

The Living Church

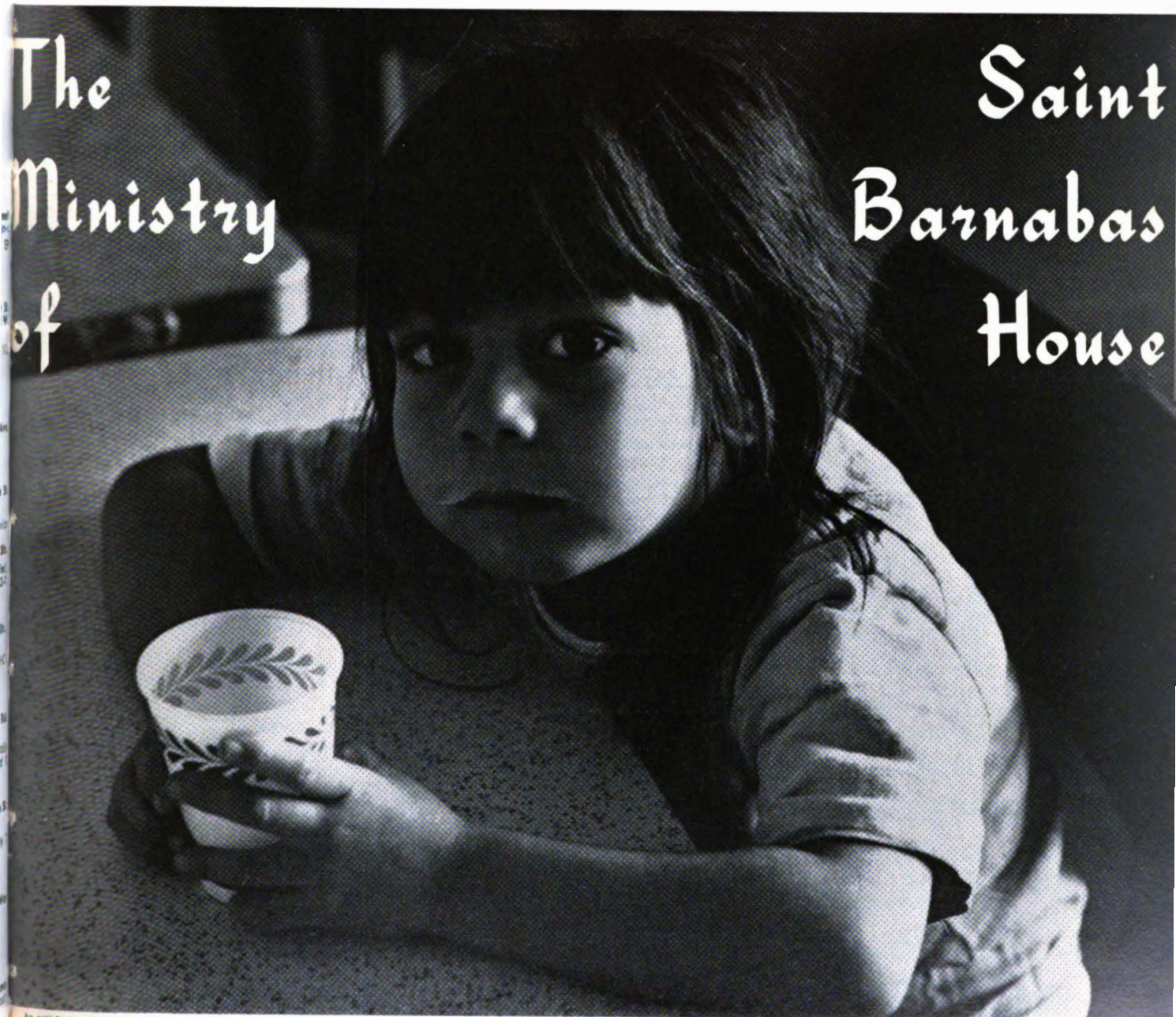
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An article by William J. Winterrowd on page 10

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Priestly and pastoral discontent compels this writer to speak out on an almost "life and death" matter for the Church. If I were a layman in the Church today I would be repelled by what passes for Christian worship in most of our churches. Indeed, I have encountered many laymen who in all conscience cannot participate in what falls far short of their own Christian commitment.

If the Church is to be the extension of the life of Jesus Christ in the world of 1967, then it follows that His life should be known effectively and obviously in the worship of the Church. If this is not so, the Church as we know it is dead. If the Incarnate God is not known there, the Church can in no wise be regarded as the Body of Christ. The core of the "death

the deadest

of God" theologian's argument is the widespread and obvious absence of the experience of God. If this "absence" is most obvious in Church, then we are in a most desperate situation.

Sacramental action is the "main business" of a Church that is both Christian and Catholic. Sacramental life and action, is incarnational life and action. In our sacramental worship we believe that God is effectually and actually present in the reciprocal action of that worship. God becomes Incarnate — the Eternal Word of God is made manifest now. In the Breaking of Bread the Lord is known. At the risk of leaving many questions of Eucharistic theology unanswered, it is, here asserted that the Sacrament and Liturgy of the Holy Eucharist is *not* a re-

in church

presentation or a re-enactment of the life and Passion of Jesus Christ. It is His life here and now. It is Incarnation. The Eucharistic Liturgy is *not* a dramatic and graphic "remembrance of things past," but the Living God present now.

In the past ten years there has been a hopeful movement of increasing recognition that the Holy Eucharist is at the heart of Christian life and worship. Eucharist can be mission without becoming profaned. Eucharist can be mystery without being "cultically" hidden and removed from life. Our many idolatries of form and procedure continue to inhibit our recognition of and participation in the Life that is present among us. God is not absent, the idols only prevent our recognition.

By The Rev. Robert T. Jenks

Vicar, St. Peter's-Chelsea
New York City

The Living Church

Volume 154 Established 1878 Number 12

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

The Living Church is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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THINGS TO COME

March

19. Palm Sunday
20. Monday before Easter
Cuthbert, B.
21. Tuesday before Easter
Thomas Ken, B.
22. Wednesday before Easter
James DeKoven, P.
23. Maundy Thursday
Gregory the Illuminator, B.
24. Good Friday
25. Easter Eve
26. Easter Day

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

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

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service.

THE LIVING CHURCH is published every week, dated Sunday, by The Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$10.95 for one year; \$19.90 for two years; \$26.85 for three years. Foreign postage \$2.00 a year additional.

March 19, 1967

BOOKS

The Death of Man: A Critique of Christian Atheism. By J. V. Langmead Casserley. Morehouse-Barlow. Pp. 159. \$4.50. *A Living Church Book Club Selection.*

Dr. Casserley has many distinctions as a Christian thinker. I find especially impressive the *freedom* with which he holds, and is held by, the Catholic faith. Perhaps a better way of putting this is to say that his apprehension of Christian truth is authoritative without a trace of authoritarianism in it. His critique of "Christian atheism"—i.e. the contemporary death-of-God cult—is not at all a routine orthodox denunciation of heresy and unbelief. Having been reared in agnosticism himself, Langmead Casserley has never forgotten how to listen for the abiding truth—even the biblical and Christian truth—in a certain kind of so-called atheism. It should never be forgotten that intelligent pagans in ancient times accused both Jews and Christians of atheism, and from their point of view they were entirely right: the Jews and Christians denied "the gods" in order to affirm "God." This "atheism" will always be needed so long as men (Christians among them) set up and worship a deity who is an individual—a being, rather than the God who is Being.

Without in any degree associating himself with their theology, Dr. Casserley interprets, in *The Death of Man*, the motivation and thought of the contemporary "Christian atheists" in terms of the perennial and continuing need to purge popular religion of all idolatrous devotion to the gods who so easily replace God. He is with the Christian atheists in what they deny though not in what they affirm (if they may be said to affirm).

On some points not germane to his central thesis Dr. Casserley sometimes expresses his own views and prejudices with a fervor which may create needless resistance and distraction. Thus, in his thoroughly Christian castigation of the religion of "positive thoughts" which helps the Cadillac salesman to sell more Cadillacs, he denounces the "fallacy" of "supposing that God really cares whether our businesses prosper or not" (p. 77). To be sure, God does not exist in order to make our businesses prosper. But is it quite correct to say, concerning Him who numbers the hairs of our heads, that there is any human concern about which God does not *care*? Then, I think he is wrong in lumping the John Birch Society with the Nazis and the Ku Klux Klan as "very vivid examples of almost total human degeneracy" (p. 80). I say this as a severe critic myself of the JBS. I have received letters from some members of that society which are not the letters of spiritual and intellectual degenerates. Casserley avers that "obviously they (JBS, KKK, Nazis) have almost everything in

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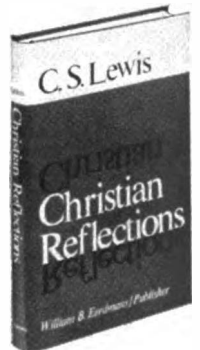
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A Declaration, by Priests who are Negroes, on the Personnel Policies and Practices of the Protestant Episcopal Church in the United States of America; Addressed to the Presiding Bishop, The Rt. Rev. John E. Hines, and to the Members of the House of Bishops, and to the Executive Council

We, who are priests of the Episcopal Church, are filled with anguish by an unrighteous and scandalous system that has been allowed to exist within the House of God. Throughout the history of the Christian Church, our faith has been glorified by men and women who have become saints because they were committed to the proposition of the oneness of all in the family of God. To have done less than give their all to confirm this universality and equality would, to them, have been scandalous.

Yet, today, at all levels of the Church's life—in neighborhood congregations, in diocesan committees and commissions, and in the organization of the national Church there can be seen a subtle and a well-nigh systematic exclusion of laity and clergy who are Negroes from the heart of the Church's life. The personal piety of so many communicants permits them to ignore the Christian social responsibilities of the Church. Could they be resurrected, our honored saints would be appalled by the fact that such distortions of the Body of Christ should exist at all. These beatified souls would be even more shocked by the fact that large numbers of our brethren are doubtless so immured from and accustomed to these conditions in the Household of God that they have permitted them to exist unchanged for so long a time.

In today's multi-racial and fractured world, the God-like inclusion of Negro men and women in all areas of the Church could be "living, holy and reasonable" testaments to the fact that *all men are reconciled* is the will of God. Is there any wonder that the widespread and systematic denial of participation by Negro men and women in all aspects of the life of the Church is a source of grievous pain not only to Negro priests in the Episcopal Church, but also to many of the faithful throughout the world?

A partial recognition of the unholy nature of this exclusion is evidenced by the many "amiable" statements about the Church's becoming a truly open Church. However, no person committed deeply to the proposition *that true fulfillment for all mankind can come only at the Cross where all are one* could be other than grievously troubled by the deliberate or inadvertent exclusion of so many of the faithful from the House of God.

This grief, coupled with skepticism, has begun to increase among all Negro Churchmen, as well as among many others of the faithful who feel God's designs and desires are being thwarted within the Church. The dismay over inaction within the Church is deepened by the fact that many other major institutions in our culture appear to have made far more progress toward Christian ideals than has the Episcopal Church.

Finding this hard to reconcile, Negro Episcopal Churchmen and their sons and daughters are turning to other communions where they see fewer of such injustices.

What is the record within the Episcopal Church?

Here and there—but only with great rarity—"token" appointments of Negro priests and Negro laymen have been made to diocesan posts and to administrative or executive assignments in national offices. Bishops, with few exceptions, however, appear to have been notably slothful in making new opportunities of ministry available to Negro clergy. Their talents are not being fully used on diocesan or cathedral staffs. Nor are they normally sponsored for any work other than that which is related to Negro congregations. And only with great infrequency have Negro priests been deemed eligible for posts in the Executive Council. For example, The Executive Council has grown from six Departments with a total of three Divisions in 1948 to the present eleven Departments composed of over twenty Divisions in 1967. Each Department is administered by a Director and each Division is administered by an Executive Secretary. This would make a total of some thirty persons in executive positions. But in nearly two decades since 1948 there have been only two Negro Executive Secretaries. One of them was the Executive Secretary of the now defunct division of "Racial Minorities." And no Negro has served as Director of a Department.

Or again, out of about seventy-eight professors and associate professors in twelve theological schools and seminaries of the Church in the United States there has been only one full-time professor in the last two decades.

Or again, in the Joint Urban Board of the Home Department where the problem of racial minorities looms like a threatening storm over the inner-city Church there are no Negroes.

The personnel problems in the Church have been more of a spiritual matter than a shortage of trained man-power. Trained and experienced Negroes have had to stand aside and see less qualified whites given opportunities to learn the responsibilities of significant positions because the Church lacked faith in God or the spiritual maturity to appoint or elect Negroes. The exclusion of the Negro layman from diocesan committees and commissions and from national conferences of the Church seems equally systematic and tragic.

The real meaning of Christian evangelism, it has been said, is one hungry man telling another hungry man where the Bread of Life is to be found. A priest's vocation is to assist the Church in continuing the Incarnation unto his own time. His integrity is intimately linked with the consecration of the holy bread and wine of the Eucharist. How can the Negro priest tell the people of his own generation and within his own Church where the Bread of Life is to be found in the *limitless Kingdom of God* when he is himself so severely *limited by the Episcopal Church* in the offering of his holy gifts and talents as a servant of our Saviour? Up to now, the Negro priest has been made to feel unworthy to offer unto Him any sacrifice except in all Negro or predominantly Negro circumstances.

He has been made to feel the sting of being cut off from the blessed company of all God's faithful people. He has been made to feel the chagrin of an "invisible people" within the Body of Christ as it is found in the Episcopal Church. And thus, we are compelled to ask if this is to be the cost of our discipleship as clergy and laity of the Episcopal Church.

God's boundless province can be reflected by the Church not only by fully opening its doors to all, but also by doing all things possible to rectify the inglorious past.

So, weighed down as we are by our own disappointment and by the growing disenchantment of those to whom we minister, we do strongly and respectfully urge the Presiding Bishop and the Executive Council to arrange a series of meetings as early as possible in 1967 between a representative group of Bishops of the Church and a representative group of Negro clergy of the Church so that the issues which are stated in this Declaration may begin to get the kind of careful and factual examination they deserve. This should be done with the view that the Presiding Bishop and the Executive Council will make specific recommendations on these matters to the House of Bishops and the House of Deputies of the 1967 General Convention.

