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# The Living Church

March 5, 1967

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## Liturgical Movement Number





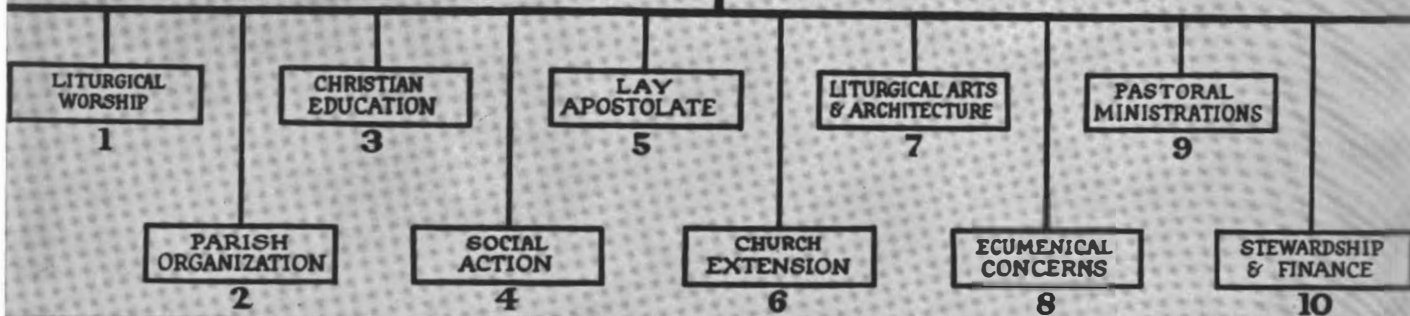
# Jesus Christ is One Lord and Master

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**OUR PRAISE, THANKSGIVING, SACRIFICE & RESPONSE IS**

**OUR PARISH PROGRAM FOR LITURGY AND MISSION**

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- 2 PARISH ORGANIZATION IS THE VEHICLE THROUGH WHICH THE MINISTRY OF THE LAITY AND CLERGY IS EXERCISED WITH THE FINEST REASON, PLANNING AND SERVICE TO ALL SORTS AND CONDITIONS OF PEOPLE.
- 3 LEARNING AND WORSHIP ARE TWO SIDES OF THE COIN OF FAITH IN GOD. THEREFORE CHRISTIAN EDUCATION IN EVERY FORM FOR EVERYONE IS ESSENTIAL TO MATURE UNDERSTANDING OF PERSONAL AND CHRISTIAN LIVING.
- 4 BY, IN, AND THROUGH CHRIST WE ARE OUR BROTHERS' KEEPER. THEREFORE EVERY CHRISTIAN SHOULD OBLIGATE HIMSELF TO ASSIST THE SUFFERING FOLK, THE POOR, THE SEGREGATED, THE DESTITUTE AND THE FORGOTTEN IN THE COMMUNITY, THE NATION AND THE WORLD.
- 5 FOLLOWING THE EXAMPLE OF CHRIST THE LORD "WHO CAME NOT TO BE MINISTERED UNTO BUT TO MINISTER", THE LAITY SHOULD ASSIST AND STRENGTHEN THE WEAK, RAISE UP THOSE WHO FALL, ENCOURAGE THE DESPONDENT AND SEEK TO ARRIVE AT SOLUTIONS WHERE THERE ARE TENSIONS AND PROBLEMS.
- 6 THE PARISH WHICH LIVES TO ITSELF DIES BY ITSELF. THE PARISH IS THE LOCAL INSTANCE OF THE CHURCH CATHOLIC; THEREFORE, IS RESPONSIBLE FOR INTELLIGENT EVANGELISM IN ITS WIDEST SCOPE, ALWAYS ENDEAVORING TO PARTICIPATE IN CHRIST'S RENEWAL OF THE WHOLE OF MANKIND.
- 7 LITURGICAL ARTS AND ARCHITECTURE ARE TO GLORIFY GOD AND TO ENLARGE THE PERCEPTION OF THE LITURGY, SO AS TO BRING CLARITY, SIMPLIFICATION AND JOY INTO THE CHURCH'S WORSHIP AND WORK. ALL FORMS OF ART ARE TO BE CONSIDERED WITHIN THE RANGE OF HARMONIOUS REFLECTION OF THE FULLNESS OF THE CHRISTIAN FAITH. THIS INCLUDES BUILDINGS, MUSIC, PAINTING, CARVINGS, FURNISHINGS AND THE CREATIVE ABILITIES OF PERSONS.
- 8 ECUMENICAL CONCERNS: WE STRONGLY BELIEVE IN OUR LORD'S WILL IN THE ONENESS OF HIS CHURCH. THEREFORE, WE WILL ENGAGE IN DIALOGUE, LEARNING AND UNDERSTANDING OF OUR CHRISTIAN BROTHERS OF OTHER PERSUASIONS, AND USE VARIOUS MEANS AND METHODS TO BRING US TOGETHER.
- 9 PASTORAL MINISTRATIONS: THE CHURCH IS ALWAYS LOVINGLY CONCERNED TO FEED AND TO PROVIDE FOR THE LORD'S FAMILY, ESPECIALLY IN THE FOLLOWING WAYS: CAREFUL INSTRUCTION ABOUT BAPTISM, CONFIRMATION, HOLY MATRIMONY, PENITENCE, BLESSING OF HOMES, SACRAMENTAL CARE OF THE SICK AND SHUT-IN, PERSON TO PERSON MINISTRIES ON THE PART OF LAITY AND CLERGY IN ALL AREAS OF NEED.
- 10 STEWARDSHIP AND FINANCE: ALL LIFE OF EVERY KIND AND CONDITION IS TO BE OFFERED TO GOD FOR REDEMPTION AND RENEWAL. THEREFORE, OUR STEWARDSHIP IS THE OFFERING WHEREIN THE GENEROSITY OF MONEY, SPIRIT AND EFFORT IN DAILY WORK EXPRESSES TO GOD AND HIS CHILDREN EVERYWHERE OUR LOVING PARTICIPATION IN THE PROSPERING OF HIS PURPOSE AND THE CHRIST-LIKE BENEFITS TO ALL OUR FELLOW MEN.

