

When confronted with the necessity and responsibility of choosing a new organ for a church, the priest and organ committee may have very little notion as to how to proceed. This record has reminded us that most major organ companies, pipe and electronic, do have demonstration records and this can very well be the place to start, by listening and comparing as many of these records as possible. As the record jacket for the Electro-Voice Series D organ points out, one must keep in mind that only a live performance can be a true criterion, so those who are responsible for choosing an instrument should try to arrange to hear a live performance on any organ in which they are interested. Future columns will mention other demonstration records available. Jon Spong of Drake University is the recitalist for this record, and plays a varied program.

Organ Music

LIBRARY OF ORGAN MUSIC. Compiled and edit. by Enid & Henry Woodward. Schmitt, Hall, & McCreary Co. Each \$2.

VI. I: General — Lent — Easter — Communion.

VI. II: Advent — Christmas.

VI.III: General.

VI.IV: General.

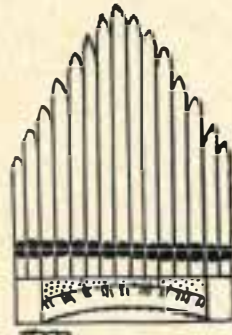
This is a fine collection of organ works that will be welcomed by teachers, organ students, and proficient organists. Works are included from the 16th, 17th, 18th, 19th and 20th centuries, from German, English, French, Spanish, and American composers. While some of these works can be found in other published collections, there are some that have never before been available. There is much variety in this collection with a consistency of high quality in the selections. Each work has its duration of playing time noted; this is most helpful to the church organist. Difficulty of performance ranges from easy to medium. Highly recommended to the organist or student who is just building a good library of organ works.

THE PARISH ORGANIST. Edit. by Willem Mudde. Concordia. Each \$3.

Part 11: Thirty-five Preludes on Familiar Hymn Tunes.

Part 12: Thirty-five Preludes on Familiar Hymn Tunes.

Organists who have been using other volumes of *The Parish Organist* will be



interested in these two new publications. The hymn tunes and chorales on which the preludes are based are all contained in the Hymnal 1940. All the preludes were written by contemporary composers, and most of them were written specifically for this collection. The level of difficulty of performance is easy to medium. While most of the suggestions for registration apply to organs with two manuals and pedal, the great majority of the preludes may be played on manuals alone. These are useful collections for Episcopal service organists.

Settings of the Mass

MASS FOR A SAINT'S DAY. By Nicholas Jackson. For mixed voices and organ. Boosey & Hawkes. Organ score \$1.50. Choir part \$.30. People's part \$.20.

This is a fine, contemporary setting of the Mass with exciting harmony and interesting organ (e.g., the organ part of the *Gloria* is a toccata). It provides the

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average parish choir with a festive setting that is not too difficult, and yet, it will be of interest for the best choir and organist. Much of the vocal writing is in two parts; it is never more than four-part. The Creed and *Gloria* are in unison and are intended to be sung by the congregation. This would take some amount of rehearsal if the congregation is to really participate because the unison sections are not easy. The congregation's parts are printed on a separate card.

COMMUNION SERVICE FOR THE PEOPLE. By Ronald Arnatt. For congregation in unison, choir, organ, two trumpets, and two trombones. H. W. Gray Co. Congregation and Organ \$.30. Congregation, Choir, and Organ \$.50.

This is the setting commissioned by the 61st General Convention. It provides a simple part for the congregation and an interesting and exciting SATB choral part which augments and supports the congregation's singing. Separate voice parts for the congregation are available. I should think this would be much used by the average parish, with the unison setting on most Sundays, adding the choir parts on festival occasions.

Choral Music for Lent and Easter

From Augsburg Publishing House, Minneapolis, Minn., an excellent collection of anthems:

LENT

1461: DEEP WERE HIS WOUNDS. By Leland B. Sateren, SATB. 25¢.

1475: FAITHFUL CROSS. By Leland B. Sateren. SATB. 20¢.

Very fine, contemporary pieces, medium in difficulty.

1172: JESUS, IN THY DYING WOES. Arr. by Leland B. Sateren. SATB. 20¢.

A straightforward setting of a Swedish melody. Easy.

1406: OUR BLESSED SAVIOR SEVEN TIMES SPOKE. By Schein-Bliss. Two equal voices. 30¢.

A wonderful two-part motet by the early Baroque composer. Medium-difficult.

1114: MY JESUS. By Bach-P. Christiansen. SATB. 25¢.

Chromatic, with many moving parts. Medium-difficult.



EASTER

1456: IT IS THE JOYFUL EASTERTIME. By Graham George. SA. 20¢.

Joyful and easy carol. Good for junior choir. 1459: O SONS AND DAUGHTERS, LET US SING. Arr. by R. A. Nelson. SA and instruments. 30¢.

A contemporary setting suitable for women's voices. One needs high sopranos for this one.

1106: GOOD CHRISTIAN MEN, REJOICE AND SING. By Vulpius-Glarum. SATB. 20¢.

A carol-like motet from the early 16th century. Medium easy, and very nice.

1341: LOVE IS COME AGAIN. By Kugelmann-Bliss. SAB. 25¢.

A 3-part motet from the 16th century. Medium. 1455: PEACE BE UNTO YOU. By Knut Nystedt. SATB. 25¢.

Contemplative and contemporary. Introduced and concluded with plainsong-like recitative in unison. The middle section is chromatic and chordal. Medium.

1480: SING, SOUL OF MINE! THE LORD IS RISEN. By Louita Clothier. SATB. 30¢.

Contemporary harmony—very delightful. Medium.

1400: CHRIST, THE LORD, IS RISEN AGAIN. Arr. by D. N. Johnson. SATB. 30¢.

An interesting setting of an old German Carol. Medium.

Also for Lent from Boosey and Hawkes, *The Moramus Edition*.

5303: GO, CONGREGATION, GO; Soprano Solo. SURELY HE HAS BORNE OUR GRIEFS. SATB. By John Antes. 30¢.