The issues are:

1. The doubt that is cast upon the integrity of the whole Church, when it accepts Negroes or anyone as postulants for the sacred ministry only if their work is to be in a limited area in contrast to the God-desired areas where there are no bounds;
2. The use of one set of criteria by the Bishops in missions and by vestries in parishes for the placement of Negro clergy and of another set of criteria for the placement of white clergy;
3. The use of one set of criteria by Bishops and Diocesan Committees for the placement of Negro men of God in diocesan and national Church positions, and of another set of criteria for the placement of white clergy;
4. The exclusion of Christian scholars from the faculties of seminaries and private schools of the Church solely because of race. There should be the same criteria and intensive searching of our schools in seeking out Negroes for available faculty positions as is exercised in seeking out white persons for faculty positions; and,
5. The pursuit of creative means to compensate for the grievous injustices of the past. And the setting a course of Christian action implementing our noblest resolutions concerning the total integration of racial minorities in the Church.

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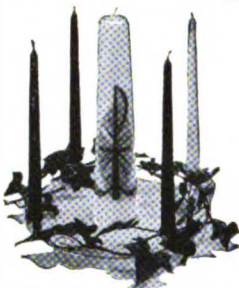
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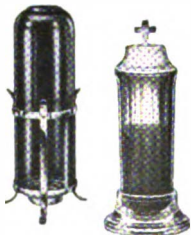
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common with each other." I protest that this is unjust to many fine but misguided people who follow Mr. Welsh. It could reasonably be said, in defense of Dr. Casserley's free ventilation of his own dislikes and distastes, that this is an inevitable and perhaps even desirable quality of all genuine free thinking.

Casserley is the first major Anglican theologian I know of to make the concepts of Teilhard de Chardin, rather than Bultmannian existentialism or something else, the framework for that remythologizing the faith which is the task of every theologian who would speak to his own age. In his final chapter on the relevance of theism he employs the Teilhardian concept of "planetisation" in the service of Christian interpretation of the present and prophecy of the future. Following this line he is able to speak with a "reasonable, religious, and holy hope" about things present and to come, in refreshing contrast to the *misereres* of so many *avant garde* prophets of our day. It is to be hoped that he will pursue this theme further in future writings.

This book will be most helpful to the Churchman who realizes that simply "defending" the faith is not enough, and that the faith is given to the faithful to be intelligently and cogently commended to a world which can only perish without it.

(The Rev.) CARROLL E. SIMCOX, Ph.D.
The Editor

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Lenten Prayers for Everyman. Compiled by Marion J. Hatchett. Morehouse-Barlow. Pp. 109 paper. \$2.50.

This anthology of prayers compiled by Marion J. Hatchett, a graduate student at the General Seminary, could have as a subtitle "Prayers Ancient and Modern." The first half of the first stanza of hymn 195 from the *Didache* (110 A.D.) is quoted and, reaching across the centuries, there is a prayer from the current Prayer Book Studies, *Ministration to the Sick*.

Lenten Prayers for Everyman provides material for the "extraordinary acts and exercises of devotion" as required by the Church. The Christian (or "notable") duties are presented first. Then each week has in order: the seven deadly (or "capital") sins, the Godly virtues, gifts of the Holy Spirit, sacraments, "I am's," and the Last Days (Holy Week). Though the book is designed for Lent, it can be used profitably throughout the year. Those who follow carefully will thank the compiler for bringing together the prayers of many who have indeed worshipped God in spirit and in truth. Very helpful is the selection of prayer hymns, especially from the sixteenth and seventeenth centuries. Many hymns are a treasury of devotion expressing the poetry of the soul.

The aim of the prayers seems to be the development of personal holiness—missing to a large extent are the elements

of thanksgiving and intercession. Perhaps the plan of the book would not allow appropriate prayers for the Ember Days and for the events of the second, third, and fourth days of Holy Week.

The preface by Bishop Lichtenberger and the introduction by Sr. Sylvia Mary, CSMV, add greatly to an appreciation of *Lenten Prayers*. Sr. Sylvia Mary suggests that those using the book "should choose each day one passage and ponder over it." At the end of each selection there is room for recording one's meditation or reaction to the prayers of that day. Bishop Brent said that he could pray better with pen and ink to help.

(The Rt. Rev.) ROBERT E. GRIBBIN, D.D.
Bishop of Western North Carolina (ret.)

* * * *

Thy Kingdom Come. By John E. Hines. Morehouse-Barlow. Pp. 123. \$3.95.

Thy Kingdom Come is a book of sermons by the Presiding Bishop of the Church. Judged as sermons, they have some apparent faults. The language is somewhat overblown and too dependent upon weary adjectives such as "stark," "dynamic," "shattering," "flaming." The sermons are cast in one form which give a feeling of sameness, so that after the book is finished it is difficult to separate one sermon from another in the memory. They overlap. Parts of one might easily be transferred to another. Furthermore they are rather over-stuffed with quotations from authors, poets, statesmen, preachers, and some of the quotations, such as Browning's words from *How They Brought the Good News from Ghent to Aix*, seem ill-chosen and impede the development of the preacher's thought.

But these comments are the remarks of a person concerned by profession with matters of form and style and language; one who is disturbed by the inadequacy of contemporary preachers (perhaps especially in seminaries) to speak to the unsettled, godless people of the contemporary world. The sermons by Bishop Hines are for people who go to Church. Those outside of the fellowship who wander into the temple by some fortuitous circumstance would not benefit much by them since they speak in the form and language of a committed Christian who knows the terms and the tradition.

Yet perhaps this is a kind of quibbling, and finding fault with matters of detail at the risk of overlooking the big scene. The reading of sermons is never as lively as hearing them. And there does breathe through these sermons the spirit of a dedicated and vigorous Christian man. There are flashes of insight and perception into the predicament of our society. There is clearly a genuine love for people, and for Christ; and there is a sensitive balance in the bishop's understanding of the biblical meaning of the Kingdom. Especially there is in these sermons the trust and the courage and the hope which

we are so very glad to find in the man who is by our choice the concertmaster of this orchestral fellowship. And when one finishes the book, whatever few technical faults there may be, one can say with confidence and a happy heart: "Take me to our Leader."

(The Rev.) THOMAS V. BARRETT, D.D.
The Church Divinity School
of the Pacific

* * * *

The Way to Freedom. By Dietrich Bonhoeffer. Harper and Row. Pp. 272. \$4.50.

It is a rare pleasure to find a book which is able to open our eyes again to the reality of what life with God in Christ may mean, and which can help to set our feet on a better path of Christian living. *The Way to Freedom* will be such a book for many. It is a collection of letters, essays, and notes, written by Bonhoeffer from 1935 to 1939.

This collection gives us a fuller knowledge of a number of the subjects which interested Bonhoeffer. The first of these is prayer. He explains how we need the firm discipline of orderly, liturgical prayer. His instructions about daily meditation may certainly be put to use by twentieth-century man. He speaks of the problems of the Church, the Churches, and his own Confessing Church. He knows that "the more deeply a church comprehends its own nature, the more genuine will be its urge towards the ecumenical movement." (p. 129) The use of the Bible, confession, Baptism, true piety, are all subjects which are illuminated by his inquisitive mind.

We see here also some of the problems of the seminary at Finkenwalde which was established for young theologians of the Confessing Church. The letters concerning his American visit ought to cause Americans to examine some of their shallow ways. Finally, the whole book is colored by the complicated and dangerous political situation in which these brothers dared to work. Yet they did their work, knowing that through their faithfulness and humility God would do all things well.

(The Rev.) M. FRED HIMMERICH
St. Paul's Church
Watertown, Wis.

* * * *

An Offering of Uncles: The Priesthood of Adam and the Shape of the World. By Robert Farrar Capon. Sheed & Ward. Pp. 182. \$3.95.

An Offering of Uncles is an odd book with a queer title and with its "preface" deliberately printed at the back probably because the author teaches Hebrew. Robert Farrar Capon must also be odd because he admits he walks for a hobby and professes to like it, he plays one or more krumphorns (whatever they are), and in general appears to live in a quite bohemian

Continued on page 17



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STAINED GLASS

The Living Church

March 19, 1967
Palm Sunday

For 88 Years:

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

EXECUTIVE COUNCIL

Study of Clergy Placement

Improvement in the placement of clergy and other professional personnel is the subject of a study which has been initiated within the Church. The Presiding Bishop announced the names of the members of a special committee under the chairmanship of the Rt. Rev. Charles F. Hall, Bishop of New Hampshire.

In October of 1966 the House of Bishops called for a committee to study possible improvements in the placement of clergy, beginning with men in their senior year of seminary. In December of 1966, the Executive Council, recognizing that clergy placement was only part of the problem, asked that the committee also consider all professional personnel placement in the Church. The Council's Division of Christian Ministries will provide staff service to the committee.

The committee will consider, among other things, the bishop's function in the deployment of clergy, with special attention to effective placing of parish clergy and the authority involved in the removal of clergy. The committee is expected to report to the House of Bishops when it meets in Seattle in September of this year.

In addition to Bishop Hall, the names of the committee members include: the Rt. Rev. W. Appleton Lawrence, Retired Bishop of Western Massachusetts; the Rt. Rev. Robert L. DeWitt, Bishop of Pennsylvania; the Rt. Rev. C. Gresham Marmion, Bishop of Kentucky; the Rt. Rev. Richard B. Martin, Suffragan Bishop of Long Island; the Rt. Rev. G. Francis Burrill, Bishop of Chicago; the Rev. George E. Ross, Pocatello, Idaho; the Rev. Jones B. Shannon, Westport, Mass.; the Very Rev. George M. Alexander, Sewanee, Tenn.; Mr. William K. Selden, Princeton, N. J.; Mr. Hershner Cross, New York City; the Rev. Shelby Rooks, Princeton, N. J.; Dr. Harold B. Whiteman, Jr., New York City; and a staff from the Executive Council: the Rev. Charles M. Guilbert, the Rev. Tollie L. Caution, and the Rev. Robert N. Rodenmayer.

Open Communion Approved

The Joint Commission on Ecumenical Relations of the Executive Council will report to the House of Bishops that no canonical or rubrical changes are required in order to admit all baptized Christians entitled to receive the sacrament in their own Churches to Holy Communion in the Episcopal Church,

"not only on special occasions at ecumenical gatherings—but also in circumstances of individual spiritual need."

The statement is a reply to a request from the House of Bishops for a study of Communion discipline. A resolution on admission to communion in the Episcopal Church of all baptized communicant members of other Churches was proposed by the House of Bishops at the last General Convention in 1964, but when the House of Deputies did not convene, a substitute resolution was adopted asking for study by a theological committee of the joint commission. The statement is as follows.

"The Holy Communion must be seen in its proper context to the fellowship of committed Christians in the household of the Apostolic Faith, to which we are admitted by Baptism. In the historic tradition which the Episcopal Church maintains and practices, the baptized member completes his baptismal initiation by personal profession of faith and loyalty, and so proceeds to the blessing of Confirmation and participation in the Holy Eucharist. In the historic churches, Eastern and Western, the Bishop as the center of unity of the Christian family is



active in the whole process—authorizing the administration of Baptism (usually by a priest or sometimes a deacon or a layman), confirming either in person or (in some traditions) by delegation to a priest, ordaining the celebrant of the Eucharist if he does not officiate at it himself. The normative condition of the Church is union in one fellowship, at once of faith, sacramental practice, personal relations, and church order; and this is, therefore, the situation which the services and rules of the Prayer Book embody.

"The anomalous situation of Christian division requires us to accept at the heart of our Christian experience the pain of divisions which the present ecumenical renewal of the Church is beginning to overcome. Yet all who have been baptized in the Name of the Father, the Son, and Holy Spirit have been made members of the Body of Christ. Those who in other Christian traditions than ours have by personal profession of faith and personal commitment affirmed their status as members of the Body, may on occasion be led by their Christian obedience to wish to receive Communion in our church. We believe that they may properly do so where the discipline of their own church permits, not only at special occasions of ecumenical gatherings, speci-

cally looking towards church unity, but also in circumstances of individual spiritual need; and that this does not require any rubrical or canonical changes. We hope that such recognition of the deep significance of our basic fellowship and baptism will help to speed the day when all the children of God will be able to join in one fellowship around the table of the Lord."

ARKANSAS

Bishop Brown: Defy Law

Episcopal clergy in the state will defy a new Arkansas law which would make it a felony to serve wine to persons under 21 during a Communion service. Under Act 120, which became law without the governor's signature, penalties for serving an alcoholic beverage to persons under 21 call for jail terms up to 50 years. A move to exempt the serving of wine during a religious service was defeated.

The Rt. Rev. Robert H. Brown, Bishop of Arkansas, said that he would celebrate Holy Communion and serve wine to minors every week. He instructed his priests to follow suit.

Rep. Cecil B. Nance, Jr., West Memphis, introduced the bill which holds that to give a minor an alcoholic drink constitutes a felony. Act 120 passed in the House, 92-0, and the Senate, 29-0. After its passage an unsuccessful move was launched to recall the vote and take another. Rep. George E. Nowotny, Jr., Fort Smith, and a Churchman, introduced an almost identical bill, which exempted wine served in a religious ceremony. It was defeated 14-10 in the Senate.

Defeat of the religious ceremony exemption bill was credited to Sen. James E. Lightle, Searcy, also a Churchman. He said he thought priests should not be subject to such a law, but he opposed the religious exemption measure to call attention to the "hypocrisy" of the original bill. Under Act 120, it is unlawful for a parent to give a minor child a drink at home. Sen. Lightle contends that the home is the place to teach children how to drink properly. "Otherwise they will learn in the honky-tonks, and this is dangerous," he commented. Noting that the state has legalized the sale and consumption of liquor, he said a parent should have the right to serve liquor at home without becoming a law breaker.

"Sixty to seventy percent of you will break this law yourself in the next two or three weeks," Sen. Lightle told the legislature. "Under Act 120, parents will

be guilty of the worst crime in the State of Arkansas. The penalties are unprecedented. Upon a third conviction a person would be sentenced from 21 to 50 years in the penitentiary. This is the 'hypocrites' bill." [RNS]

COCU

A Tenth Church Added

A tenth Church has now been admitted to full membership in the Consultation on Church Union. The Christian Methodist Episcopal Church has been admitted to full membership from their previous status of observer-consultant. In making the announcement, the Rev. David Colwell said that a delegation from the Christian Methodist Episcopal Church would participate in the sixth Consultation to be held at the Episcopal Theological School in Cambridge, Mass., May 1st-4th.

The Christian Methodist Episcopal Church dates from 1870 when the General Conference of the Methodist Episcopal Church, South, approved the request of its colored membership for the formation of their conferences into a separate ecclesiastical body, which became the Colored Methodist Episcopal Church. At its General Conference in Memphis, Tenn., May 1954, it was overwhelmingly voted to change the name of the Colored Methodist Episcopal Church to the Christian Methodist Episcopal Church. This became the official name on January 3, 1956. The latest count numbers 444,493 members in 2,523 churches with 1,792 ordained clergy with charges.