# The Living Church

Volume 154      Established 1878      Number 10

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

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### March

5. Lent IV
7. Perpetua and her Companions, MM.
8. Wednesday after Lent IV  
Thomas Aquinas, P.
9. Gregory of Nyssa, B.
10. Friday after Lent IV
12. Passion Sunday  
Gregory the Great, B.

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

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

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March 5, 1967

# LETTERS

Most letters are abridged by the editors.

## Does God Punish?

Your editorial on "Does God Punish?" [L.C., February 5th] should help straighten us out. Perhaps some Christians are horrified at the idea of God's punishing sinful men because those Christians do not understand the meaning of *punish*. There is hardly a father who cannot remember the times when his child finally snapped his patience, and the loving father whacked the little imp more in anger than in love. We hope God behaves better than this. But this is not punishment; it is uncontrolled irritation. God's punishment of us is an aspect of His love. This is a difficult concept. It is beautifully described by George Macdonald, quoted in C. S. Lewis's *George Macdonald, an Anthology*: "Nothing is inexorable but love. . . . Where loveliness is incomplete, and love cannot have its fill of loving, it spends itself to make more lovely, that it may love more; . . . Therefore all that is not beautiful in the beloved, all that comes between and is not love's kind, must be destroyed. And our God is a consuming fire."

F. BRUCE GERHARD

Summit, N. J.

It strikes me that your editorial response both to the Rev. Gardner M. Day and to the inquiry of the original contributor to the Question Box were somewhat beside the mark. Dr. Day's remarks seemed to me to deal with the need for Prayer Book revision, and the original question had to do with the theology of the function of heads of state in regard to evildoers. How God deals with the perpetrators of wickedness and vice would seem to be another matter. Unless, of course, our heritage demands that we still subscribe to the Divine Right theory of government, I find it difficult to believe that I ought to view the activities of elected heads of state as the instruments of the Divine Will. It does seem curiously anachronistic to see this point of view expressed in the same issue with an editorial dealing with the alleged professional peccadillos of one or more of our U. S. Congressmen. In terms of pure logic, I find it easier to understand that God may punish, but that state officials ought to attempt to correct.

(The Rev.) RICHARD H. ASH

Associate Director

The Educational Center

St. Louis, Mo.

You are right in stating that this is a moral universe. It is for this very reason I do not believe God punishes His creatures. I believe He created the laws of the universe (moral as well as physical) for the abiding joy of man. I believe He has ever sought to communicate His laws to man for this purpose.