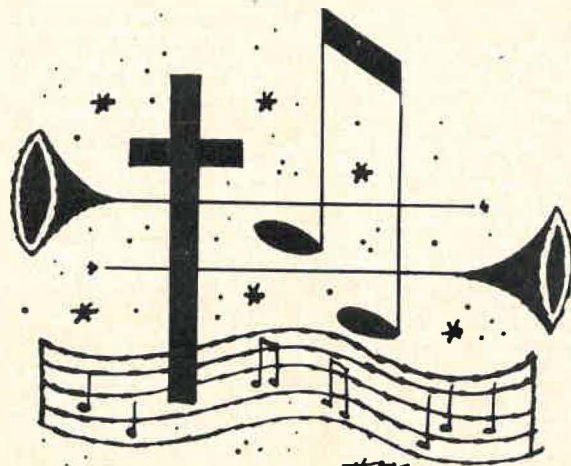
5201: TWELVE MORAVIAN CHORALES. By John Antes. SATB. 30¢.

The chorales are useful throughout the year. Many are appropriate for Lent. Easy and medium.

FROM THE CHORISTERS GUILD, Dallas, Texas:

A-7: BALLAD OF THE DOGWOOD TREE. By Brookes M. Davis. Unison. 20¢.

A narrative folk tune for junior choirs. I would not use the second ending.

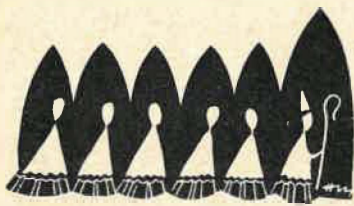


PASTORAL LETTERS

Continued from page 14

hissed." God is not dead, but the form of the Pastoral Letter is.

And so, despite many "yeas," the "nays" were louder and the resolution was defeated. Yet there is more to this; its significance is much deeper. For many consider the Pastoral Letter emblematic of the representative capacity of the House of Bishops. It has left a negative impression, an unenviable image that is not calculated to be associated with successful leadership. Might this be a part of Church structure that is, to quote Bishop Bayne's Toronto speech, "pre-occupied with things that matter very little to God or man," and in need of radical study? If so, perhaps MRI could exert its influence here. But a change for the better is not likely unless we laymen, following Timothy's exhortation, stir up our gifts of power, love, and sound minds, and exert our influence. Apparently the clergy are reluctant to take an active part in proposing any change regarding the letter and the compulsory nature of the canon. And it may be necessary for both



parish priest and lay ministry to break a conditioned reflex illustrated by the story of a clergyman's six-year-old daughter, Pastorella. On looking in a mirror she said, "Mirror, mirror on the wall who's the fairest of them all?" And the mirror answered, "House of Bishops, and don't you forget it!"

Surely sermon time is God's time. Our rector occasionally introduces his sermon with this prayer: "Lead us day by day, deeper and deeper into a knowledge of Thee and of ourselves that we may be interpreters of life to our generation." But if Pastoral Letters are written with this intention how can they accomplish their aim through a depth of slumber that has been 65 percent greater than Rip Van Winkle's? Eternal truths do not change, but their interpretation and revelation do. And if, as Dr. Donald MacKenzie once said, there is a broken heart in every pew, let the pulpit be used for good sermons. Someone may be in desperate need of the help he could have therefrom.

None of us wishes to limit communications—on the contrary we want to improve them. In fact some of the more important issues may require study which reading could best provide. But unless we laymen speak up we must share the responsibility for things as they are.

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DISTINGUISHED CONGREGATIONS CONTEST for 1967

For the third year, The Living Church is sponsoring a Church-wide contest to find the six best parishes and missions in the American Episcopal Church. These will be announced and described in our summer issues.

We ask our readers to help us find them, by nominating congregations which they think merit consideration.

The best congregations are those which, as congregations, best minister to their communities and to the world in the Name of Christ. We are looking for the congregations—not the clergy—which minister best.

Some things to look for in a congregation are: its awareness of the needs of people outside itself; its care for its own people; its stewardship of money, influence, and all resources in the service of God's kingdom throughout the world; its evangelistic outreach; its spiritual depth and growth.

If you write a nominating letter, simply tell us what you know about the congregation you are nominating which will give the judges a clear picture of its ministry.

Anybody may make a nomination except employees of The Living Church Foundation. Winners of last year's awards are not eligible for this year's competition.

Nominations by letter must be received by not later than March 1, 1967. They should be sent to:

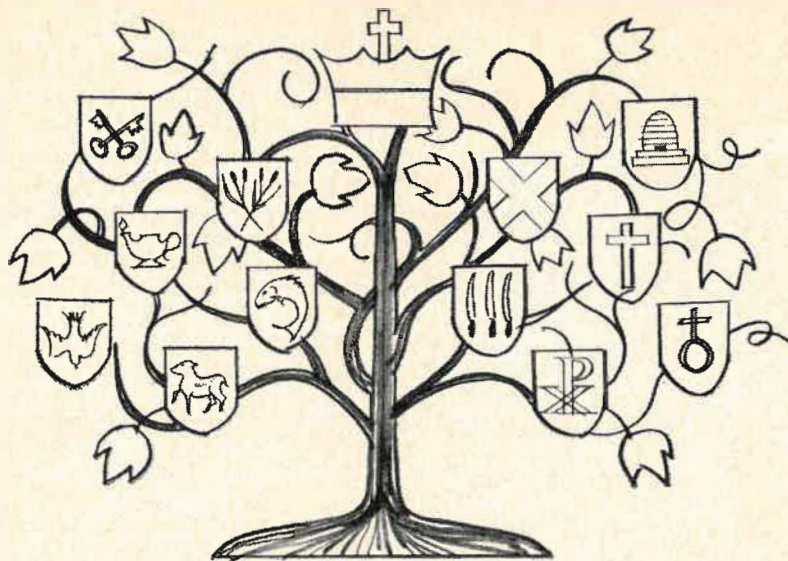
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Helen E. Willson

This small booklet, by the Director of Christian Education, St. Stephens Episcopal Church, Cohasset, Mass., is predicated on the conviction that the proper celebration of the Holy Days and Seasons in the Christian Year will prove to be an aid to faith and a more meaningful Christian Life. In-

clusion of a select biography adds to the value of this "Guide to the Liturgical Year."

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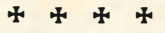
BOOKS

Continued from page 4

Deuteronomy is to be associated with the reforms of Josiah, he does not believe the book was "composed" then. It is, rather, the final repository of traditions that go back to the days of the tribal confederacy and the "holy war," mediated through the ancient shrines of the Northern Kingdom and the country Levites of Judah.