EPISCOPATE

Dates Set

Delegates to the council for the Diocese of Atlanta have been notified of the date for the special election of a suffragan bishop. The Rt. Rev. Randolph R. Claiborne, Jr., Bishop of Atlanta, has set April 4th for the meeting to be held in the Cathedral of St. Philip, Atlanta.

May 15th has been set as the consecration date for the Rev. Robert Rae Spears as Suffragan Bishop of West Missouri. The service will be held in Grace and Trinity Cathedral, Kansas City, Mo. Consecrator will be the Presiding Bishop; co-consecrators will be Bishop Welles of West Missouri and Bishop Donegan of New York. Fr. Spears, who was elected November 16th, is rector of Trinity Church, Princeton, N. J.

ECUMENICAL RELATIONS

Jews and Christians

Addressing the gathering for the annual Institute on Judaism for the Christian Clergy at the Washington Hebrew Congregation, the Rt. Rev. James A. Pike called on Jews and Christians to "go back

to a point where we were together," as a major step in improving relations between Christian and Jewish communities.

He said the emergence of Christianity as a distinct form came out of "essentially a Jewish conflict" with some Jews (Essenes) looking in a futuristic sense to a Messiah, while Hellenized Gnostics placed emphasis on what could be enjoyed of religion in the present. He held that the Essene thought won the conflict by superiority of numbers, and for that reason the New Testament books which were chosen as part of the canon lend a heavily eschatological flavor to teaching. He indicated that Christian teaching would have emerged considerably different if the Gnostics of the day had emerged the triumphant party. Asserting that neither party was totally right, he stated that "the truth for us lies in the two."

CALIFORNIA

"Breakthrough Day"

The multiracial student body of Tamalpais High School, Marin County, skipped classes February 27th, with administration approval, aired complaints in discussion groups, and sought solutions for racial disturbances. "If we can talk with each other today, perhaps we can live with each other tomorrow," observed Peter Schaeffer, senior and chairman of a 25-member *ad hoc* committee of concerned students which planned "Breakthrough Day."



A member of the state board of education, hailing the student planned project for dealing with racial conflict, declared that "Breakthrough Day" could become a catalyst throughout California and the nation.

Marin County is several miles north of the Golden Gate Bridge. The students of the high school include 150 Negro boys and girls, most of whom live in Marin City, a predominantly Negro community with a high rate of unemployment. The community was the scene of racial violence last year. After racial tensions threatened further outbreaks on campus last fall, Mr. Schaeffer's committee went into action. With support of school authorities, the committee enlisted the aid of fifty resource people who listened and commented when they were asked, but the day was directed by Negro and white students.

The Rt. Rev. C. Kilmer Myers, Bishop of California, in a speech in the school's outdoor amphitheater, urged the 1,750 students to turn "hot anger" into "cool anger" when they got upset. The bishop told the students that "a huge segment of our people" could not sit around "the big

table of democracy" to negotiate because "they don't have any power. Some people in this school," he continued, referring to Negro students, "can't sit at this table. Move yourselves and we'll follow. But do it coolly. It's much better than having a rumble. Set your objectives and move slowly but precisely toward your goals."

In one discussion group, after students had been talking for some time, Bishop Myers was asked to appraise the session. "Before you knew it, you began talking about 'they' and 'them' as though the people you were discussing were not human beings. The assumption is that human beings are all white people in this room. There is an element of phoniness in it. You're making a big effort to talk to some human beings." There were three Negroes among the 35 or so students in that particular group.

A faculty member observed later, "the results of 'Breakthrough Day' won't be known immediately. I'll be interested to know how many conservative parents make angry phone calls to the principal's office in the next couple of days."

LONG ISLAND

No Dice

Gambling, as a fund raising activity in the Episcopal Church, has been condemned by the Bishop of Long Island. In a statement appearing in the diocesan journal, the Rt. Rev. Jonathan G. Sherman requested elimination of gambling devices, calling them "a mistaken means to the end" from the standpoint of "the Church's basic purpose of moral influence and character formation."

"Gambling in itself is not evil," the bishop said, "but its use in connection with fund raising activities in the Church is unprofitable in the long run." For one reason, it is "a public proclamation that Church members are unwilling to support the Church by direct contribution." Secondly, to the extent it is successful, "obligations of stewardship are undermined, Christian discipline in the soul is weakened, and Christian witness to the community is blurred." Finally, it "makes it impossible for the Church to take a strong and clear stand in situations where gambling is notoriously associated with other evils."

Bishop Sherman requested that clergy on Brooklyn, Queens, Nassau, and Suffolk, as well as diocesan and cathedral organizations, "eliminate gambling and gambling devices from future fund raising activities."

NEWARK

Bishops on Powell

The Bishops of the Diocese of Newark have called for an "impartial and unbiased assessment" of Congressman Adam



Photo: M. G. G. G.

The

Ministry

of

Shortly after my appointment as chaplain to St. Barnabas House, I became conscious of the complexity and challenge of a specialized ministry to neglected children. St. Barnabas House, sponsored by the Episcopal Mission Society in the Diocese of New York, provides a temporary home for 75 children who are between the ages of four and eleven years. The tragedies in the lives of these children, the rejects of an urban society, struck me dramatically when I first began to work with them in small groups at St. Barnabas.

In one such group session I suggested that each child go out of the room and then return and introduce himself to the group as if we had never met. Gwen, an eight-year-old Puerto Rican, came into the room and told the story of why she had been sent to St. Barnabas. "One night," she said, "I was awakened by my little brother's scream. He had been bitten by a large black rat. Mama called an ambulance which took us to the emergency room of the hospital. We stayed overnight there because Mama didn't have any money to get us home. The next day they took Mama to the police station and sent us to St. Barnabas House." Gwen then described in some detail how the children ridiculed her when she arrived because of her shabby clothes.

On another occasion I asked the children to tell the group the first thing that they remembered in their lives. Betty said, "When I was four years old my mother dropped a book on my head and I cried." This is all that she said; however, this early memory was supported by

a report from a social worker who had known the family for some time. It seems that Betty had been severely abused physically and emotionally by her mother. The mother was overwhelmed by what she considered the child's constant clamoring for attention. She announced to the worker in the child's presence that she hated Betty because she was a real hindrance in her obtaining a husband.

Both the game of introduction and the early memory exercise give us some indication of the way the neglected child sees himself. If a child from St. Barnabas could describe himself, he would probably say: "I am a stranger, afraid, and alone in a world I never chose." At this point, we realize that to raise questions about the significance of religion for these children is premature. It is like looking for fruit in a garden which has been neglected, without water or careful weeding. Instead, we must first attempt to see the neglected child as a person. Many of the children who come to us are confused about their identities. A child in one of the play groups was asked by another child to tell her last name. She stuttered, giving one name and then another. These children have had to relate to many parental figures. A child will start to tell a story and refer to someone as a "second daddy." If you work with a child for any length of time, you will be asked to become his mommy or daddy.

For many of these children their early experiences have produced an excessive amount of anxiety with which they must live. They have been exposed to a chaotic world which has no defined limits.

They consume much of their energy just trying to hold themselves together. You can imagine, for example, how difficult life would be if every time you opened a door you were frightened as to what was behind it. Most of us can recall an experience of being separated from a parent in a large crowd and the anxious feelings of fear that went with this brief separation. Many neglected children have this kind of fear as a constant companion.

All of the ingredients in the backgrounds of these children — the lack of parental love, traumatic experiences, and tremendous anxiety — add up to a pessimistic prediction for their futures. Some institutionalized children cause trouble in school or in the institution as a means of attracting attention. The tragedy is that this negative behavior may become permanently established as a style of life. I recall a conversation with an aged derelict newly admitted to a hospital ward: "Before you say anything, Reverend, there is something I must tell you. I am an alcoholic." The sad fact is that there was probably nothing else of any consequence or interest that he could have told me about himself.

In attempting to minister to the neglected children of St. Barnabas, I am certain of at least one thing. We need to do much more than teach the Gospel and offer the children a round of religious services. A volunteer worker was overheard to begin a conversation with the children in this way: "Now you all know what love is." I recall the associations of the word love which one child had. "I love my mother," she said, "because she takes care of me. She gives me nice clothes to wear. The clothes they give you here don't fit." (The same child a little later) "It makes me want to cry.

By The Rev. William J. Winterrowd

**Associate Director, St. Barnabas House
New York City**



Paul Parker

parent knows that a firm and reassuring hand on the shoulder of an hysterical child is more significant than an exhortation to calm down. When we do speak to children about their behavior we must not lash out at the child with righteous indignation because he makes us angry. To become involved with any child in a struggle of will is to admit failure, for the child then discounts us for being like all other adults he has known.

Frequently in my work I am reminded of what Jesus said to His disciples: "In as much as you have done it unto one of the least of these my brethren, ye have done it unto me." Jesus did not preach sermons to those who came to him for help. Perhaps to present Christ to a small child is to let His love be present to the child in our love. Indeed, these children are some of the least of Christ's brethren. As the unfed, the unloved, and at times the unlovely, they come to the chapel, not needing words, but to be fed. The responses of these children to this "in as much as" ministry will move the

St. Barnabas House

All those people in the street, they catch you; they snatch you off the street. Those old drunk men on the street will do anything to you." The word love for this child elicited deep feelings of fear, hostility, and anger.

If we talk to the children in religious terms, there is one word that will be familiar to them and that is "sin." The neglected child is very conscious of how bad he is. If he could verbalize it he might say: "I must be bad to deserve a fate like this." Added to this feeling of badness is a sense of guilt for being angry with his parents. These feelings of the deprived child become a foretaste of things to come — punishment or even annihilation.

How then can the emotionally deprived child believe in the Father God who is forgiving? In the first place, the very use of the word "father" conjures up for most neglected children an ominous image. "Father" means an occasional figure whose behavior might be more consistent with a god who is capricious and punitive. In addition to this, the child suspects that the adults who talk of a forgiving and loving God do not really know how bad he is deep inside, or else they could not say so glibly that God will forgive.

The children react to Jesus in a different way. Our teaching centers on the facts of His life. The child buys what we say about Jesus wholesale, because he wants to believe in anybody who might help him to be good. For to be good is not to be neglected as he has been. However, I often think that Jesus becomes to the children the object of a high-pressure sales pitch. He can become a nebulous figure who did some incredible things, so incredible in fact that they are completely unrelated to the life of the neglected child.

In our work with neglected children we become conscious of the fact that our own concepts of the loving Father God are colored by our middle-class backgrounds with fathers who were industrious in providing for their families. The ministry to the child who has never been exposed to middle-class values offers us the challenge of allowing God to reveal Himself in a new and dynamic way in and through our relation with the child.

At St. Barnabas I have become increasingly sensitive to "non-verbal" communication. Children, especially deprived children, are not able to talk about what they feel. They act their feelings. This means that what we do with them becomes more important than what we say. A sensitive

most self-contained of us. It is a humbling realization that in our efforts to feed neglected children it is we who are actually fed as well.

Photo: R. Goldstein



By John W. Alcorn

Grace Church
St. Helena, Calif.

“Episcopalians and Presbyterians Exchange Altars in San Francisco.” [L.C., June 26, 1966]

The news story goes on to quote Bishop Pike as saying that this exchange was based on “the Open Communion policy” of his diocese.

I begin by saying something that some bishops and clergy do not realize, or do not want to understand, and that is that

and that it lives by His promise that the gates of hell shall not prevail against it. Our bewildered Churchpeople note that this Church has survived the wrecks of time and is today stronger than ever before. Is Rome, then, the answer for them? Clearly, some decide that it is, and submit to the papal obedience.

But some others discover the catholic inheritance of their own Episcopal Church. They note the solid quality of parish leadership among the catholic clergy of the Anglican obedience. They find in these catholic parishes something more than Sunday morning social clubs or nice places for weddings. The catholic

Luke's Episcopal Hospital. Today there are just 11 Episcopal churches in the city. During this period, incidentally, the number of Roman Catholic parishes has increased by seven. The next two bishops of Missouri were ex-Presbyterians. At the cathedral, and wherever else possible, a policy of inviting everyone present to Holy Communion as a “good fellow” gesture was established. Presbyterians were especially cultivated and asked to come in and be church pals. St. Luke's Hospital is now St. Luke's Episcopal-Presbyterian Hospital.

I ask: What has been the value to the Church of all the publicity given to those

“Good Fellows to Everybody”

many Churchpeople take their faith seriously. They belong to the Episcopal Church because they believe in its teachings, and in its worship they find communion with God. They hold this without prejudice to other Churches, but if they did not believe as they do in the Episcopal Church they would either belong to no Church at all or they would belong to some body more compatible with their idea of Christianity. Those whose ecclesiastical policy is simply that of being a good fellow to everybody brush off this fact as negligible.

These serious, dedicated Churchpeople, when they see their faith flouted by their

traditions of the centuries are upheld. The Holy Communion is not eliminated on Sunday mornings in summer because the weather is too hot and some parishioners might not like it. Catholic priests are leaders, not followers, of their congregations. This explains a remark by the late Bishop Block of California, at the 1947 Lambeth Conference: “Why is it that every time I have to get something done in my diocese I have to get a catholic priest to do it?” He had learned that it was his catholic clergy whom he could depend upon to baptize babies and dying patients at the county hospitals and other institutions at any time of day or night.

bishops in England and America whose delight is in ridiculing and renouncing basic Church doctrines? These much publicized prelates certainly have their followings. But are their followers pouring into the Church in droves? If they are, apparently no statistics are being kept. The growth of the American Episcopal Church last year was .05 percent — hardly phenomenal. At Easter 1965, in England, for the first time in history more Communion were made at Roman Catholic altars than at Anglican.

In a recent issue of *The Catholic Digest* some revealing statistics on church attendance, provided by a Gallup poll, are re-

A Bankrupting Church Policy

spiritual leaders, feel at first a deep dismay. They begin to wonder if they haven't been subscribing to a pretty flimsy faith. Some fall away from the Church, and stay away from all Churches. They enter upon a profound soul searching, asking such questions as: If my bishop does not believe what I am told are the teachings of my Church, just what am I to believe? As they grope in their sad bewilderment they may take note of another Church which they see wherever they turn. The bishops and clergy of this Church give forth no uncertain sound. This Church proclaims that it was founded by our Lord upon a firm, solid rock,

In dealing with the faith once delivered by the apostles to the saints, and with the God-given sacraments, catholic priests do not try to be good fellows to everybody.