As a parent I desire the fullest of joy for my child. I teach him God's law because I believe this is the only way to the child's happiness. If he, in his pride, fails to keep these laws, he will miss the joy he seeks and which I desire for him. This is not, to my way of thinking, due to God's ordering His punishment, but rather is the very reason why God has urged our obedience to these laws. They alone lead to happiness.

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Lord's life on earth is that of one who yearns for man's return to Him and who takes back, with open-hearted joy, those who have discovered the bitter lesson that a willful disregard, or even an innocent disregard for His Laws ends in grief.

(The Rev.) **ALLAN B. GRAYSON**  
Rector, St. Clement's Church

Hawthorne, N. J.

With many another Episcopalian who regards the names of Gardiner M. Day and Carroll E. Simcox with the awe an adolescent feels for the names of John Lennon and Ringo Starr, I anticipate with relish the impending feather-flying as these two stalwarts (Day and Simcox) have at each other on the matter of the Prayer for the State of the Church.

I would leap boldly into the cockpit myself, but with two such staunch gallinaceous gallants in action I am too chicken. I must be content to egg them on from the spectators' roost. However, I do venture timidly to pose the question to either or both: Can there be correction of wickedness and vice? Mistakes and errors are subject to correction, and so perhaps are wicked and vicious men. But their wickedness or vice?

(The Rev.) **BEN A. MEGINN**  
Rector, Trinity Church

Mobile, Ala.

**It's a Deal**

Regarding your proposed "Ecumenical Lend-Lease," [L.C., January 15th] if your offer is firm, I see no reason why you can't count us in.

**GEORGE D. EXOO**

A Pike fan and a Unitarian-Universalist  
Harvard Divinity School

Cambridge, Mass.

**Those Horrible Headlines**

For God's sake, or mine, please stop those headlines on the front page.

(The Rev.) **LEWIS M. MOWDY**  
Rector, Trinity Church

Jersey Shore, Pa.

**Military Duty for Clergy**

I take serious exception to your editorial "Military Duty and the Clergy" [L.C., February 12th].

First of all, there is nothing at all magical about military duty and vocations. You claim such duty brings out undiscovered vocations. I daresay that such duty has possibly killed as many vocations, or even more, than it has created.

You say, "... many men, in their senior year in college with the prospect of the draft ahead, decide to pursue theological training, later to drop out of the ministry into some secular work." Theological students are but a very small minority of the number of graduate students who enjoy student deferments. There is no need to enter a seminary to avoid the draft. And, I am confident that as many men with military training leave the ministry for secular work as those who have not been in the service.

But your most serious judgment concerns your statement on the "copious pronouncements (of clergy and the N.C.C.) on military matters." They are concerned with the moral question of our military effort. None of these men is claiming to be an expert on military strategy. All of them are concerned about bombs and innocent people.

war and killing and destruction. Question their moral stand if you will, but do not accuse them of a militaristic approach which they denounce. And I venture to say that "improving their present knowledge of military matters" would only serve to harden their present convictions. Also, a substantial number of those questioning the morality of our war effort have known military service.

I, too, favor a change in draft exemption laws. I do not believe theologians and clergy ought to occupy privileged positions. This will permit us all to witness to our convictions on these matters, and not hide them under a bushel of the round collar or the 4D draft card. All around us conscientious objectors are suffering for their convictions while clergy enjoy respectability. If we want this exemption, let us also be willing to accept the consequences.

(The Rev.) **ROBERT E. LIEBENOW**  
Rector, St. Ambrose's Church,

Ft. Lauderdale, Fla.

**Editor's comment.** It is our understanding that a divinity (4D) draft deferment carries a permanency which other student deferments do not.

**Adam Clayton Powell**

The letter from the Rev. John Snow [L.C., February 12th] requires an answer. In my judgment Mr. Snow does the Negroes and their cause an injustice.

Why is it that *whenever* a judgment is rendered against a Negro, say in seeking a certain job for which he may very well not be qualified, the cry of racial discrimination is always raised? What right has Mr. Snow to say that the removal of Mr. Powell was caused by "vindictive racism"? Personally I believe that the colored people deserve a much finer representation in Congress than Mr. Powell has given. The Negroes are rightly concerned with gaining power but if they propose to use it as Mr. Powell has, heaven help them. It is, of course, to be regretted that a Negro congressional district is currently disenfranchised. This would not have happened if they had elected a representative with judgment, common sense, and moral character.

(The Rev.) **RICHARD G. PRESTON**  
Wellesley, Mass.