In this commentary von Rad has given us, if not the detailed arguments, at least the ripe conclusions of a lifetime of study in a very important biblical book.

(The Rev.) **ROBERT C. DENTAN, Ph.D.**
General Seminary



Baptismal Anointing. By **Leonel L. Mitchell.** SPCK. Pp. 199. 42s. (\$5.88).

Seldom before has so much been written for so few. Scholars recently have pondered, in print, the demise of the doctoral thesis as a document contributing to world enlightenment. These are indeed on the increase quantitatively, but once written they lie buried in university archives, seldom read or quoted, of little use save to reward the writer with magical letters. *Baptismal Anointing* would explain and justify our society's apathy toward the thesis. The work, and it surely was that, was presented in 1964 as Leonel L. Mitchell's doctoral dissertation. It has been condensed for which most readers will be grateful.

The book is irrelevant to the parish priest and to the layman. It is undoubtedly a most thorough book for "the student of the baptismal rite" and baptismal anointing, as the concern is to examine the *lex orandi* of the topic rather than the theological viewpoint. It is a scholarly book by a scholar and appears to be an excellent example of *ad fontes*. It is not without interest but its value, even as a contribution to the liturgical movement, is questionable. We read that baptismal candidates were presented to the presbyter naked, that every part of the body was anointed with oil (14 varieties available), and that at an early date it was deemed advisable for women, when possible, to be anointed by another woman. In early West Syrian rites we learn that those who wish to receive baptism enter the baptistery, the priest says a prayer, "and then signs them with oil, and they stand naked while another prayer is said, in which he breathes thrice upon the water in the form of a cross and says, 'May the head of the dragon be beaten down'." So be it.

After various and sundry descriptions of sacred and secular uses of oil, Dr. Mitchell concludes that "in any restoration of the rite of Christian initiation to its primitive integrity, the anointing with chrism should take its place with the washing in water, the signing of the cross,

the laying on of hands, and the reception of the Eucharist. . . ."

If you *are* a student of baptismal anointing, its history is well documented here.

(The Rev.) ROBERT N. PIPER
Christ Church
Ironton, Ohio

* * * *

Faith and Philosophy. By James Richmond. Lippincott. Pp. 224. \$3.95.

Prof. James Richmond's *Faith and Philosophy* is a faithful, searching, and eminently readable account of the development of theological thought as well as of its philosophical sources and accompaniments from the eighteenth century of Hume and Kant to the present time. The author, who is professor of philosophical theology at the University of Nottingham, provides timely critical introductions to the work of such nineteenth-century thinkers as Schleiermacher, Ritschl, and Feuerbach, and to the twentieth-century work of Bultmann, the linguistic analysts, and the secularizers of Christianity.

The volume is part of the *Knowing Christianity Series*, the purpose of which is to provide the layman with non-technical but intellectually adequate treatment of various aspects of the Christian faith. Those who have some acquaintance with the theological and philosophical thought of the past few centuries will sometimes be at odds with the interpretation of the content and the significance of the work of some thinkers. And, at least in the opinion of this reviewer, there are some inaccuracies (e.g., the identification of analytic and noncognitive propositions on page 192) and some unwise criticism (e.g., the descriptions of C. D. Broad's analysis of the Kantian ethics as "rather wooden and unimaginative"). But surely no two persons are going to agree as to how the history of this period should be written and its Christian significance assessed.

The volume as a whole deserves our unqualified praise.

MARY CARMAN ROSE, Ph.D.
Goucher College

Booknotes

By Karl G. Layer

All God's Creatures. By Sister Seraphim. Illus. by Charles Clark. Dodd, Mead, & Co. Pp. 226. \$4.50. Good reading by this Russian Orthodox nun living in Arizona. A true animal lover, she is also a fighter for animal welfare. ". . . take care that no one of God's creatures ever has to suffer because of you."

Lift Up Your Hearts. Poetry by the Rev. Herbert F. Brokering. Photos by Sister Noemi Weygant, O.S.B. Liturgical Press. Pp. 51. \$4.95. Another book

by this talented duo, a Lutheran minister and a Benedictine nun, on words and phrases of the Eucharist.

. . . **And Baby Makes Three.** By Shirley Jackson and others. Illus. by Dorothea Fox. Grosset & Dunlap. Pp. 175. \$4.95. The "others" include such beloved writers as Twain, Nash, Benchley, and Skinner. A delightful gift for the woman waiting for her baby to be born.

Lichtenberg's Commentaries: The World of Hogarth. Trans. from the German by Innes and Gustav Herdan. Houghton Mifflin Co. Pp. 297. \$12.50. Fears, hopes, beauties, and uglinesses of 18th-century England in the great engravings of Hogarth are accompanied by the cleverly brilliant commentaries of Lichtenberg.

The Peace Corps: Ambassadors of Good Will. By Henry B. Lent. Westminster. Pp. 172. \$3.75. An excellent presentation from the first testing and screening of an applicant to the end of his training.

A Gallery of California Mission Paintings. Painted by Edwin Deakin. Edit. by Ruth I. Mahood. Ward Ritchie Press. Pp. 59. \$7.50. The 21 missions painted with great detail in the late 19th century appear one to a page, via color photography, each with its own story. Produced by the staff of the Los Angeles County Museum of Natural History.

The Story of Pope John XXIII. By Albert J. Nevins, M.M. Grosset & Dunlap. Pp. 48. \$1.95. A short story with many photographs of the man elected to the papacy on October 28, 1958.

Sunday With the Family Circus. By Bill Keane. Judson. Pp. not numbered. Paper. \$1. Humor, insight, and warmth of this well-known and loved family.

The Great Teaching Machine. By Jim Crane. John Knox. Pp. not numbered. Paper. \$1.25. Teachers, or those who have taught, will appreciate these cartoons and caricatures. Students will, too.

There's One in Every Parish. By Bolte Gibson and Henry C. Beck. Morehouse-Barlow. Pp. 64 paper. \$1.25. Not for people lacking that necessary sense—humor!