This policy of “good fellows to everybody” can have a devastating effect upon the Church, and for evidence we may examine a diocese in which this policy has prevailed: the Diocese of Missouri. Visitors to St. Louis for the 1964 General Convention found Episcopal churches as scarce as hens' teeth. But it was not always so. When that great, sound Churchman Bishop Tuttle died in 1923 there were, within the city limits of St. Louis, 24 Episcopal churches, and St.

ported. It's not good news for Episcopalians. A comparison of 1952 and 1966 is made. In 1952, 30 percent of the Episcopalians never attended church; in 1966 it was 40 percent — the largest percentage of non-churchgoers of any of the several religious bodies included in the survey. The Lutherans, a group not given to ecclesiastical trapeze acts came out best among the non-Roman bodies. The Roman Catholic Church, which apparently has no trouble holding its young people or its modern-minded people despite its uncompromising dogmatism, came out by far the best. In 1952, 18 percent of

Continued on page 26

“Ten, nine, eight. . .” The count-down continues at Cape Kennedy. “. . . three, two, one, ignition!” A blast of smoke, the rocket inches off the pad, streaks into the sky. Another successful launch speeding men into space, to new discoveries, to strange experiences. That blastoff marks the end of a long process of work and study, of trial and error. How long a process? One as long as man’s life on earth. The cave man scratching figures on his rock wall had a part to play in the process, just as does the physicist at the Houston space center.

Space travel is new, a change in man’s life. It could only come after a long period of preparation. As human progress continued, it was bound to come. That cave man scratching on the rock was interested in more than what he could eat or wear, or in the seasons of the year. He too looked skyward, not to plan his next orbit, but to think and wonder what is beyond and who is responsible for all of it. And in his wonder he spoke the name “God.”

Just as in the intervening centuries science has not stood still, so neither has our knowledge about God. To think it has is to make a mistake either about the working of God in history or about the development of man. The Bible speaks about how God has worked in history: “For what can be known about God is plain (to men), because God has shown it to them. Ever since the creation of the world his invisible nature, namely his eternal power and deity, has been clearly perceived in the things that have been made.” (Rom. 1:19, 20; RSV) And since God was so involved in history, and since history moves ahead, God of course gave man more and more of an opportunity to know him. “In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by his Son. . .” (Heb. 1:1, 2)

Man has not only had an ever greater chance to know God; his mind has become ever better attuned to this knowledge. For it is unthinkable that this mind might be more refined in every other science but remain the same when it came to God. No, man can (and must) enter more and more “into the mystery of Christ, which was not made known to the sons of men in other generations as it has now been revealed to his holy apostles and prophets by the Spirit.” (Eph. 3:4, 5) For almost twenty centuries we have had before us this mystery of Christ. Millions of men, some brilliant and others obtuse, have pondered over this mystery. Some were led by the love of Christ who

is the Truth, others by love of themselves and the hope of what they might gain, and others (most strangely of all) by the hatred of some who themselves were called “followers of Christ.” This effort has gone on, faltering at times, at times producing nothing, even moving toward the darkness. But the effort has gone on. And while millions of minds sought to sound the depths of the mystery of Christ, millions were seeking truth in other sciences. The feat of the astronaut gives dramatic proof of the success of the “physical” sciences. Though the proof is less dramatic, the success of the sciences dealing with man is equally outstanding.

Through the centuries human knowledge has advanced. And the advancement of all the areas of knowledge necessarily influences the course of the Christian religion. Those sciences which deal most closely with man have a special influence. Among these are psychiatry, philosophy, and anthropology. Psychiatry has brought to light dimensions of human life which up to now had been lost in obscurity. It would be difficult to find

By The Rev. Eugene Ryan

Glenmary Seminary,
Cincinnati, Ohio

a life with him. And life means the activity of growth and development and change.

Where will we see the effects of these developments and changes? In the Christian himself, first of all. Knowing himself better, he will see more clearly where is the darkness in his life. He will come to understand how profound is his need for redemption by Christ, his need to be born again, to put on the new man. He will see what undreamed of possibilities lie ahead for this new man as he works for the coming of the “Kingdom of Heaven.”

The Church itself will be seen in a new light. For the Church is the group of men who have heard the call of Jesus and who are endeavoring to live lives faithful to that call. A knowledge of the men who make up the Church, a knowledge that the role of the Church is one of service to the Father in heaven and

Is Christianity “Progressing”?

anyone today who would support all the theories of Sigmund Freud. But no one can deny that his investigations of men through psychoanalysis have brought untold new insights into the reality that is the human person. Contemporary philosophy, sometimes thought of as the science with the least impact on life, is having its influence on Christians. The spirit of existentialism, characterized by its interest in the total man, in his sincerity and fulfillment, has been of value not in changing the message of the Lord but in aiding us to see new dimensions of that message. And the science of anthropology has studied other cultures and religions. By contrasting the Christian religion with these, it has given us a better idea of what is merely part of our Western tradition as opposed to what is part of our truly Christian tradition.

The science of God, the science of man — these prepare the way for a new understanding of the Christian message. They, in fact, make this understanding inevitable. Followers of Christ cannot “stand pat,” for Christ has called them to share

to the men who are its members, these will lead (and are leading) to profound changes. For this insight exposes many of the trappings of the Church as useless and sometimes even harmful. Some of these concern the periphery of ecclesiastical life (like publications and architecture); but others are close to the heart of that life and have to do with the concept of the congregation, of worship, and of the ministry. Many of the aspects of that congregational or parish life we are accustomed to originated and developed in a simple rural setting. Even the most recent have often come from a setting far different from that in which we live. As these aspects change, the life of the congregation changes.

The sciences dealing with men indicate that today they have a need for fellowship. The millions who have fled what seemed the coldness of the big city are discovering that suburbia can be just as lonely. Our moving countrymen, so often connected with a big institution like a corporation, are looking to the Christian

Continued on page 26

The Rev. Eugene E. Ryan is a Roman Catholic priest who is presently connected with the Glenmary Seminary of the Roman Church in Cincinnati. He has had material published in *The Lamp*, *Our Sunday Visitor*, and *Commonweal*.

Enter Stage Right

The drama has now come almost full circle; all the players are in place for the advent of the final act. He came from God that December some thirty years ago. (A few even regarded Him as being in some manner God Himself.) And now, with the multitudes waving their palms and throwing them down in the way, He was beginning the path which would lead—although not without its pain, disappointment, and frustration—back to God. In fact, He had never ultimately abandoned His position although most people could not understand anyone who would voluntarily abdicate the powers of kingship in favor of the role of a slave. Obviously he must be a phony.

So there they were all lined up for the final act. Everyone knew his part well since rehearsals had been ensuing for some time. Adam had originated the role of Man, and now his sons and daughters were brilliantly carrying on the family tradition. And although no one could quite understand how, He followed His role perfectly too, almost as if He had always known it and had gone over it in His mind many times. A few thought He would rather someone else take the part while still somehow knowing that only He could do it as it had to be done. How could He possibly do it willingly?

Copies of the script also were available and could be heard at public rehearsals every Friday night and Saturday. Everyone seemed familiar enough with the text, or so it would appear, but none seemed to realize that action had now proceeded to the chapters marked *Isaiah* and *Zechariah*. No matter. In time this would be pointed out to them and they would indeed recognize it. They would be encouraged to accept and have His mind and outlook and humility—and willingness to become a slave. But surely they were not ready to do this now, nor would they ever be, really.

So the stage is set, the players are all in position, and the climax of the Drama of Salvation is about to begin. The pews are filled for the “colorful” occasion, the players each clutch their palm branch, and perhaps for a few brief moments even the afternoon’s festivities are forgotten. The Passion narratives set the climax upon all the Gospel lessons appointed during Lent, revealing the reconciling love of God for mankind as shown in the life and death of His only Son, and drama-



tizing, by way of preparation, that newness of life available to all—dramatizing that all men, through faith in Christ, may have the privilege of following the example of His suffering and endurance, and also may be made partakers of a new life in righteousness, and of His resurrection.

May the Church’s prayer this year and always be that the recital of the Passion may move all mankind—as it did the pagan centurion—to a true apprehension and acceptance of the faith of Christ. Only then, with the multitudes through the ages both past and to come, will the congregation of saints be able genuinely to sing on this Sunday of the Palms, the beginning of the final act:

*All glory, laud, and honor, to thee Redeemer King!
The company of angels are praising thee on high;
And mortal men, and all things created, make reply.
All glory, laud, and honor!*

KARL G. LAYER

Postscript on Punishment

We were thinking on this page and in the letters section a few weeks ago about punishment vs. “correction.” Since that discussion we have come upon a pertinent remark by the late C. S. Lewis, in a letter to the late T. S. Eliot. Wrote this one excellent Christian to the other: “We must have a talk—I wish you’d write an essay on it—about Punishment. The modern view, by excluding the retributive element and concentrating solely on deterrence and cure, is hideously immoral. It is vile tyranny to submit a man to compulsory ‘cure’ or sacrifice him to the deterrence of others, unless he *deserves it.*”*

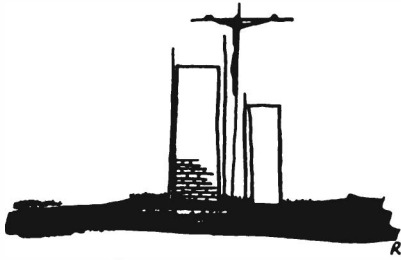
That’s exactly what we think. People holding the “modern view” suppose that their idea of correction-minus-retribution is more humane, hence more moral, than the traditional (Greco-Roman, Judeo-Christian) view that wickedness and vice ought to be punished. They are victims of the spirit of this age—an extraordinarily callous and hard-hearted age which bleats incessantly about its compassion. In this connection, have you noticed how commonly those Christians who wish to be considered very contemporary substitute the word “compassion” for “love”? Any thoughts on this, anybody?

**Letters of C. S. Lewis*, edited by W. H. Lewis. Harcourt, Brace & World, 304.

Maundy Thursday

April breaks open the soul
Banqueting a Pesach:
Bitter herbs
Brick tinged wine
Unleavened bread
In an upper room.
And on Calvary Day the main course
Consummated.

Paula-Joyce Smith



The Negro American and MRI

It is hard to see on what grounds—acceptably Christian grounds, at any rate—any Churchman can find serious fault with the statement on “The Negro American and Mutual Responsibility and Interdependence” adopted by the Executive Council at its February meeting. (The full text of the statement may be read in the March 5th issue of *THE LIVING CHURCH*, page 20.) The members of the Council are to be commended for clear and courageous thinking, and frank, yet temperate, speaking on this explosive subject of Black Power. We would urge the parish clergy to use this statement for general study and discussion on the parish level.

One criticism of it should be anticipated. It will be said by some that the Council has fallen into the familiar error of urging authorities to appoint people of a minority group to high positions, not on the basis of their merit or ability but solely on the basis of their race. We are opposed to this political rule as ordinarily applied. But a careful reading of the Council’s statement makes it clear that the Presiding Bishop, and other authorities with appointive powers, are only being urged to give equal consideration to Negroes.

On the very important question of the placement of Negro clergy in parishes which have been traditionally all-white the time has come for a bold and vigorous educational effort, primarily within each diocese and initiated and led by each diocesan bishop. Here again: the familiar political rule, by which it is determined that there ought to be so many “representatives” of minority groups in important positions, is not what is needed. A distinction must be made and kept entirely clear to all: the distinction between the expedient political practice and the simply just and right practice of equal opportunity for all. Here, for example, is a diocese with several parochial vacancies and with several well qualified clergymen who happen to be Negroes. The bishop is obligated to include one or more of these men among his nominees if he believes they would serve well in these posts; the vestries are obligated to give such Negro nominees equal consideration with the others. This has not been done in the past and is not generally done today. A change of heart, mind, policy, and practice is in order; and the time for the change is now. This is how we read the Executive Council’s

statement on this point, and we earnestly hope that it will receive Church-wide support and vigorous implementation.

Here and There

Cheers and thanks to the Interfaith Clergy Council of St. Louis for protesting the stale custom of having prayers by clergymen of all three “major faiths” at most American public functions [L.C., March 12th] and for informing public officials that they don’t really have to invite a priest, a minister, and a rabbi to every platform for every occasion to satisfy everybody. It would be nice if the good news could be carried to the President of the United States, that there is no need for Roman Catholic, or Jewish, or Protestant, “representation” on the Supreme Court: nine RCs, or nine Protestants, or nine Jews, or nine Negroes, or nine anything, can do just as well—if they are the nine best men available. If our religiously pluralistic society is really coming of age it can surely discard these old political play-safe-please-everybody rituals.

The Cross

I sat on the floor
in the dark room
before the electric fire,
and held the cross
the holy cross
—and tried to
think.

I was desperate
to pour out myself
for everyone;
to give what I had;
but I didn’t seem
to have enough.

I held the cross
in the orange glow
—and was desolate.

The pulse of my fingers
against the wood
reminded me
that once

Jesus Christ
had throbbing veins
of living blood;
but for his cause
he spilt it all out—

he had much to give
perhaps
he would give me
something;

I asked
and felt a bit better.

Kieran Kilroy

Cast

Out

Devils

The divine commission as recorded in St. Matthew X and St. Luke IX speaks of the authority which is given to the twelve apostles to cast out devils. Certainly the ministry of exorcism plays a part in this command; and yet beyond this, the Church today has come to know something more of the behavioral sciences, and a new ministry of psychological counseling has developed as part of the divine commission. The seminaries of the Church are beginning to emphasize a new type of pastoral psychology on a clinical counseling basis, and a whole new vista of the alteration of maladapted behavior is viewed. John Krumboltz writes:

"We are told by specialists in the field of behavioral goals that many people are unhappy because they are engaged in a pattern of behavior which does not lead to the satisfactions they desire. Therefore, it is the counselor's job to help the person translate his problem into a behavioral goal that he wants to attain, and that the counselor believes will contribute to his welfare. However, considerable skill on the part of the counselor is required to make this translation." (*Journal of Counseling Psychology*, XIII:2, 153)

It should be stressed here that the considerable skill on the part of a counselor which is required to help translate a person's problem into a behavioral goal is something that needs more attention. Certainly all of the clergy have had experience in dealing with parishioners, and much of this experience is helpful in ordinary counseling. However, the problem today is that most of our clergy do not have enough training in counseling psychology to be able to recognize problems which are beyond their depth, or which will demand more time for treatment than they have to give. Yet it is incumbent upon the Church to recognize that the commission: "Cast out devils," was and is part of the total ministry. It would appear that the answer to this need is that certain of our clergy be given further training, and that through this there be

developed a coterie of psychological counselors who would be available for referrals on the part of the parish priest.