**Mass for Monotones**

Many thanks for sending so promptly the 250 copies of Lowe Camp's "Mass for Monotones." We put it into use at once since no rehearsal was necessary. The congregation was delighted, and overheard in the porch as they were passing out (I mean walking, not dying) were such comments as "So meaningful!", "So relevant!", "So challenging!"

We are turning in our organ as down payment for a steam calliope, and already with publication of the news, the teenage attendance has doubled.

**B. WYTHE ATOLL**  
Organist and Choirmaster  
Holy Innocents-on-the-Green

**He rides gently enough whom  
God's grace carries.**

**Thomas à Kempis, The  
Imitation of Christ, ii.9.**



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¶ *Then the Minister shall say,*  
**O** GOD, whose nature and  
mercy and to forgive; Receive  
and though we be tied and bound

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**T**HE LORD bless us, and keep us. The  
face to shine upon us, and be gracious

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# The Living Church

March 5, 1967  
Lent IV

For 88 Years:

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

## EXECUTIVE COUNCIL

### From Budget to Black Power

By The Rev. ROBERT L. SEEKINS  
Living Church Special Correspondent

The winter Executive Council meeting, held at Seabury House, Greenwich, Conn., February 14th-16th, quickly dispatched its routine business. However, two items of major importance caused an extra evening session not originally scheduled, and an overtime session on the last morning. Considered were the triennial budget for 1968-70, the largest in the history of the Church, to be presented to General Convention this fall; and a position paper: "Mutual Responsibility and Interdependence—and Black Power" which grew out of comments made by a member at the October 1966 Council meeting.

The first session of the Council, where all members were present for the first time in recent history, adopted a cutback 1967 budget which used nearly all Council's reserves to obtain balance. It amounted to \$13,656,963, slightly less than the triennial goal figure of \$14 million for the year.

On Wednesday various reports were received:

The Rt. Rev. Stephen F. Bayne, Jr., director of the Overseas Department: reported on the 30 percent discretionary fund and the 1966 Good Friday offerings amounting to \$90,772.88; read in its entirety a lengthy report on MRI commitments of 147 diocesan projects amounting to \$1,132,334, with additional parish commitments giving a grand total of \$1,841,247; and called MRI "an experiment in voluntary stewardship unparalleled in our history."

The Rt. Rev. Robert L. DeWitt, chairman, reporting for the Home Department: moved a motion to eliminate further hiring of women workers in the home fields but protecting security rights of those already in the work (which was passed); recommended active participation of the Church in the Inter-Religious Foundation for Community Organization, to be a joint effort of five Churches (Methodist, American Baptist, United Brethren, United Presbyterian, and Episcopal), which motion passed as well as a motion to appropriate \$20,000 in 1967 for this foundation's work.

Bishop Marmion of Southwestern Virginia, as chairman of a special committee

of the Council on "the handling of controversial issues," reported that his committee felt unable to bring in resolutions on such matters but would seek guidance of Council, through use of "buzz sessions" to help the committee act, and so moved. Later in the day, the motion now passed, was reconsidered on a motion of personal privilege by Mr. Hugh Laughlin of Toledo, Ohio, and was again voted and passed. Mr. Laughlin stated: "We are a legislative body, not a buzz session. This will take all of Thursday at May meeting. It is almost juvenile to spend our time in this manner."

The charts of a study on trends in clergy salaries was presented by the Unit



of Research and Study. Findings were: There is a wide salary range in the Church, from under \$3000 to a few over \$25,000; the average size of an Episcopal congregation is 171 persons; ministries of 3 to 5 years tend to pay higher salaries; clergy in lower income brackets are losing out in the cost of living race; social security tax payments are becoming too burdensome for low-income clergy; many newly ordained clergy are not taking social security; there is a need for post-ordination training and sabbaticals for clergy to increase their usefulness; the Church does not use its clergy manpower wisely; placement service is needed for clergy; and the more skilled men receive higher compensation. The charts covered ten-year periods of ordination from 1929 through 1959.

Noting that time for consideration of the position paper on Black Power, scheduled for Wednesday afternoon, would be very limited, the Presiding Bishop suggested a night meeting on the budget and discussion of the position paper on Thursday in place of the budget.