The Lutheran Way of Life. By Ralph W. Loew. Prentice-Hall. Pp. 192. \$4.50. What it means to live and worship as a Lutheran is the substance of this volume. The author tells the story of the beginning of the Lutheran Church, of its early struggles and its spread to the United States. He presents a comprehensive view of the heritage, faith, beliefs, rituals, and organization of the Lutheran Church, and tells what it means to be a Lutheran. In-

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cluded are "The Small Catechism" of Martin Luther, and a bibliography. Interesting reading for non-members of the Lutheran Church and for all students of religion.

Forerunners of the Reformation. Edit. with an introduction by **Heiko A. Oberman.** Holt, Rinehart, & Winston. Pp. 333. \$7.95. For the serious student of late medieval Christian thought; important writings on such subjects as conciliarism, curialism, mysticism, and Renaissance humanism. The editor and annotator is a professor of ecclesiastical history at Harvard.

Curriculum Improvement and Innovation: a Partnership of Students, School Teachers, and Research Scholars. Edit. by **W. T. Martin** and **Dan C. Pinck.** Robert Bentley, Inc. Pp. xviii, 292. \$8.95. A book to accompany various kits which comprise the apparatus and materials for performing experiments discussed in the sections. Education in the sciences is the concern of the volume.

No Uncertain Sound. By **Lillian C. Proctor.** Augsburg. Pp. 243. \$4.95. Action for this religious novel takes place during the years of Jesus' ministry. Tribune Claudius Lysias, mentioned in Acts, is assigned a post in Jerusalem. A series of events brings the Roman soldier in contact with those who knew Christ. As the events of Holy Week unfold the soldier finds he must reach a decision about whether or not to accept the Jewish God and Jesus as His Son.

Christ Now. By **Henry Fehren.** Kennedy. Pp. 148. \$3.95. Subtitled "Saturday Night Thoughts for Sunday Mass," this book is a collection of preparatory meditations on the Sunday and holy day propers. These are quite different from traditional Roman meditations.

Natural Law and Modern Society. Edit. by **John Cogley.** World-Meridian. Pp. 285 paper. \$1.75. A symposium on the subject, with Robert M. Hutchins, John Courtney Murray, Scott Buchanan, Philip Selznick, Harvey Wheeler, and Robert Gordis as contributors.

Life's Crowning Years. By **D. Verner Swanson.** Fortress. Pp. 122. \$3.50. A book of inspiration for those on in years.

Social Ethics Series. Edit. by **Franklin Sherman.** Fortress. Vol. 13: *Affluence and the Christian*, by Hendrik van Oyen; pp. 37. Vol. 14: *Luther's Doctrine of the Two Kingdoms*, by Heinrich Bornkamm; pp. 41. Each \$85, paper. Two new additions to this fine series by Fortress on topics of current Christian concern.

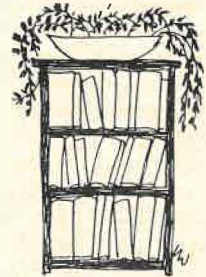
Half-Way to Faith. By **David Eccles.** Westminster. Pp. 128 paper. \$1.45. The

first-hand account of the author's own gropings toward faith, offering a highly individual approach to the mysteries of the Gospels. Many readers will find it easy to identify with Mr. Eccles.

Thoughts Along the Road. By **Harleigh M. Rosenberger.** Judson. Pp. 126. \$3.50. A book of present-day parables designed to show the presence of God in the common ventures of life. A topical index is included.

Through Hospital Windows. By **Lois Horton Young.** Judson. Pp. 31 paper. \$1. The author writes, "There is no suffering, no pain nor accident, no sickness, sorrow, nor death from which God cannot . . . bring some good . . .," and this she attempts to illustrate in her book of meditations.

The Added Dimension: The Art and Mind of Flannery O'Connor. Edit. by **Melvin J. Friedman** and **Lewis A. Lawson.** Fordham University Press. Pp. xvii, 309. \$6.95. The chapters of the book, by ten different critics of varying backgrounds, illustrate the saying that each man comes to the truth by his own path. Each one here describes what he sees from where he is, and the result is a symphony of critical judgment of O'Con-



nor. An additional point of view is presented in the section entitled "Flannery O'Connor in Her Own Words."

Renewing the Congregation. Edit. by **Robert W. Long.** Augsburg. Pp. ix, 213 paper. \$2.95. This book is the product of a conference on "The Role of the Congregation in the Mission of the Church" sponsored by the National Lutheran Council.

History of Evangelism. By **Paulus Scharpff.** Eerdmans. Pp. xviii, 373. \$5.75. Evangelism, as defined by the author, is the function of man, distinct from the function of the Holy Spirit, evidenced in spiritual awakenings. Here then is a sympathetic and well-written recounting of 300 years of evangelism in Germany, Great Britain, and the U. S.

If God Be For Us. By **Joseph M. Shaw.** Augsburg. Pp. 120 paper. \$1.50. Dr. Shaw, Lutheran and professor at St. Olaf College in Minnesota, interprets the doctrine of justification for modern man. This book might be classified as "popular theology."

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 100 words. Most letters are abridged by the editors.

Concelebration

Several months ago [L.C., March 13, 1966] you deprecated concelebration of the Holy Eucharist by an Episcopal priest and his non-episcopally ordained associate. Please let me belatedly take the contrary view and advocate the more frequent use of this practice in the present ecumenical situation.

I have several times been the celebrant at my parish altar with Methodist, Presbyterian, Baptist and Congregational ministers as concelebrants. During the central action when the bread and wine are authoritatively given the meaning of Christ's Body and Blood, and therefore of His life and love, I read audibly the Prayer of Consecration in the Book of Common Prayer, and each of the others read semi-audibly the equivalent prayer at this point in the ritual of his own Church. We arranged to touch the bread and wine together and to say the Lord's Prayer in unison in the sequence of the Episcopal rite. The effect was to subordinate our diversities of rite to our unity in Christ as we broke the one Bread and drank from



the one Cup. *Additis non diminuitur*, an act is not diminished by additions. The reading of a prayer of consecration by the concelebrants could not invalidate the celebrant's prayer, nor vice versa. Christ could and did give Himself in these Eucharists, and the communicants experienced a restoration of wholeness in this sacrament of unity.