The tension of our day is demanding more and more counseling effort, and more and more knowledge of behavioral patterns. It is easy enough to know the terminology of self-acceptance and self-understanding, which enter into basic counseling requirements. But it is another thing to be able to put into practice a counseling relationship which involves implications of necessary behavior therapy. A person's self-concept system has strong indirect effects upon his reaction to human relationships. Only after more study than it is possible to receive in seminary, and with more and more graduate work in the field of counseling psychology, can there be any kind of an adequate preparation to meet and understand the emotional needs of the neurotic personality. Then, we recognize also that there is a fine line between neurosis and psychosis, and most counselors are not capable of treating the psychotic. They must be able to recognize this fine line of demarcation, and refer such an advanced state of emotional maladjustment to a psychiatrist who has knowledge of the organic needs as well as the emotional.

As the Church attempts to answer the command, "Cast out devils," there are being established more Church psychological counseling centers to meet the needs of those who customarily would look for help elsewhere. During the past twelve months, 128 persons have passed through the St. Michael Counseling Center. Two part-time counselors, who have taken their master's work in psychology and counseling, worked with these clients (most of whom were referred to the center by doctors, lawyers, clergymen, and social workers). The majority of the prob-

lems had to do with marital maladjustment or an emotional disability which had been latent in some respect in the partnership of the married couple until such time as the need for marital adjustments brought these out into the open. With these clients, a good deal of psychotherapy had to be done; and when the problems were viewed objectively by the clients, many marriages which had been at the breaking point were saved. However, beyond the problems which were brought to the center concerning the maladjustment in the marital relationship, there was the need for occupational and vocational conferences, as well as a good deal of teenage counseling. When one thinks of the devils which are met in neurotic people there is no doubt that here is an opportunity for the Church to exercise another part of the ministry of the divine commission.

The St. Michael Counseling Center has served sufficiently well in this area that a third counselor must be added as soon as one is available. The team at the moment is comprised of the rector and a woman who is an active Presbyterian. As well as the two counselors, there is a priest-psychiatrist who is the consultant for the center and who is always available to see any client referred to him by one of the two counselors.

The idea of psychological counseling in a religious environment is not new in the Church, for it has been done most effectively elsewhere. But it is still not being done adequately enough to meet the needs of our day. As a consequence, it would behoove any priest who is interested in this area of the ministry to find a university where good courses are available in counseling and psychology, and to gain sufficient knowledge and experience in interpersonal relationships and personality theories that he could work with the minor emotional disabilities of his people. One important fact that comes out of any study in the field of psychology is that there is still much more to be known about emotional illness and personality theories. We begin to recognize our own limitations, and we will be more careful in diagnosis and prescription.

The Church has the commission to cast out devils, and it is incumbent upon our clergy to have more information in all of the possible remedies for emotional illness. This comes only through study and as much clinical experience as possible. And in this developing new ministry there will be added a creative activity within the Church which can do something for the emotionally disturbed which the secular psychologist and secular counselor cannot do.

By The Rev. Osborne R. Littleford, D.D.

Rector
Church of St. Michael and All Angels
Baltimore, Md.

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The Living Church

BOOKS

Continued from page 7

manner amid a welter of braunschweiger, wines, and sauces. My initial reading indicated the writer had humor and the capacity to turn a phrase, and a second reading revealed that he was needling some people I know and doing it rather well. A third reading, done to cull some "quotable quotes" made it obvious that the title might better have been: "To J.S.H. from your personal uncle R.F.C."

The book is about priesthood, not merely ordained priests and not only about all the believers who are priests, but that priesthood common to all the sons of Adam: the "all men" for whom we give thanks at the Eucharist. Since all the world's an altar and *not* a stage this is a fitting theme. Real life—historic life, as he calls it—should be the Offering, the Oblation of one person to and for another because "there is no middle ground between use and oblation." The chapter on the family, called "The Historic Bind," will be balm even though "balm too late" for every frustrated parent, and who isn't? Another chapter on the problem of evil, entitled "The Black Mass," carries a cogent message. "The problem of evil is not that there is so much of it we can't see the good, but that there is so little of it—and yet it still wins." In family life evil must be offered up by both "agent" and "patient" each knowing and accepting the wrongness, the suffering involved, and the contradictions, and yet offering it in the name of One who was "man enough to die in his priesthood, but God enough to rise from the dead."

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

+ + + +

The God Question and Modern Man.
By Hans Urs von Balthasar. Seabury. Pp. 155 paper. \$1.95.

It is difficult to know for whom *The God Question and Modern Man* is intended in its present paperback edition. Of course, the "God-question" is currently *the question*, and perhaps Seabury felt that the reissue of this work, first published in English in 1958 under the title, *Science, Religion, and Christianity*, would contribute to the debate. Prof. John Macquarrie has provided a stimulating and helpful introduction and gives a rationale for the book as a catholic contribution to the equally popular debate about secularism. My problem has to do with the difficulty of Hans Urs von Balthasar's work.

The translation is good but remains extraordinarily Germanic and heavy-going. The background of von Balthasar's intellectual milieu is so foreign to the average educated American as to obscure much of what is said. Those, however, who survive the epistemological explication of the new anthropological stage of human ex-

istence (that stage that emerges after the mythological and metaphysical eras), with the tools of existential phenomenology, will find much that is fascinating, profound, and far beyond the superficialities of much current discussion. Certainly von Balthasar says about the hiddenness of God in our time, the sacrament of the brother, and the loneliness of modern man much that was later to be said with less sophistication by advocates of "secular Christianity," but he never loses the transcendence of God nor his hold on the wisdom of catholic tradition.

(The Rev.) WILLIAM P. ZION, Ph.D.
Bishop's University
Lennoxville, Quebec

+ + + +

Games Christians Play. By Judi Culbertson and Patti Bard. Illus. by Susan Perl. Harper and Row. Pp. 124. \$2.95.

Do you remember the story about the neighborhood party where they had a contest to see who could make the ugliest face, and they gave the prize to a gal who remonstrated, "But I wasn't playing!?" Well, this tongue-in-cheek book will give you the same kind of jolt.

Games Christians Play is an entirely amusing description of the self-deluding behavior we all now and then indulge in. The writing is superb; it marches fast. Descriptions are so concise that one wants more but recognizes that greater length and more detail would make one's interest droop. The illustrations are acidulous in a kindly fashion. The book is good-natured satire.

Before we have finished Culbertson and Bard's slim volume we are aware with some chagrin that although maybe we didn't know, we've been playing these games too.

(The Rev.) E. POTTER SABIN
St. Matthias' Church
Waukesha, Wis.

Booknotes

By Karl G. Layer

Nationalism and American Catholicism. By Dorothy Dohen. Sheed and Ward. Pp. xiv, 210. \$6. Dr. Dohen's work represents an effort to use the methods of the social sciences to analyze the relationship between the Roman Church and its cultural and national expression in the United States. The author holds a doctorate in sociology.

The Disciples. By Emil G. Kraeling. Rand McNally. Pp. 301. \$4.95. A biographical approach to and study of our Lord's disciples, apparently aimed at both adults and young adults. Informative and well-written, and backed by the author's solid scholarship.

The Rush Hour of the Gods. By H. Neill McFarland. Macmillan. Pp. xvi, 267. \$5.95. A study of new religious movements in Japan.

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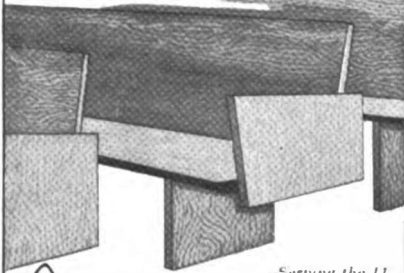
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MUSIC AND RECORDS

By Mary Stewart

MASS IN B MINOR. By J. S. Bach. Lorin Maazel, conductor; Teresa Stich-Randall, Anna Reynolds, Ernst Haefliger, John Shirley-Quirk, soloists; RSO-Berlin Orchestra. Philips. Stereo SPS 3-981; Mono SPM 3-581.

The magnificent and monumental "Hohe Messe" comes from the Leipzig period of Bach's life and its creation can, in part, be attributed to the complicated frictions between Bach and the Council of St. Thomas's Church. In the hope of being appointed court composer and thus winning the respect of the Leipzig authorities, in 1733 he submitted the Kyrie and Gloria to the Saxon Elector. The remaining parts of the mass were composed during the last ten years of his life—that period which also saw the completion of the St. John and St. Matthew Passions, the second part of *The Well Tempered Klavier*, and *The Art of the Fugue*. This mass is truly the summing up of the work of this greatest of composers who was himself the culmination and completion of the music of his age and the ages before him. This is a very fine recording of the B Minor Mass. The complexity of the contrapuntal lines of this music is staggering, but the chorus and soloists at all times sing with great clarity and precision. The orchestra never covers up the voice parts; the tone quality of the choir is outstanding, and the soloists are all very fine.

MOSE: Sacred melodrama in four acts. By **Gioacchino Rossini**. Chorus and Orchestra of the Teatro di San Carlo di Napoli; Tullio Serafin conducting; Nicola

Rossi Lemeni, Agostine Lazzari, Giuseppe Taddei, Mario Filippeschi, Piero De Palma, Plinio Clabassi, Lucia Danieli, Caterina Mancini, Bruna Rizzoli, Ferruccio Mazzoli, soloists. Philips. Mono PHM 3-580.

In the history of music appreciation it often seems that certain generations of music lovers cannot perceive the beauty of works that were once successful and will later be rediscovered as masterpieces. So it has been with Bach who was neglected for a century; Vivaldi was ignored for an even longer time; there are many such examples. Rossini, who wrote 38 operas in the early nineteenth century, has been mainly represented in the twentieth-century opera house by *The Barber of Seville*, and in the concert hall by his overture to *William Tell*. Now his works are enjoying a renaissance—spurred on by singers who seek to revive the art of true bel canto singing. This is the first recording of *Moses*, and what an opera it is for singers. It requires a large "all-star" cast and this recording of all Italian soloists has a fine gathering of magnificent voices. Rossini was one of the first composers to appreciate the value of the contralto or mezzo-soprano voice in leading roles, and in *Moses* two dramatic sopranos and one mezzo sing the feminine roles. Two excellent basses, three tenors, and one baritone all have fine roles. The chorus takes a very large role in the opera and one can understand how it could be performed as an oratorio, as it was in England when operas with biblical themes were forbidden. There are many beautiful ensembles: duets, trios, quartettes. And throughout, the justifiably famous Rossini melodic gift is most obvious.

RUSSIAN ORTHODOX MUSIC: The development of choral music in the Eastern Church has followed a different pattern from that of the West and two recent recordings are of interest to record collectors. The music of the Orthodox Church is purely vocal sound unsupported by instruments, as it is an absolute rule that only the human voice praises the Lord. Much of Russian liturgical music is based on the znamenny chant of the twelfth century. Although in later centuries western influences become apparent, (i.e., western musical notation and part singing) the national character in Russian music has always been obvious. Throughout the centuries the most gifted of liturgical composers have sought to retain and restore Russian music through a return to its ancient sources.

RUSSIAN SACRED CHORAL MASTERPIECES. The **Russian Orthodox Cathedral Choir of Paris** conducted by **Piotr V. Spassky**. Monitor Records. Mono MF 468; Stereo MFS 468.



Photo: Karl Layer

Mrs. Stewart

This record consists of choral works set within the framework of the services

of Great Vespers and the Divine Liturgy. Composers represented are Bortniansky, Tchaikovsky, Rachmaninov, Tchesnokov, Gretchaninov, and others.

VESPERS AND MATINS of the Eastern Orthodox Church. **The Russian Choir of Feodor Potorjinsky.** Westminster. Mono MG-138; Stereo MS-138.

This is a complete recording of Vespers and Matins, including all the chants of the deacon and priest. As much as possible the music has been chosen from among the most ancient melodies of the different Russian monasteries. The record jacket has a complete description of the movements and actions of the celebrants and translation of the text.

Liturgical Music-Drama

Three medieval Church dramas which have heretofore been available only to a limited number of scholars and musicologists, are now available for performance, having been transcribed from their original manuscripts and published by Oxford University Press. These dramas were performed in the Medieval Church with simple costumes, scenery, and dramatic action for the edification of the faithful. They are intended to be used in the same manner today and I should think could be most effectively and beautifully produced in many churches. The music is mostly for solo voices with no accompaniment or a very simple doubling of the vocal line with organ and chime-bell. The original performances were probably wholly vocal. The choir portions are unison or very simple parts; the manuscripts date from the period in music history of early and primitive attempts at polyphony. The editor has included many interesting and helpful notes about the text, the music, the costumes, and staging of the dramas.

PLANCTUS MARIAE: A 14th century Passiontide Music-Drama. Transcribed and translated by **W. L. Smoldon.** Oxford University Press. \$3.15. For 1 contralto, 2 sopranos, 1 tenor or baritone, choir.

Planctus Mariae is a "Lament at the Cross" found in a fourteenth-century "Processionale" from the cathedral at Cividale del Friuli in Italy. The principal figure of the lament is the Virgin Mother, and also present are Mary Magdalene and Mary the mother of James and John. All in turn utter solos—to each other, to the effigy of Christ upon the cross, and to the "people" assembled at the Crucifixion. The *Planctus Mariae* was probably intended to be included in the Good Friday service of Adoration of the Cross. The music consists of a single line of vocal melody and is very beautiful and varied. The editor has added a thirteenth century motet for three equal voices at the beginning, and has suggested the

choral chanting of the *Stabat Mater* at the end. Organ and chime bells are simply used between solos but do not accompany the vocal line. The stage directions, in number 79, are those of the original medieval producer.

PEREGRINUS: A 12th century Easter Music-Drama. Transcribed and translated by **W. L. Smoldon.** Oxford University Press. \$4. For 3 first basses, 1 baritone or tenor, choir.

Peregrinus is the generic name for a group of music-dramas of which seven remain. They were most probably performed at Vespers on either Monday or Tuesday after Easter. The story is that of the two disciples on the road to Emmaus and their meeting a stranger, inviting Him to share the evening meal, and the revelation of His identity and His disappearance. This *Peregrinus* comes from a manuscript belonging to the cathedral at Beauvais and is, according to the editor, the most varied and interesting of the seven remaining examples. In addition to using some material from ancient hymns, the poet-composer has set rhyming stanzas and free sections of prose to music of much variety. The choir sings during the drama and, at the conclusion, sings the *Magnificat*.