Mr. Warren H. Turner, Jr., vice president of the Council, moved the budget, and explained its new form of goals and priorities instead of simply departmental askings. Bishop Burrill moved adoption, with amendment to provide guidelines from a survey by the Unit of Research

and Study, which amendment was lost after much discussion. After a discussion of priorities and goals in the budget, and of ways and means for "selling" the budget and program to the Church, the motion to accept was passed. The figures for the years 1967 (actual) and 1968-70 are:

1967: \$13,656,963

1968: \$16,897,725

*Continued on page 20*

## ALBANY

### More on Abortion

A statement issued by the Rt. Rev. Allen Brown, Bishop of Albany, is further affirmation of his stand and that of the diocesan position paper on therapeutic abortion and the Blumenthal bill before the New York State legislature, in light of the statement made by the Most Rev. Edward Maginn, Roman Catholic apostolic administrator in Albany [L.C., February 26th].

"Churches cannot escape the responsibility of taking positions in moral questions even when they risk the danger of giving offense to some of their members, to Christians of other Communion, and to persons with different ethical understandings. This principle, applicable to all of us, is a particularly painful truth in days of growing ecumenical understanding.

"The bishops and council of the Diocese of Albany regard abortions of convenience as evil. We condemn specifically abortions requested for the following reasons: birth inconvenient or socially embarrassing; child conceived out of wedlock; the mother is under 15; pregnancy might prove difficult; or the family cannot afford a baby. All this has been said in our position paper.

"However, and this is the issue to which we speak, we believe that the medical termination of pregnancy in the case of first degree rape or incest or to preserve the life or health of the mother to be morally defensible. The same may be true in the case of grave danger of deformity, but any legislation in this area needs the strictest of study. Should the present law be modified we are prepared to trust the conscience of the medical profession whose members are persons of integrity and whose avowed purpose is to save life.

"Cognizant of conscientious differences of opinion among others as well as among ourselves, and without changing our basic position which I believe to be Christian, humane, and rational, and which favors careful modification of the existing law, it is increasingly apparent that further conversations are needed between religious leaders.



health scientists, and legislators. The present law has been with us a long time. Even at the risk of no action at this session of the legislature, it is to be hoped that there may be further and extended hearings in order that any change in the existing law might reflect the best and most uniform thinking of the religious, medical, and legal communities."

**EPISCOPATE**

**Wright Visits Vietnam**

The Rt. Rev. Thomas H. Wright, Bishop of East Carolina, left the United States January 31st for Vietnam, in response to an invitation from the United States Department of Defense to visit American troops in the field.

"I go to Vietnam as no expert in the world's political or military affairs," the bishop said. "However, I do feel a renewed obligation in response to this invitation to do what I can to assist Church people to serve without reproach in peace or in war, and I call upon all of us to work and to pray for God's peace throughout the world. In spite of much that we hear detrimental to this land in which we live, I am not ashamed to express my pride in my country, and to affirm publicly that no nation of modern times has come closer to the degree of idealism that has characterized our best intentions and decisions."

Bishop Wright also spoke at the convention of the District of Honolulu, and the convention of the District of the Philippine Islands at Quezon City.

**Moore Elected in North Carolina**

The Suffragan Bishop-elect of the Diocese of North Carolina is the Rev. William Moultrie Moore, Jr., rector of St. Martin's, Charlotte, N. C., for the past fifteen years. He was elected February 1st during the annual convention of the diocese meeting in St. Paul's, Winston-Salem.

Fr. Moore, born in Mt. Pleasant, S. C., in 1916, is a graduate of the College of Charleston and of the General Theological Seminary. He has spent his entire ministry in the Dioceses of South Carolina and North Carolina, and has been a member of various departments of the latter. He is married and the father of three daughters.

**New Bishop for Cuba**

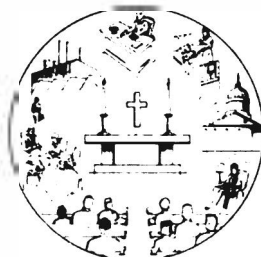
The director of the Overseas Department of the Executive Council, the Rt. Rev. Stephen F. Bayne, Jr., has announced the consecration of the new Bishop of Cuba. The Rt. Rev. José Gonzalez Martinez was consecrated February 5th after his election by the diocese in convention February 4th.

The election was held under the direction of the Metropolitan Council which

was set up during the 1966 meeting of the House of Bishops. At that time Cuba was established as an autonomous diocese within the Anglican Communion "under the care and direction of the Metropolitan Council." It was a former missionary district of the Episcopal Church in the United States.