On other occasions I have been a concelebrant with a Presbyterian and a Baptist minister, when the celebrant was of the United Church of Canada. Although the dominant purpose of such concelebration is to show that our unity in this sacrament comprehends our diversity, a secondary benefit is that each communicant knows that the elements were consecrated by a priest of his own Church. Some, like one Anglican bishop, could communicate conscientiously under such circumstances, but could not otherwise have done so.

Inter-communion concelebration expresses our unity in diversity better than a celebration conducted only by ministers of one Church or with ministers of other Churches assisting only in the scripture readings or the distribution of the elements. It is better than the attempt to find common ground in the use of an ancient, dead liturgy like that of Hippolytus. If it be objected that we might not all have the same thoughts about the sacrament, we must remember that it may be sufficient that as baptized communi-

cants of some part of Christ's family we all share the same commitment to Him. If such a service seems confusing to some, they should reflect that it is a tremendous unification of all the separate celebrations continuously offered now around the world. God hears in His eternal now all the Eucharists in every rite, language, time, and place. So from His perspective all who offer the Holy Sacrifice to Him are concelebrating with all the others, with Christ Himself the celebrant.

If anyone thinks that such a service leaps too lightly over many obstinate differences of faith and order, I would reply that it is the very nature of the Lord's Supper, as "realized eschatology," to go beyond the imperfections of the present order to experience now the perfection of Christ and His kingdom that is to come. Just as the Eucharist by its anticipation of perfect brotherhood and sinlessness in Christ gives us the joy of heaven while deepening the pain of our brotherliness and sin, so it gives us a foretaste of perfect unity in the Kingdom, while strengthening our desire for more visible unity on earth. So partaking of the one Bread is both the goal and the means of reunion.

(The Rev.) BRADFORD YOUNG
Rector, Grace Church

Manchester, N. H.

Therapeutic Abortion

Much as I dislike entering the verbal fray over your support of the liberalized therapeutic abortion laws, I would feel remiss if I did not offer this first-hand experience of an Anglo-Catholic who has had to turn to therapeutic abortion for the sake of his wife's sanity.

Five years ago when my wife suffered a paranoid-schizophrenic seizure, we rather inadvisedly agreed that another child would solve her predicament. The result was an adorable baby boy and six months in a mental hospital. Her release was followed by what seemed an amazing recovery. And then again (*mea culpa*, the device was worthless) she became pregnant. Her psychiatrist was quite direct. Another gestation and delivery would destroy her mind. As long as I live I shall not forget the evening before the operation. My wife cried bitterly that she was to be denied her child and I was halfway between calling the operation off and killing myself. But the decision was clear: an innocent child born of a mindless mother or a woman salvaged from mental ruin. In this case the birth would have been not only infant torture but spiritual murder.

And so I say to that lady from Yorktown with her revolting analogy with the Virgin Mary, and to the vicar of Albion with his sophomoric syllogizing [both L.C., December 11th]: all theory is based on experience. And a human mind or a human body salvaged from horror is more valuable in the eyes of God than an unformed foetus in whom no soul has yet been sown.

NAME WITHHELD

I find it rather worresome that, although most of your correspondents profess a concern for the life of the child, few of them really express an interest and concern with the quality of the life that that child might have. Most of them brush this aside with the mere statement that we are not able to determine what that child will be like



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THE LIVING CHURCH

while it is still in its mother's womb. Unfortunately, these people simply do not know much about the scientific facts, since a number of developments in science are giving us the capability of actually predicting a lot about what that child will be like if it is born. Right now it is possible to take a sample of the fluid surrounding the sac of an embryo and determine the presence or absence of about fifteen different biochemicals. If the child cannot make any one of four or five of these while it is still in its mother's womb, we know that it will have one or another rather serious defects. Further, it is now possible, in monkeys, to remove the developing fetus from the womb of the mother about half way through the pregnancy after all of the vital organs are formed. Presumably—if we want—this can be developed for human beings.

While I have extremely mixed emotions about the possibility of therapeutic abortions—since I do consider abortion to be murder—I do not think that religious people can either give a categorical yes or no to the whole concept of abortion. There are some situations in which I would vote for therapeutic abortions simply because I think that there are some things which are worse than murder—one of these being the birth of a

child who could never possibly comprehend that it was a human being and would live a continual life of misery and pain. Thus, I hope that religious people, and in particular clergy, in dealing with this important question which is just over the horizon, should be made aware of the up to date facts and what will be possible within the next five to ten years.

LEROY AUGENSTEIN, M.D.
Chairman and Professor
Biophysics Department
Michigan State University
East Lansing, Mich.

Ecumenical Lend-Lease

Now that the dust of the Battle of Wheeling has settled, it appears that nothing has been changed very much. We need a good, practical 20th-century solution.

The problem is basically that we have a unitarian bishop in a traditionally trinitarian Church and no one seems to know what to do about it. Let us consider the facts briefly:

1) The "image" of the Church is of primary importance and has to appear contemporary.

2) Our bishops themselves say we have too many bishops.

3) The Unitarians have no bishops at all—which is manifestly unfair.

4) This is the day of the ecumenical spirit. We have a Presbyterian to teach us how to become better Episcopalians. (I think that is the reason.) Surely it is possible to convince the Unitarians that their having at least one bishop is an ecumenical necessity. And we just happen to have available a really first-class unitarian bishop in good condition.

5) Of course we and the Unitarians are both status Churches—the "country club at worship" type, so that such a change would require very little adjustment for any individuals involved.

The simplest method would be some sort of ecclesiastical lend-lease, and of course another of the 20th-century facts of life would be used in bringing it about. This is the fact that our Madison Ave. advertising boys can sell us anything from breakfast cereal to a president. Enlist their help. And so avoid confusing the situation with all these matters of faith and doctrine.

NAME WITHHELD

Liturgical Progress

As a layman, I wish to express my appreciation for the provision of the Lesser Feasts and Fasts which was prepared by the Standing Liturgical Commission. I enjoy using it in Church and read my copy at home. Its virtues outweigh its faults, if any, and I feel it meets a real need in the Church.