The medieval music-drama **VISITATIO SEPULCHRI** is also available from Oxford. The three works may be performed as a trilogy.

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OLD ENGLISH ORGAN MUSIC FOR MANUALS. Edit. by **C. H. Trevor.** Oxford University Press. VII. IV. \$2.25 each.

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and many others. All of the works are easy to medium in difficulty of performance; they may all be played on manuals only, and all are of high quality. They would be very useful for service playing, and some are suitable for recital use. There is great variety within the scope of this collection. Highly recommended.

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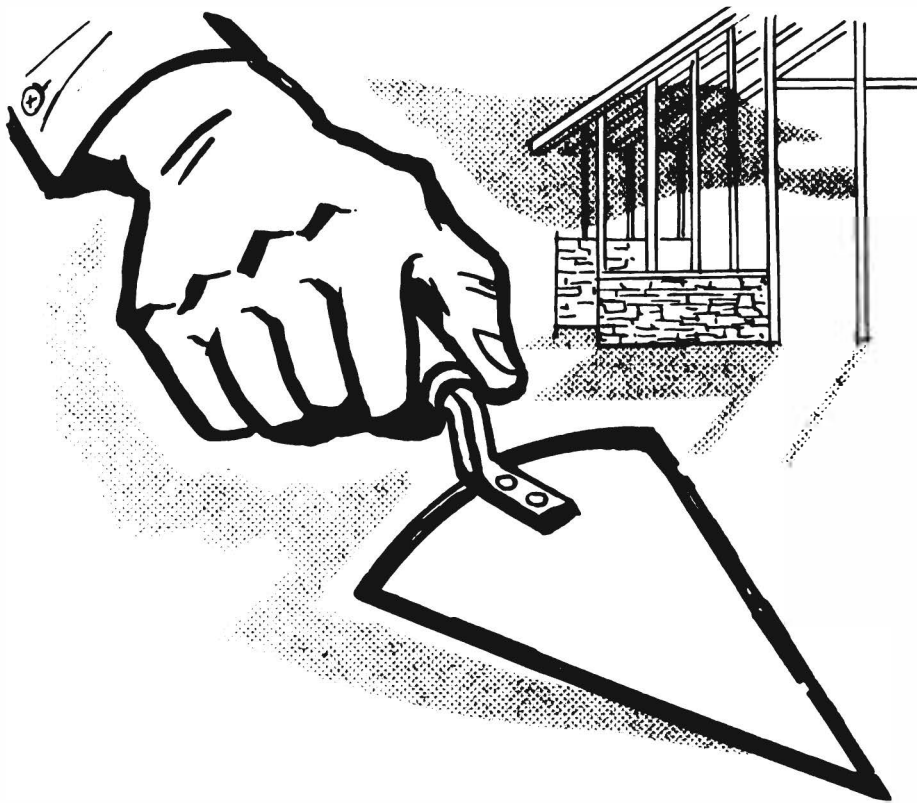
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The compositions in this collection are of different styles and types taken from several centuries. Most are easy to play, and the comments are most helpful.

FREE HYMN ACCOMPANIMENTS FOR MANUALS. By David N. Johnson. Book I: Christmas, Epiphany, General. Augsburg Publishing House. \$2.75.

These free hymn accompaniments are intended for use with congregational singing to provide variety and stimulate interest in hymn singing. They also may be used with chorus for unison anthems. There are many helpful suggestions for the effective use of the accompaniments. Only two in this book are not in the Hymnal 1940 although several are written in different keys.

Choral Music

THE SUMMIT SERIES, newly published by the World Library of Sacred Music, is a group of modern settings of the propers of the Mass for the new Roman Liturgy. The works are by various contemporary composers and are composed in the modern idiom. They could be used in the Episcopal Eucharist either at the proper locations or wherever an anthem or hymn is customarily sung.

EASTER SUNDAY. By Edward Diemente. EMP-1291-2. 60¢.

Gradual: Ps. 117, *This is the Day the Lord has made*; Alleluia: *Christ, Our Passover*; and Sequence: *Christians, to the Paschal victim*. These three can be sung SATB, SA, TB, or SB with organ. Medium in difficulty. The Gradual would not be confined to Easter.

EASTER SUNDAY. By Edwin Fissinger. EMP-1264-8. 75¢.

Gradual, Alleluia, and Sequence as above. SATB with organ. More difficult.

THIRD SUNDAY AFTER EASTER. By Robert E. Kreutz. EMP-1253-1. 80¢.

Double Alleluia: *The Lord has sent Deliverance*. Unison with organ. Easy voice part, medium organ.

ASCENSION DAY. By Leo Sowerby. EMP-1189-2. 30¢.

Double Alleluia: *God mounts His Throne*. For soprano and baritone with organ. Medium.

PENTECOST SUNDAY. By Robert L. Sanders. EMP-1167-1. 40¢.

Alleluia: *Send Forth your Spirit*; Sequence: *Come, Thou Holy Spirit*. Unison with organ. The Sequence is the traditional plainsong with modern organ accompaniment. The organ part could be used alone with the plainsong played by a solo stop.

TRINITY SUNDAY. By Edwin Fissinger. EMP-703-8. 50¢.

Gradual: *Blessed are you, O Lord, who look into the Depths*; Alleluia: *Blessed are you, O Lord, the God of our Fathers*. SATB with organ. Medium difficult. The Alleluia is especially nice.

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NEWS

Continued from page 9

Clayton Powell's "faults and his virtues." The Rt. Rev. Leland Stark, diocesan, and the Rt. Rev. George E. Rath, suffragan, called the "breakdown in communications" between the Negro and white sections of the community a "tragic aspect" of the Powell affair.

The bishops contend the attack against Powell appears to the Negro and underprivileged community to be an "attack upon the member of their race who has achieved power and 'success' in terms of the dominant element of our culture." They also said that some of Rep. Powell's "warmest supporters admit and deplore" the fact that the congressman has achieved "greater success in his public role than in his personal life. One cannot escape the impression," the bishops stated, "that Rep. Powell's colleagues are bent upon punishing him less for what he has done, or left undone, than for bringing unwelcome publicity to 'the club'."

They also asserted that "along with many of our Negro friends" they regret and repudiate some of the representative's "attitudes and actions." But they said, "with them also we ask for a fair con-



sideration of his actual accomplishments and, above all, for an impartial and unbiased assessment of both his faults and his virtues."

OHIO

Bexley Plans Separation from Kenyon

Appointment of a committee of fifteen clergy and laity to form plans and schedules of moves to achieve independence of Bexley Hall from Kenyon College has been announced by the Rt. Rev. Nelson M. Burroughs, Bishop of Ohio and current chairman of the Kenyon board of trustees. Making the announcement with the bishop was Kenyon President F. Edward Lund.

Pending action upon a recommendation of the committee, administrative association of the college and seminary will continue for the academic year 1967-1968. This action modifies the decision to divide administrative direction of the schools in June 1967.

Mr. Carter Kissell is chairman of the committee that includes: the Rt. Rev. Roger Blanchard; the Rt. Rev. Frederick Warnecke; Bishop Burroughs; the Very Rev. Almus Thorp; the Rev. Canon Al-

den Kelley; the Ven. Louis Brereton; the Rev. Canon Robert Rodenmayer; the Rev. Russell Hargate; the Rev. Charles Taylor, Jr.; the Rev. Philip Zabriskie; and Messrs. Daniel T. Carroll, Wilber Katz, James McKinstry, and Edward M. Thayer.

WASHINGTON

St. John's Fellowships

"You don't preach the Gospel in a vacuum. You must translate it in terms of what goes on in the community, the nation, and the world." These words describe the purpose behind the Visiting Fellowship program instituted this year by St. John's, Lafayette Square, Washington.

The program lasted for two weeks, and a tight schedule of meetings, conferences with business and government leaders, parish activities, and social events, gave three seminary professors a better appreciation of the city parish ministry. Of the three professors selected for the pilot program (January 9th-20th), only one had had extensive parish experience and this was some years ago in a smaller community.

The Washington visits ranged from a vestry meeting and choir rehearsal to views of Church work conducted at St. John's Child Development Center and at St. Philip the Evangelist Church in the underprivileged Anacostia area. Also included were interviews with the Hon. James Symington, chief of protocol for the State Department; Senator Claiborne Pell of Rhode Island; and Mr. Douglas Cater, assistant to the President.

One of the St. John's fellows was the Rev. Arnold W. Hearn, Ph.D., from the Episcopal Theological Seminary in Austin, Texas. The other fellows were the Rev. Philip A. Smith, Episcopal Theological Seminary, Alexandria, Va.; and the Rev. Carl N. Edwards, Episcopal Theological School, Cambridge, Mass.

IOWA

Amish Education Study

Among the state's religious leaders appointed to study the Amish school problem is the Rt. Rev. Gordon V. Smith, Bishop of Iowa. In making the appointments, Governor Harold Hughes said that he had given the committee no specific instructions except to study the whole matter in the hope that the committee might come up with a solution "that hasn't been tried before."

The governor temporarily solved the problem of using state certified teachers in the two Amish schools near Hazleton a year ago by receiving a \$15,000 grant from a private foundation to hire certified teachers. The money is sufficient to keep the schools open through the spring. In his budget was a \$50,000 item for

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"emergency aid for schools" which has met a cool reception in the state legislature. The Amish hold that for the simple farm life they follow, an eighth grade education is sufficient. They maintain their traditional schools staffed by teachers having eighth grade educations.

Serving with Bishop Smith on the governor's committee are the Methodist Bishop of Iowa, Dr. James Thomas; President of the University of Iowa, Dr. Howard Bowen; President of the Iowa Association of Private Colleges, Dr. Irwin Lubbers; President of the Des Moines school board, Mr. Arthur Davis; State Senator George O'Malley; and State Representative James Klein.

NEW YORK

Outside the Walls

For sixty years the Church of the Transfiguration (Little Church Around the Corner) and the Roman Catholic Convent of Mary Reparatrix have been across the street from each other. Though there were nods of recognition from time to time, it was not until the spring of 1963 that the two groups began to be neighbors. It started when the convent's former superior offered rehearsal space for the boys' choir during the building of the church's new parish house. This arrangement lasted for nearly two years.

On January 22, 1967, the present superior and the directress of retreats attended the Choral Eucharist in the Little Church. Accompanying them were 28 young women attending a weekend interfaith retreat. Paulist Father Henry Noyes (R. C.), the retreat leader, and Sister Rachel of the Order of St. Helena (Episcopal), were also in attendance. Sister Rachel was a special participant in the retreat program. Following the service the group toured the church and attended a coffee hour.

The occasion, marking Christian Unity week, was of special import to the convent as it was the first time in its 112-year history that permission had been granted to any of its nuns to attend such a service outside its cloistered walls.

SOUTH EAST ASIA

Common Problems Discussed

By The Rt. Rev. RICHARD RUTT

The meeting of the bishops of the Council of the Church in South East Asia took place in Jesselton, North Borneo, at the Hotel Capital, from January 30th to February 3d. Those present were the Rt. Rev. Drs.: James Wong (Taiwan, chairman), John Daly (Taejon), Lyman Ogilby (Philippines), Roland Koh (Jesselton), Benito Cabanban (Philippines Coadjutor), Nicholas Allenby (Kuching), Paul Lee (Seoul), Richard Rutt (Taejon Assistant), Joshua C hui (Singapore and Ma-

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laya), Gilbert Baker (Hong Kong and Macao), Nicholas Canlas (Philippine Independent Church), and Ralph Dean (Executive Officer of the Anglican Communion). Also present were the Rev. James Pong, executive officer for South East Asia and the Rev. Canon David Paton, secretary of MECCA (C of E).

On arrival the bishops were received by the chief minister of the State of Sabah, who discussed with them very freely the questions raised by the recent decision by the government of Malaysia to limit the term of residence for any missionaries arriving in Malaysia after independence to a period of ten years.

A great deal of time had to be spent on the needs of the Chinese Christians dispersed throughout South East Asia (in the whole area only the Korean dioceses are entirely without Chinese churches). Discussion of the wish of many in the Jesselton Diocese to change the name of the diocese to *Sabah* brought up the fact that the diocesan boundaries actually include part of Kalimantan (Indonesia North Borneo) and led to discussion of the work of the Church *vis-a-vis* the non-Anglican Churches of Indonesia.

Part of the conference was given up to the discussion of theological problems, principally the possibility and desirability of instating a permanent diaconate, and also the whole range of questions posed by the problems of communicating the faith in the new secularism of Asia. The diaconate question was raised by the Taejon Diocese where the bishops feel that many of their present catechists are so nearly fulfilling the description of deacons in the ordinal that it would be practically and theologically desirable that these men should be ordained as deacons.

The most important practical decision of the conference was bishops' undertaking to fulfill an MRI project by providing the salary of a regional assistant in the South Pacific area. South East Asia has long depended, and will long depend, on financial help from other areas, so the effort to raise money to help an area with even more problems is a remarkable turning point in CCSEA's place in the world of MRI.

There is no doubt that the existence of this council is of great value to all the dioceses belonging to it. They are widely scattered, and in many ways very different; but they form a chain on "the rim of Asia," and the fellowship which the council provides for them is a tremendous help. The presence of the Philippine Independent Church representative is also good for everybody.

CONVENTIONS

Tennessee: January 18th-19th

The Rt. Rev. John Vander Horst, diocesan, told the Diocese of Tennessee meeting in St. John's, Knoxville, that at

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the close of 1966, the last year of assessments and apportionments, less than \$1,200 of the expected pledges of \$660,194 was outstanding. He quoted national figures that show Tennessee's per communicant giving as \$92.95—the national Episcopal average being \$59.69. The diocese spent 19.62 percent of its income beyond its boundaries—National Episcopal average, 14.4 percent.

Pledges by parishes and missions for 1967, under the new voluntary giving, show an increase of \$34,000, reported the Rt. Rev. W. Fred Gates, Suffragan Bishop of Tennessee. Seventy-one parishes and missions increased their giving.

Reporting on another phase of the diocesan financial program, the Rt. Rev. William Sanders, Suffragan Bishop, reported that the 59 missions increased their pledges to the diocese by \$1,270, and their clergy support by \$12,288. Their giving now equals some \$335,000 including \$80,000 of payments to amortize building loans of \$600,000.

Bishop Vander Horst said that confirmations decreased again in 1966 by 4 percent, exclusively in the metropolitan areas. He called for "a new abandonment of old-fashioned fetters" and "a mobility for outreach in new areas of involvement."