I have also had the opportunity to read some of the Prayer Book Studies. These are wonderful. I'm especially impressed by the new proposal for the Liturgy, the proposal making more sense both in textual clearness

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and arrangement of parts than does our present arrangement. Moreover, as in the other Prayer Book Studies, the rubrics are clear, sensible, and easy to understand, and the parts of the Liturgy have suitable titles and subtitles. I find the text of the proposed Liturgy easier to read and follow. I think the Liturgical Commission has done a wonderful job, and I hope General Convention will adopt the recommendations put forth by the same for our new Prayer Book.

ELMER LEE EVELAND

Binghamton, N. Y.

COCU

A writer [L.C., November 20th] makes the point that we should be more concerned with our relation with the Old Catholics before we get involved in other ecumenical efforts. My question is: How do we get this across to the laity? In my life I have yet to meet an Old Catholic and I doubt that many Episcopalians have. Hence such an ecumenical effort is one in theory only. I do, however, along with all other Episcopalians, know many members of all the Communions involved in COCU.

If we are to get any valid unity with non-Anglican Communions, it seems to me that such unity has to involve the Churches we are familiar with. Otherwise unity is meaningless to the average man in the pew.

(The Rev.) MICHAEL J. SHANK

Assistant, Trinity Church, Oxford Philadelphia, Pa.

Cathedral Plans

I have just seen the appalling picture on THE LIVING CHURCH [December 11th] cover of the proposed plan for completing the Cathedral of St. John the Divine. Rather than spend a large sum on this monstrosity, wouldn't it be better to take what money is in hand and complete, say, the west front with its two towers as so marvelously planned by Ralph Adams Cram and Bishop Manning? A later generation could add the transepts, etc.

PETER RINEHART

New York City

As a friend of the late Dr. Ralph Adams Cram, former architect of New York's Cathedral Church of St. John the Divine, I read of the "contemporary Gothic plan" compromise with mixed emotions [L.C., December 11th].

The compromise between Dr. Cram's majestic, ornated edifice and the proposed multicolored dome will be pleasing both in aesthetics and function, but isn't it a paradox that we spend untold millions of dollars

No member of your race in any part of our country can harm the meanest member of mine, without the proudest and bluest blood in Massachusetts being degraded. When Mississippi commits crime, New England commits crime, and in so much lowers the standard of your civilization. There is no escape—man drags man down, or man lifts man up.

Booker T. Washington
(1859-1915)

on the towers of babel and mammon, and cannot as yet find the means to finish a temple to the Living God after 75 years in the City of New York!

WAYNE S. RAMSDEN

Curator of Pathology

Hanover, N. H.

The new plans for the completion of the Cathedral of St. John the Divine in New York City are excellent. Certainly this is a sensible and yet artistic solution.

Some of the "far out" plans that were presented in some of the architectural magazines a few years ago were very ugly, but the model pictured is handsome and practical. The multicolored, windowed dome that would surmount the crossing would be most dramatic, particularly with a free standing altar beneath. The placement of the new altar underneath the crossing in Grace Cathedral, San Francisco, has proved both practical and beautiful.

JOHN A. YEAKY

San Francisco, Calif.

A Blind Seer

Thanks much for your excellent review of Ved Mehta's, *The New Theologian* [L.C., November 27th]. I hope that many of our priests and lay people will purchase and/or read this invaluable treasure of personal interview and appraisal of the "new theologians."

There is an interesting sidelight to the author of this work which came out in an interview some time back with Eli Wallach. Mr. Wallach was relating experiences of the stage and told of one performance where a front row viewer seemingly slept through most of the show. Following the performance Mr. Wallach received a most favorable plaudit from the "sleeping" viewer. As Mr. Wallach related it: "The sleeping viewer in the front row who forwarded the compliment was Ved Mehta; I then learned that he had been blind since childhood." The one sentence of your review was almost ESP: "Mr. Mehta does his work with obvious and contagious relish, yet keeps himself out of the line of vision."

(The Rev.) GERALD L. CLAUDIUS

Rector, St. John's Church
Kansas City, Mo.

Editor's Comment: *The New Theologian* is a Living Church Book Club selection.

Anti-Semitism

Re: "Are We Teaching Anti-Semitism?" [L.C., December 25th]:

I don't understand all of this talk on the subject. I have been active in the Church since I was 9 years old and am now 52 and have never had any such teaching. We were taught that man—people, not a race or creed—crucified our Lord. They feared Him then as many fear him now.

Why can't we accept the fact there is something greater than anything that walks this earth and realize that all the things we do to each other are because of our own frailty and humanism?

Cleveland, Ohio

HAROLD S. MARSH

Congratulations on the fine article, "Are We Teaching Anti-Semitism?" It deserves reprinting, and I for one would want to give it widespread distribution.

At the same time, I thought "Operation



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HC Sun 9; Wed & HD 7; Canterbury Association Mon 7:30

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Sun 8:30, 10, 5

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Daily: MP, HC, EP

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Andrew Fiddler, Seminary intern.
Sun 11 (in term)

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Rev. William F. Starr, adviser to Episcopal students
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12:10 Fri, EP 5:10 Thurs

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The Rev. Darwin Kirby, Jr., r; the Rev. Richard W.
Turner, the Rev. Thomas T. Parke
Sun HC 8, 9, 11; HC daily 7; C Sat 8-9

NORTH CAROLINA

DUKE UNIVERSITY Durham

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The Rev. H. Bruce Shepherd, chap.
Sun 8, 9:15 HC; 6:30 Ev; Wed 7:10 HC; Thurs
5:15 HC

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The Rev. Dr. M. M. Moore, r; the Rev. C. H. Brittain
Sun 8, 9:15, 11; Thurs 5:30 HC College Union

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Sun HC 10, EP 6; weekdays as announced

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The Rev. Robert E. Wilcox, Episcopal chap.

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Sun HC 8, 9:45, 5:45; Daily HC

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Community, and your listing is not
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PEOPLE & PLACES

Continued from page 3

Westbury, N. Y. 11590; Jack F. Nietert, assistant at St. James', Albany Post Rd., Rt. 9, Hyde Park, N. Y. 12538; George C. Nensiel, assistant at St. James', North Country Rd., St. James, N. Y. 11780; George D. Stenhouse, assistant at St. Gabriel's, 196-10 Woodhull Ave., Hollis, N. Y. 11423; and Herman P. Stone, ministry to migrants in Suffolk County, N. Y., address, 12 Lehman Rd., West Hempstead, N. Y. 11552.

Nebraska—The Rev. Franklin B. Dalton, rector of Emmanuel Church, 245 S. Church St., Grass Valley, Calif. 95945. He is a former assistant at Trinity Cathedral, Omaha.

New York—The Rev. Messrs. Bruce G. Brehm, assistant at St. Edward the Martyr, 14 E. 109th St., New York 10029; Robert L. Crawford, chaplain at St. George's School, Purgatory Rd., Newport, R. I. 02840; Joseph C. Dedde, assistant at Grace Church, Westminster and Matthewson Sts., Providence, R. I. 02903; Clifford T. Geiger, assistant at St. Mary the Virgin, 43 Foreside Rd., Falmouth, Maine 04105; Alanson B. Houghton, assistant at Epiphany Church, 1393 York Ave., New York 10021; John L. Kater, Jr., assistant at Christ Church, 20 Carroll St., Poughkeepsie, N. Y. 12601; Arthur J. Kelly, assistant at Chapel of the Intercession, New York; Robert A. Mackie, assistant at St. Bede's, 2601 Henderson Mill Rd., Atlanta, Ga. 30329; Gary F. McCauley, curate at St. Bartholomew's, 52 Sterling Ave., White Plains, N. Y. 10606; Charles J. Minifie, assistant at St. Thomas, 1 W. 53d St., New York 10019; Richard W. Pfaff, curate at Christ Church, 61-69 Washington Ave., Suffern, N. Y. 10901; Wendell R. Phillips, curate at St. John's, Fountain Sq., Larchmont, N. Y. 10538; Marcus B. Rogers, assistant at St. Mark's, 11 Summer St., Augusta, Maine 04330; Neale Secor, assistant at St. Mary's, 521 W. 126th St., Manhattanville, N. Y. 10027; John E. Soller, assistant at All Saints', Dorchester, 209 Ashmont, Boston, Mass. William G. Sorrells, assistant at Trinity Parish, Wethersfield, Conn. 06109; Michael T. Stichweh, assistant at Incarnation, 209 Madison Ave., New York 10016; Robert G. Tyrell, assistant at Holy Trinity, 316 E. 88th St., New York 10028; Ralph R. Warren, Jr., assistant at St. James', 865 Madison Ave., New York 10021; Winston Welty, assistant at Trinity Church, 311 Huguenot St., New Rochelle, N. Y. 10801; Joseph M. Zorawick, assistant at St. Stephen's, 122 W. 69th St., New York, N. Y. 10023.

Puerto Rico—The Rev. Messrs. Eugenio Ayala,

assistant at St. Andrew's, Mayaguez, P. R. 00708; Francisco Miranda, priest in charge of St. Francis of Assisi, El Comandante, P. R. 00924, and St. Thomas', Carolina, P. R. 00630; and Wilfredo Ramos, priest in charge of Christ the King, Caguas, P. R. 00625. The latter is a brother of Dean Ramos of the Cathedral Church of St. John the Baptist, San Juan, and of Fr. Francisco Ramos, St. Andrew's, Bayamón, P. R.

Rochester—The Rev. Howard B. Lederhouse, assistant at St. Luke's, Rochester, N. Y., address, 89 Arvine Heights (14611).

Springfield—The Rev. Messrs. Eckford J. deKay, vicar of Trinity Church, Mt. Vernon, Ill., address, 7 Southbrook Dr. (62864); Raymond E. Fleming, curate at Emmanuel Church, Champaign, Ill., address, 1306 Westfield Dr. (61820); Thomas L. Phillips, vicar of St. Anne's, Anna, and completing his residency at Anna State Hospital, address, 505 S. Main St. (62906).

Vermont—The Rev. Messrs. Robert B. West, assistant at Immanuel Church, Bellows Falls, Vt., address, 14 Church St. (05101); and Brendan J. Whittaker, assistant at Trinity Church, Rutland, Vt. 05701.

Virginia—The Rev. Messrs. Uly H. Gooch, associate at Medical College of Virginia, 1200 E. Broad St., Richmond, (23219); M. Edgar Hollowell, assistant at St. James', 1205 W. Franklin St., Richmond (23220); Ronald H. Pedigo, rector of Aquia Church, Stafford, Va. 22554; and Roderrick D. Sinclair, assistant at St. George's, Fairfax Dr. and N. Nelson St., Arlington, Va. 22203.

West Virginia—The Rev. Messrs. Franklin O. Johnson, curate at St. Peter's, West 23d St. and Adams Ave., Huntington (25704); George Poffenbarger II, curate at St. Stephen's, 200 Eddison Ave., Beckley, W. Va. 25801, and vicar of St. Andrew's, Mullens; Peter A. Stauffer, curate at St. Stephen's, 200 Eddison Ave., Beckley, W. Va. 25801, and vicar of Ascension Church, Hinton; and James Robert Thacker, II, vicar of St. Mark's, War, and St. Paul's, Avondale, W. Va., and curate at St. Luke's, 191 Maple St., Welch, W. Va. 24801.

Deacons

Atlanta—Richard C. Bahr, perpetual deacon assigned to Holy Trinity Church, Decatur, Ga., address, c/o Agnes Scott College, Decatur, Ga.

Dallas—Melvin Denny Vinson, 1416 Panhandle St., Denton, Texas 76201.

Long Island—Ronald H. Haines, 360 W. 22d St., Apt. 4L, New York, N. Y. 10011; and William W. Van Zandt, 601 S. 8th St., New Hyde Park, N. Y. 11040.

Ohio—Theodore I. Shatagin by Bishop Campbell of West Virginia in Beckley, W. Va., for the Bishop of Ohio.

Upper South Carolina—John William Luth, deacon in training at St. Stephen's, Ridgeway, and St. Peter's, Great Falls, S. C., address, Box 65, Ridgeway, S. C. 29130.

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DEATHS

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

James Franklin Crow, Jr., 16, son of the Rev. J. Frank Crow, died October 27th, following a horseback riding accident.

Frank, a junior lay reader, was a member of the Order of St. Vincent, and had been a delegate to several diocesan youth conferences. He was a member of the high school band in Enid, Okla., where his father is rector of St. Matthew's Church.