The Rev. William A. Jones, Jr., outlined prospects for the development of Southern Regional Training for Christian Mission, an ecumenical effort to establish, as one phase of Tennessee's pilot diocese work, a training style "to equip clergy, laity, and seminarians with sociological awareness, theological understanding, and practical skills for effective 20th century proclamation and servanthood."

Convention adopted a resolution "permitting churches or planning commissions in the diocese to investigate the possibilities of sponsoring not-for-profit housing facilities to be built in urban centers.

A vote by orders, as requested by a delegate, on the proposal to delete the word "male" from Article X of the diocesan constitution, showed the clergy with such a definite "yes" that no count was needed. (They had done the same in 1966.) The lay delegates voted 78 for, 61 against. A constitutional amendment requires consent by a simple majority on one convention and approval by a two-thirds majority the following year.

East Carolina: January 27th-28th

Delegates to the annual convention of the Diocese of East Carolina, meeting in Fayetteville, received reports of increased giving by the churches, set up a commission on ecumenical relations, and held joint sessions with the Churchwomen meeting at the same time.

Walker Taylor of Wilmington, chairman of the department of promotion, reported pledges from the churches \$210,-

170 for an increase of 5 percent over the preceding year. The Rev. Webster L. Simons, rector of St. John's Church, Wilmington, reporting for the Consultation on Church Union, noted that conversations are proceeding well.

The convention directed that a recreation area on Bogue Sound fronting the Atlantic Ocean be made available to chaplains of the U. S. Marine Corps for the purpose of holding retreats. The Marine base at nearby Camp Lejeune assures regular use of this property owned by the diocese.

The Rev. A. Heath Light, rector of St. Mary's Church, Kinston, reporting on a committee of inquiry set up by the last convention to consider the National Council of Churches, declared that the committee, after considerable investigation, "accepts the fact that the course of the Episcopal Church is set in maintaining membership in the NCC for this time in history."

The annual banquet featured an address by the Rt. Rev. James Wilson Hunter, Bishop of Wyoming. Speaking on the topic, "Continue to Serve God," the bishop said that many religious people become discouraged at the situation of the world, but that the Christian must remain loyal and persevere in God's service. He noted that when one is confirmed the bishop prays that "he may continue Thine forever," and this is the purpose for the Christian's life.

The Churchwomen, meeting in First Presbyterian Church, heard an address by Mrs. Caroline Rakestraw of the Episcopal Radio and Television Foundation, Atlanta, and saw a film, "Marriage—A Common Glory," depicting some situations which married couples must face.

AROUND THE CHURCH

Bard College, Annandale-on-Hudson, N. Y., is one of 39 participating colleges in the newly established College Bound Corporation. The organization plans to initiate in the fall a special college-aimed high school program for 2,000 to 3,000 of New York City's ninth and tenth graders who would not ordinarily aspire to a college education. An organizing grant of \$40,000 from the Carnegie Foundation has been received by the corporation and the New York board of education has set aside \$1.5 million in its budget for the program.

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GOOD FELLOWS

Continued from page 12

Roman Catholics questioned in the poll said that they never attended church. In 1966 this number had shrunk to 13 percent. Be it noted: this Church doesn't try to be a "good fellow" to other religious bodies on any terms other than its own.

Two factors have kept me firm in the catholic heritage and faith of the Church. One was the late Bishop Jenkins of Nevada, an indomitable worker for souls when that state was more barren of people than it is today. He had places for worship, even for only three or four people, in every part of the state. I came to admire him, and his steadfast faith gave me and other Nevada Churchmen great assurance. Secondly, with the feeling that I could not let this hard-working catholic bishop down, I vowed that if I survived the war in the South Pacific I would bring no less than three men to the Church each year. It gave me immense satisfaction to know that I was doing them good. Whenever a friend suffered a bereavement I would have the name of the departed soul mentioned at the weekly Requiem Mass in my parish church. This



little act always had a powerful effect on my friend. It worked.

I must say frankly, however, that these past few years it has been harder to bring reasonable men into the Church, with several prominent Churchmen casting confusion to all sides. People who want a religion deeply enough to join the Church to get it, want the Church to "mean business;" they don't want double-think and double-talk. Last year I was able to bring two friends to God in this Church, but in order to do it I had to persuade one to make a retreat at a Franciscan monastery and with the other I had to secure the good offices of a friend who is a bishop — and a *Roman Catholic* bishop.

My plea to my beloved Episcopal Church is that it be foursquarely catholic, and that it have done with the "good fellows to everybody" policy which gets it nowhere and feeds no hungry souls. May there be an end to the policy of some Anglican leaders of trying to "phase out" the Church in India, Nigeria, San Francisco, and elsewhere. May there be created a patriarchate of Canterbury co-equal with other catholic patriarchates, including Rome. Within this great Church the catholic faith and worship of the Episcopal Church could be safely maintained, and earnest souls would know the security, comfort, and peace, in this brief earthly life, of a true Mother Church.

CHRISTIANITY

Continued from page 13

group to supply this fellowship. We do not mean merely the handshake or the shared fried chicken. When it is genuine, Christian fellowship is the link between hearing the Word of God and sharing in the Lord's Supper. As such, it implies not only love, but acceptance, communication, and service. Worship will take on new and more intimate forms. The grand and formal worship activities of today will not pass entirely away, but we will surely see them less and less, not because there is anything wrong with them, but because they are not meeting the needs of men. And since worship will be offered in smaller groups, there will have to be many more ministers. Often they will not be working full time as pastors, but will be occupied in other professions and acting as the leaders of worship on Sundays. In this way the whole concept of the ministry will change.

A new meaning is being given to the missionary activity of the Church. The last trace of even refined proselytism is falling away. In its place there will be a sincere encounter with those who are not Christian, an appreciation of how God has been working among them, and, as ever, a readiness to share with them the riches of the mystery of Christ.

In these ways and in many others Christianity will continue to "progress." There will be obstacles. One of them will be the attitude, "What's all the shouting about? There's really nothing new!" This same attitude our Lord and the apostles faced. A great part of the New Testament is devoted to saying that the message of the Lord is new and is different. The Lord Himself again and again reminds his listeners, "You do not understand. I am talking about the Kingdom of Heaven, not the old religion." Today in our Christian life there must be something new, or else it will be dead. "Behold, I make all things new." (Rev. 21:5)

The real trouble about the principle of the separation of church and state, as conventionally understood in America, is not so much the separation of the church from the state, which is a very welcome thing in all events to churchmen, as the separation of the state from the church, which makes the state ultimately irrelevant to the real heart of man's business.

J. V. Langmead Casserley,
The Death of Man, 167.
Morehouse-Barlow. (A Living Church Book Club selection.)

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LETTERS

Most letters are abridged by the editors.

Alcoholic Clergy

Alcoholic clergy, as problems to the Church, are too numerous to be ignored; this has been pointed out by K. L. Sandercock [L.C., January 15th] and James T. Golder [L.C., February 19th].

In our impatience to activate the Church in this area we tend to omit part of the story. Anyone who drinks excessively may be called an "alcoholic" but his more basic problem may be epilepsy or an impending psychosis. If he were to stop drinking he would need some other tranquilizer, perhaps to save his life. Conversely, a person who appears to suffer from depressions or delusions may do so only as a result of alcohol; it is dangerous to his life to continue drinking.

Before any treatment is attempted there should be adequate diagnosis by a competent physician. The Church seems to feel this, intuitively, which may account for the fact that most Church related projects for alcoholics are also related to medicine. If the Church moves slowly in this direction, at least she moves.

(The Rev.) RALPH ALLA STEVENS
Vicar, St. John's Church

Needles, Calif.

Grissom Was Wrong

Col. Grissom was wrong. The lives being risked are those thousands and millions being carelessly sacrificed because the national purpose and wealth which should go to the urgent solution of the complex problems of disease, poverty, education, urbanization, international understanding, and the like—frontiers right here on earth—are being squandered on the tom-foolery of manned space exploration. Now that the space program has its martyrs the myth-makers among us will soon be insisting that to pursue its ends has become some sort of sacred national duty which we owe to their memory and which is necessary lest their heroism be betrayed. I am sorry that an avowedly Christian publication should be found echoing these false sentiments [L.C., February 19th]. Jesus Christ insisted that things were to be used in the service of persons. I regret most profoundly that you have chosen to endorse the opposite.

(The Rev.) THOMAS E. MURPHY
Assistant, Epiphany Church

Seattle, Wash.

In saying, "The conquest of space is worth the risk of life," your editorial "Col. Grissom Was Right" [L.C., February 19th] raises a serious question.

I have been hoping that the recent tragedy would cause people to seek more compelling answers to the question, "Why the moonshot?" I am concerned with the very widespread lack of deep interest, if not downright opposition, of the "man in the street." The reason this opposition is not more vocal is that people feel that any protest is futile.

One reason given for the moonshot is scientific, that as a result we will be able to forecast the weather more accurately, a rather peripheral benefit. Another is military. We have just signed a treaty with Russia banning nuclear weapons in outer space which would seem to relieve tensions

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in this direction. Some effort is made to justify the moonshot by stressing the side benefits which will accrue. But the main reason for our determination it would seem, although it is played down by the authorities, is pride and prestige. "We can't let the Russians get ahead of us."

We haggle over foreign aid and cut our relief budget 33 percent, and then vote 40-50 billions for the moonshot without even batting an eyelash. Perhaps the time will come when I may feel that this colossal expenditure of time, money, and manpower is justified; but in our present state, with the current world situation, priorities would seem to indicate that now is not the time.

(The Rev.) RICHARD G. PRESTON, L.H.D.
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DEATHS

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

The Rev. William C. Bowie, 66, rector of Christ Church, Clarksburg, W. Va., died February 4th, in the University Medical Center, Morgantown, following surgery for an aneurism.

Fr. Bowie, a '29 graduate of Pennsylvania College, and '43 graduate of Virginia Theological Seminary, was ordained to the priesthood in 1944. He was in charge of St. Mark's, St. Alban's, W. Va., 1943-1950; and rector of Christ Church, Point Pleasant, W. Va., until 1953 when he went to Clarksburg. He was dean of the Monongahela convocation.

He is survived by his widow, the former Anita Irene Hite, and three children.

The Rev. Halley Goodrich Gates, Ph.D., 64, vicar of St. George's, Redfield, S. D., died January 12th.

Fr. Gates attended Nyack Missionary Seminary, Virginia Theological Seminary, and the Church Divinity School of the Pacific. He received the Ph.D. degree from Heidelberg University in 1933. Ordained to the priesthood in 1965, he continued as vicar of St. George's. He was a member of the International Council on Religious Education and National Council Church Board trustee, 1937-1944; Illinois Governor's Commission on Delinquency, 1941-1944; and civilian chaplain with the USAF, 1960-1963. He also contributed many articles to publications.

He is survived by his widow, the former Edith B. LaGrange.

The Rev. Thaddeus Jerome Hayden, Jr., 64, associate rector of All Saints', Dorchester, Boston, Mass., died January 4th, after a lengthy illness.

Fr. Hayden, a '24 graduate of Brown University,

studied privately for Holy Orders and was ordained to the priesthood in 1931. He served as curate at Epiphany, Providence, and St. Augustine's Chapel, New York, before becoming rector of St. Uriel the Archangel, Sea Girt, N. J. In 1941 he became rector of Christ Church, Elizabeth, N. J., and in 1954 he went to All Saints', Dorchester.

A Solemn Requiem was celebrated in All Saints', and interment was in Boston.

He is survived by his widow, the former Ethel Scott, three daughters, one grandchild, and one sister.

The Rev. Franklin Hoyt Miller, 91, retired priest of the Diocese of West Texas, died November 26, 1966.

Fr. Miller, a '96 graduate of Yale University and '05 of Episcopal Theological School, received the M.A. from Yale in 1912. Ordained to the priesthood in 1906, he served churches in the Dioceses of Rhode Island, Connecticut, New York, West Texas, and Los Angeles, retiring in 1943. During WW I, he served with the State Guard Infantry and Machine Gun Cos. A number of his poems had been published.

He is survived by his daughter, Leonora, and other relatives.

Sister Anna Mary (Lelia Brown), 94, a member of the Community of the Transfiguration, died at the Mother House, Glendale, Ohio, January 2d.

Sister was left an orphan as a small child and was brought up by a white Baptist minister. She was confirmed in the Episcopal Church in 1895, and in 1897 entered the novitiate of the Community of All Saints for training. In 1910 she was professed in the Community of St. Mary and All Saints, a Negro order affiliated with the Community of All Saints. When the Community of St. Mary and All Saints was later disbanded, Sister Anna Mary continued to keep her vows and wear her habit. She was a parish worker in St. Andrew's, Cleveland, and St. Monica's, Washington, D. C. In 1931 she became house mother and

dietitian at St. Agnes' Hospital, Raleigh, N. C., retiring in 1941. During the next 14 years she was a volunteer worker in East Orange, N. J. In 1955 she went to Glendale, and in 1956, received the habit and became a full member of the Community of the Transfiguration.

A vigil was held in the oratory of the convent from January 3d, until the sung Requiem on January 4th. Interment was in Oak Hill Cemetery, Glendale.

She is survived by Mrs. Irene Inge, a godchild, and many other godchildren.

Sister Ellen Juliana (Ellen Spooner Somerby), a member of the Community of St. John Baptist, Mendham, N. J., died January 29th.

Sister was an '01 graduate of Radcliffe College, and had also studied in France. She was a teacher both before and after her profession in 1920, and also served as sacristan at the convent for many years.

Services were held at the convent, and interment was in the convent cemetery.

Adele Cotton Barry, 76, communicant of St. Anthony of Padua, Hackensack, N. J., died February 23d, in a Westwood nursing home after a long illness.

Mrs. Barry was a life member and past officer of the Confraternity of the Blessed Sacrament, and a life associate of the Community of St. Mary. She was honorary director of St. Anne's altar guild and a former president of the parish guild of Christ Church, Hackensack, and co-founder of its altar guild.

The Mass of Solemn Requiem was celebrated at St. Anthony of Padua. Interment was private. The family suggests memorials to St. Mary's Convent, Peekskill, N. Y.

She is survived by Mrs. Irene Inge, a godchild, grandchildren, two great-grandchildren, and two sisters.