The Burial Office and Requiem were read in St. Matthew's.

In addition to his father, he is survived by his mother, and two sisters.

Cecelia F. Nelson, 76, retired missionary in the Diocese of Virginia, died November 18th, in Marion, Va., after a brief illness.

Miss Nelson, a graduate of St. Faith's Training School, devoted most of her life to mission work within her diocese. For more than forty years she was the resident worker in the missions at Pine Grove, Ada, and Blackwell's Hollow. She lived in retirement at Blue Ridge School, and later in Cecil Mission House, Stanardsville.

Services were held in Grace Church, Stanardsville, and interment was in the Mission Home cemetery. Memorial gifts may be made to Grace Church.

She is survived by a sister, Ellen N. Glead, a brother, Clinton, and others.

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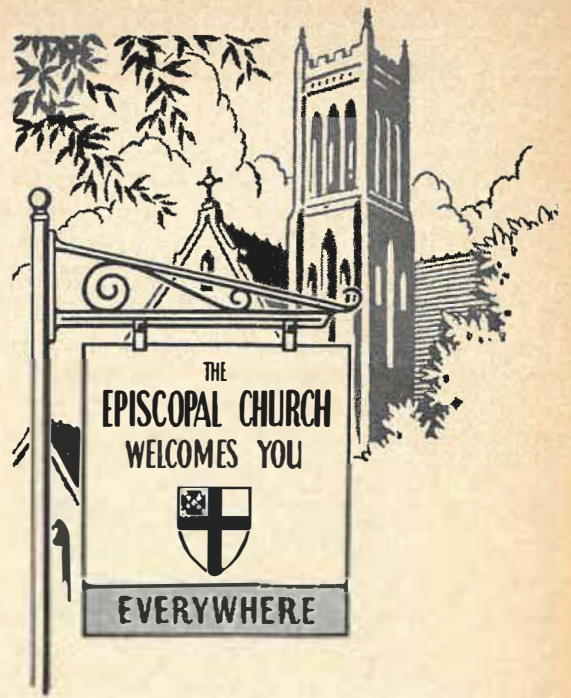
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7 & 6:30

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WASHINGTON, D. C.

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Sun HC 7:30, Service & Ser 9 & 11; Daily 10

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The Rev. John R. Anschutz, D.D., r
Sun HC 8; Services 9:15, 11; Wed HC 7:30, 10:30

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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; Sat 4-7

COCONUT GROVE, MIAMI, FLA.

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Sun HC 7:30, 9, 11; Daily 7:15, 5:30; also Weds
HD 6; Fri & HD 10; HD 6; C Sat 4:30-5:30

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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 & HC 10; Fri C 4:30

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"Serving the Loop"
Sun 10 MP, HC; Daily 12:10 HC

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.

EVANSTON, ILL.

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

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw & Madison Sts.
The Rev. R. L. Ranieri, r
Sun Masses 8, 9:30 (Church school) & 11:15
(Sung); Mon thru Fri Mass 7; Tues, Thurs & Sat
Mass 9:30; C Sat 4:30-5:30

BOSTON, MASS.

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

DETROIT, MICH.

ST. JOHN'S Woodward Ave. & Vernor Highway
The Rev. T. F. Frisby, r; the Rev. C. H. Groh, c
Sun 8 HC, 11 MP (HC 1S & 3S); Wed 12:15 HC

ST. LOUIS, MO.

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

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Tally H. Jarrett
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP,
H Eu, & EP

BROOKLYN, N. Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
Rev. Frank M. S. Smith, r; Rev. Robert C. Dunlop, 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;
Wkdys 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; Week-
days HC Tues 12:10; Wed 8 & 5:15; Thurs 12:10;
EP Tues & Thurs 5:45 Church open daily for prayer

SAINT ESPRIT 109 E. 60 (Just E. of Park Ave.)
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 1S; Wed HC 7:30;
Thurs HC & LOH 12; HD HC 12

ST. IGNATIUS' The Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 8:30, 10:45 MP & Sol Mass; C Sat 4

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
The Rev. Chas H. Graf, D.D., r; Rev. C. N. Arlin, c
Sun HC 8, Ch S 10, Cho Eu 11; Daily HC 7:30
ex Sat; Sat 10; Thurs & HD 7:30 & 10

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. L. G. Wappler,
the Rev. T. E. Campbell-Smith
Sun Mass 7:30, 9 (Sung), 10, 11 (High); Ev B 6;
Daily Mass 7:30, 12:10, Wed & HD 9:30; EP 6.
C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, 7:30-8:30

RESURRECTION 115 East 74th St.
The Rev. Leopold Damrosch, r; the Rev. B. G.
Crouch
Sun Mass 8, 9 (sung), 11 (Sol); 7:30 Daily ex Sat;
Wed & Sat 10; C Sat 5-6

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

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

THE PARISH OF TRINITY CHURCH

TRINITY Broadway & Wall St.
The Rev. John V. Butler, S.T.D., r
The Rev. Canon Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11; Weekdays
MP 7:45, HC 8, HC & Ser 12, EP 5:15; Sat MP 7:45,
HC 8; Organ Recital Wed & Fri 12:45; C Fri 4:30
& by appt

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

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
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. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11; Weekdays 7:30 (ex Sat); Wed,
Thurs, Fri 12:10; Sat 9:30; C Fri 4:15-5:15; Sat 12-1

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
& 4:30

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd.
The Rev. James P. DeWolfe, Jr., r
Sun MP & HC 7:45, 9, 10:50 & HC 5; EP 6; Daily
MP & HC 6:45 (ex Thurs 6:15); EP 6; C Sat 1

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

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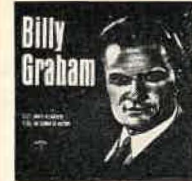
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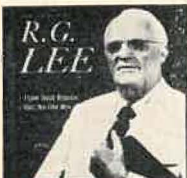
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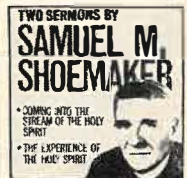
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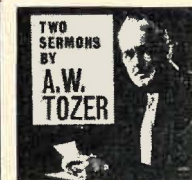
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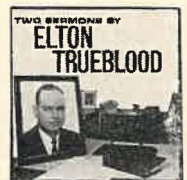
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