Fedor William Berndt, 58, communicant of Christ Church, Fitchburg, Mass.,

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OZARK mountaintop furnished home. Picturesque, but modern. Reasonable. Resort area; 22 acres woodland. Episcopal Church nearby. Ideal retreat. Reply Box K-446.*

FOR SALE

FOR SALE at reasonable price two beautiful copes in excellent condition one white the other purple. Write Box T-448.*

PICTURES of Christ, medals, crosses, pamphlets. Inexpensive awards, religious articles for resale. St. Philip's Society, West Stockbridge, Mass.

LIBRARIES

MARGARET PEABODY Free Lending Library of Church literature by mail. Convent of the Holy Nativity, Fond du Lac, Wis.

LINENS AND VESTMENTS

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

HAND EMBROIDERED Altar Linens for all requirements, exquisitely executed by skilled needlewomen. Crease Resisting Linen. Funeral Palls embroidered in wool. Write for our catalogue. Mary Moore, Box 3394-L, Davenport, Iowa 52808.

POSITIONS OFFERED

CURATE, Catholic parish near N. Y. C. Liturgical Movement emphasis, integrated congregation, center of city location. Invite inquiries from young priest desiring full parish experience, not apprenticeship. Stipend, car allowance, apartment (two bedrooms), social security. Write Rev. David B. Weden, Grace Church, White Plains, New York.

PRIEST, to serve as part-time curate in moderate sized parish and to serve as chaplain for an Institution for girls. Total population of Institution is 30 girls. Some experience in ministry expected but not necessarily chaplaincy. Reply Box L-437.*

REWARDING opportunity in field of Stewardship for dedicated Episcopal layman, age 35-55, considering Church related work as a career. College education, successful business background and ability to work with people essential. Free to travel. Good salary, per diem, benefits. Send resumé, character references. Reply Box W-440.*

WANTED Director of Christian Education for suburban, New York parish. In addition to working with faculty, Church School families are to be visited. At least 5 years' experience, under 45. Salary to be negotiated. Apartment, car and car upkeep, heat, electricity, gas. References. Reply Box J-449.*

POSITIONS WANTED

CHURCHWOMAN seeks position as housemother in school. References. Reply Box B-445.*

ORGANIST CHOIRMASTER desires change to Low Church parish in South Florida having good pipe organ. Twenty-six years' experience. Reply Box S-438.*

RELIGIOUS COMMUNITY

THE CONGREGATION OF SAINT AUGUSTINE, a Religious Teaching Community for Men of the Episcopal Church. For information write: The Father Superior, C.S.A., 3682 Seventh Ave., San Diego, Calif. 92103.

SUMMER SUPPLY

PRIEST, Incl. Sch. Chaplain available for supply Parish/Camp/Project mid-June-mid-September, New York, Connecticut, N.E. area. Reply with full details to Box C-439.*

PRIEST on East Coast desires supply or exchange on West Coast for 3-4 Sundays, beginning mid-May. Reply Box L-443.*

WANTED priest to supply in August on beautiful island off the coast of Maine in the Anglican Parish of Grand Manan, New Brunswick. Write Box T-447.*

WILL SUPPLY July rural or small town parish. Two adults. Anywhere north of Mason Dixon line. Reply Box A-444.*

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

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- (B) Keyed advertisements, same rate as (A) above, add three words (for box number), plus 50 cts. service charge for first insertion and 25 cts. service charge for each succeeding insertion.
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- (D) Copy for advertisements must be received at least 12 days before publication date.

THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

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The Living Church

and father of the Rev. Douglas J. Berndt, died unexpectedly December 25th.

Mr. Berndt was a lifelong member of Christ Church and active in church life.

The Burial Office was read in Christ Church.

He is survived by his widow, the former Elsie P. Spitzer, four children, eight grandchildren, a sister and a brother, the Rev. William G. Berndt.

Dr. M. F. Carpenter, 78, communicant of Trinity Church, Iowa City, Ia., and historiographer of the Diocese of Iowa, died January 6th in a Monticello, Ia., hospital.

Dr. Carpenter was associate professor emeritus of English at the University of Iowa, Iowa City.

A memorial Eucharist was celebrated in Trinity Church by the Bishop of Iowa, and services were held later in Monticello. Interment was also in Monticello.

He is survived by a sister-in-law.

George Clarendon Cunningham, 85, communicant of the Church of the Advent, Boston, Mass., died in his sleep February 4th, in his home in Milton, Mass.

Mr. Cunningham, a '04 graduate of Harvard, was active in church affairs most of his life. He was chairman of the foreign students committee for the Diocese of Massachusetts, and had been Church school superintendent, teacher, and director of Christian education in the Dioceses of Colo-

rado, Pennsylvania, and Massachusetts. He had also served as a vestryman of St. John the Evangelist, Hingham, and Christ Church, Hyde Park. During WW II, he was regional statistician of New England for the War Production Board, and before his retirement had been treasurer of the Indian Head Mills of Alabama.

The Burial Office was read at the Church of the Holy Spirit, Boston, where the Suffragan Bishop of Massachusetts, the Rt. Rev. Frederic Cunningham Lawrence, celebrated a Requiem Eucharist. Interment was in the churchyard of St. Peter's in the Great Valley, Paoli, Pa., where the retired Bishop of Western Massachusetts, the Rt. Rev. William A. Lawrence, officiated.

He is survived by his widow, the former Anne Parker, three daughters, one son, and six grandchildren.

Georgia Virginia Guerry Dickson, 85, communicant of Grace Church, Anderson, S. C., died January 2d.

Mrs. Dickson served the Church for many years in women's work in the Diocese of Upper South Carolina.

Services were held in Grace Church. Interment She is survived by one sister, and other relatives. was in Pendleton Presbyterian Cemetery.

Barbara Jayne Allison Fletcher, 46, wife of the Rev. Charles R. Fletcher, rector of St. Luke's, Fort Madison, Ia., died January 30th, in a Fort Madison hospital after a month's illness.

Mrs. Fletcher was a graduate of Carleton Col-

lege, Carnegie Polytechnic Institute, and the University of Toronto. Prior to her marriage in 1958 she was a medical artist. She also spent three years as children's librarian in Pittsburgh.

A Requiem Eucharist was celebrated by the Bishop of Iowa in St. Luke's. Cremation followed and interment was in Westford, Mass.

She is also survived by one son, Robert, and her parents, Mr. and Mrs. H. R. Allison.

Kay Kirby, 14, communicant of All Saints', Dallas, Texas, was killed February 2d, in a car-earth moving machine accident.

Kay was president of the young people's group at All Saints', where she also taught in the Sunday school. She was a member of the East Dallas YWCA, a cheerleader at Hockaday School, and active in dramatic work.

Services were held in All Saints', where a memorial fund has been established.

She is survived by her parents, Mr. and Mrs. B. J. Kirby, three sisters, and three grandparents.

Robert J. L. Matthews, 89, father of the Rev. Canon Robert J. L. Matthews and the Rev. Daniel P. Matthews, died January 6th, in Canton, N. C.

Mr. Matthews was the last surviving member of Billy Sunday's evangelistic team.

His wife, **Martha McLaurin Matthews, 62**, a high school guidance counselor, died in Canton, February 5th.

Interment was in Canton.

LENT CHURCH SERVICES

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

LOS ANGELES, CALIF.

ST. MARY'S 3647 Wetseke Ave.
The Rev. R. Werster; the Rev. H. Weltzel
Sun Low Mass & Ser 7; Sol High Mass & Ser 10;
Wkdys Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD
7 & 6:30

SAN FRANCISCO, CALIF.

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

NORWALK, CONN.

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

WASHINGTON, D. C.

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

CHRIST CHURCH (Georgetown) 31st & O Sts., N.W.
The Rev. John R. Anschutz, D.D., r
Sun HC 8; Services 9:15, 11; Wed HC 7:30, 10:30

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

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
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

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
The Very Rev. John G. Shirley, r
Sun 7, 8, 9:15, 11, 5:15; Daily 6:45

FORT LAUDERDALE, FLA.

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

FORT LAUDERDALE, FLA. (Cont'd)

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

ORLANDO, FLA.

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

ATLANTA, GA.

CATHEDRAL OF ST. PHILIP
2744 Peachtree Rd., N.W.
The Very Rev. David Collins, dean
Sun 8 & 9:30 HC; 9:30 & 11:15 MP & Ser

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

CHICAGO, ILL.

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

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

GRACE 33 W. Jackson Blvd. — 5th Floor
"Serving the Loop"
Sun 10 MP, HC; Daily 12:10 HC

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
(Sun); Mon thru Fri Mass 7; Tues, Thurs & Sat
Mass 7:30 & 9:30



MOBILE, ALA.

ST. PAUL'S 4051 Old Shell Rd.
The Rev. Wm. S. Mann, r; the Rev. W. J. Gould, c;
Mr. Jack Noble White, Organist-Choirmaster
Sun 7:30, 9:15, 11, 7; Wed HC 10; Fri HC 7

LA JOLLA, CALIF.

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

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; IS, 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.

LENT CHURCH SERVICES

(Continued from previous page)

BOSTON, MASS.

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

ST. JOHN THE EVANGELIST

The Cowley Fathers 35 Bowdoin St., Beacon Hill
Sun 8, 10 (Sung); Daily 7:30; Extra Mass Wed &
greater HD 12:10 & 5:30; C Sat 4-5; 7:30-8:30

DETROIT, MICH.

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

FLINT, MICH.

CHRIST CHURCH 322 E. Hamilton Ave.
Sun HC 8, 11 (MP 2S), MP 9:15 (HC 2S); Daily
MP 7, EP 7:30; Wed HC 6:30, 10; Thurs 6

STURGIS, MICH.

ST. JOHN'S Williams & S. Clay Sts.
The Rev. Benjamin V. Lavey, r
Sun 8, 9 (Sung), 11; Mon, Thurs 9,
Tues 8, Wed 7, Fri 9, 5:15, Sat 10; Lenten Devotions
& add Thurs 5:15; C 4 (1 Sat) & by appt

ST. LOUIS, MO.

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

LAS VEGAS, NEV.

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

BINGHAMTON, N. Y.

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

BROOKLYN, N. Y.

ALL SAINTS 7th Ave. & 7th St.
The Rev. Elmore W. Lester
Sun 8, 9:30 HC; 11 HC 1S & 3S; MP 2S & 4S

CHRIST CHURCH, BAY RIDGE 7301 Ridge Blvd.
The Rev. M. L. Matics, Ph.D.; the Rev. M. J. Hatchett
Sun 8 HC, 11 MP (HC 1S); Fri HC 7:30

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

EAST MEADOW, LONG ISLAND

CHURCH OF CHRIST THE KING
DeWolfe Pl. at 5th & 6th Sts.
The Rev. Marlin L. Bowman, v
Sun HC 8 & 10

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

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

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. 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. Alan B.
MacKillop; 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

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

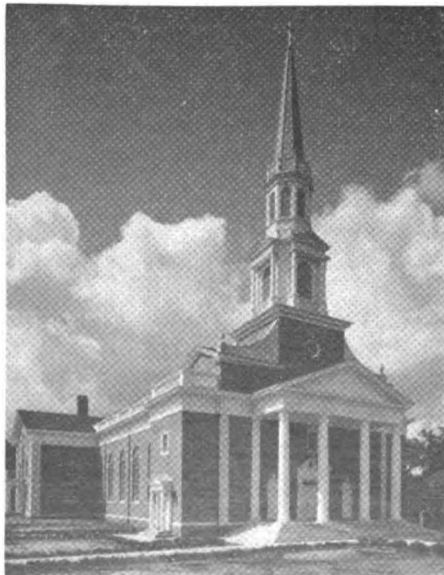
Broadway & 155th St.
The Rev. Leslie J. A. Lang, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon, Fri, and Sat 9,
Tues 8, Wed 10, Thurs 7; Int noon

ST. LUKE'S CHAPEL

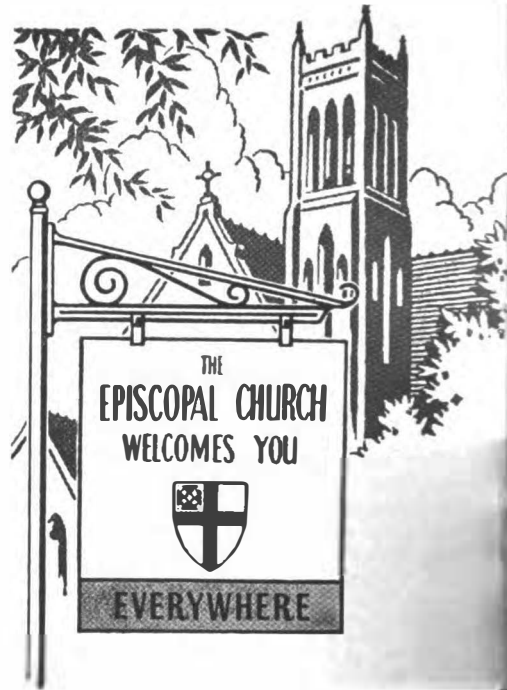
487 Hudson St.
The Rev. Paul C. Weed, v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
& by appt

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. PAUL'S CHURCH
MOBILE, ALABAMA



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

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

SCHENECTADY, N. Y.

ST. GEORGE'S No. Ferry St.
The Rev. Darwin Kirby, Jr., r; the Rev. Richard W.
Turner, The Rev. Thomas T. Parke
Sun HC 8, 9, 11; HC daily 7, Mon & Thurs 10;
Tues, Wed & Fri 12:05; C Sat 4:30-5 & 8-9

SOUTHERN PINES, N. C.

(serving Pinhurst)
EMMANUEL E. Mass. Ave.
Sun 8, 9:30, 11; Daily 10, 6 EP

PHILADELPHIA, PA.

ST. LUKE & THE EPIPHANY 330 So. 13th St.
The Rev. Frederick R. Isacksen, r.
Sun HC 9, 11 (1S & 3S); Tues 12 Healing Service

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

NEWPORT, R. I.

EMMANUEL Spring & Perry Sts.
The Rev. Daniel Quinby Williams, r
Sun HC 7:45; MP & Ser 9:15 (HC last S), 11 (HC
1S); Thurs & PB Holy Days HC 10:30

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

SEATTLE, WASH.

EPIPHANY 38th & E. Denny Way
The Rev. E. B. Christle, D.D., r
Sun 8, 9:30, 11; Wed HC 7:30 & 10

ST. THOMAS, VIRGIN ISLANDS

ALL SAINTS'
The Rev. Raymond E. Abbitt, r; the Rev. James
MacConnell, asst; the Rev. Richard Watson, asst.
Capt. Arthur Mussenden, C.A.
Sun HC 6:30, 8:30, 10:30; Ev & B 7:30; Masses
daily 6:30; C Sat 5-6

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