Participants in the convention, and consecrators were: the Most Rev. Howard H. Clark, Primate of All Canada; the Rt. Rev. Melchor Saucedo, Suffragan Bishop of Mexico, representing the president of the Ninth Province, the Rt. Rev. Francisco Reus-Froylan; and the Rt. Rev. John E. Swaby, Suffragan Bishop of Jamaica, representing the Archbishop of the West Indies, the Most Rev. Alan J. Knight.

Bishop Gonzalez had served as dean of Holy Trinity Cathedral, Havana, since 1962. Prior to that he was priest in charge of St. Paul's, Camaguey. He attended DuBois Training School and Virginia Theological Seminary. Following his ordination to the priesthood in 1944, he served parishes in Vertientes and Guantanamo.



**WASHINGTON**

**Stringfellow and Cox Speak**

William Stringfellow: "White paternalism is a form of racism." Harvey Cox: White paternalism is "the American form of apartheid."

Mr. Stringfellow, author of *Dissenter in a Great Society*, was addressing an audience, mainly Negro, at the Redeemer Presbyterian Church in modest-income northeast Washington. Mr. Cox, a Baptist layman, spoke the same evening, but before an audience nearly all white attend-

ing the convention of the National Association of Housing and Redevelopment Officials, in affluent northwest Washington.

"The temporary and fragile alliance of Negroes and some white people is over," Mr. Stringfellow, lawyer and layman, said. He defined black power as being no more than the use of power to force confrontation, negotiation, and concessions.

Mr. Cox conveyed the same message, developing it on the basis of three aspects of the present-day city — underground city (system of public welfare), garrison city (unbalanced funds spent for war and space), and stockade city ("Police are zoo keepers of our animal-like cities").

**CHICAGO**

**Lawyers and Christians**

"What would you do if . . .?" was the question often asked during two hours of discussion by Chicago's Aurora deanery lawyers meeting in Wheaton, February 8th. They considered the question of what it means to be a lawyer and a Christian. This was the second session for the legal profession sponsored by the Churchmen of the Diocese of Chicago. Judge William Guild of the 18th Judicial District led the discussions.

Some questions posed dealt with the kind of advice given to clients involving fair-employment laws, obtaining a government document, and writing a will with a difficult provision.

One hypothetical question: The client, an employer with an all-white work force that might object to his hiring Negroes, asks, in effect, "What can I do to get around the law?" The lawyers were unanimous: You do not advise a client on ways and means of avoiding the law —not, certainly, if you consider yourself a professional.

Another question: A government document is essential, but is not released to the client who then asks his congressman to use his influence to get it. Since there is nothing illegal about the procedure he agrees, providing a \$300 contribution is made to the campaign fund. Does one

**North Carolina Election**

Ballot Number:	1		2		3		4		5		6		7	
Nominees	C	L	C	L	C	L	C	L	C	L	C	L	C	L
Scott F. Bailey	1	0												
James D. Beckwith	3	4	2	2										
Thomas E. Bollinger	1	1												
John H. Bonner, Jr.	2	2	2	0										
Robert W. Estill	9	3/4	8	3 3/4	6	1 1/2	6	0	4	0	1	0		
Floyd W. Finch	2	1	2	1										
Jon M. Gessell	2	1 1/4												
Charles R. Greene	12	6	13	3 3/4	7	3 1/4	4	3						
Carl F. Herman	15	9 1/2	14	13	10	15 1/4	7	12	4	7 1/4	1	3 1/4	0	2
Ralph H. Kimball	0	2 1/4	0	1 1/4	0	1								
H. Coleman McGehee	3	5 3/4	1	4 1/4	0	1								
D. Moultrie Moore	18	8 3/4	24	9 1/4	33	10 3/4	40	18 1/2	49	25 1/2	53	31	63	38 1/4
John C. Mott	2	3 1/4	1	2	0	1								
L. Bartine Sherman	25	13 1/2	31	18 3/4	41	24	45	29 1/4	45	31	48	29 1/2	39	23 1/2
O'Kelley Whitaker	8	5	6	4 3/4	4	2 1/4								
Votes Counted	103	63 3/4	104	63 3/4	103	64 1/2	102	62 3/4	102	63 3/4	103	63 3/4	102	63 3/4
Needed to Elect	53	32 1/2	53	32 1/2	53	32 1/2	53	32 1/2	53	32 1/2	53	32 1/2	53	32 1/2

pay? The verdict was split. There is nothing illegal about a campaign contribution. But when the contribution is made for a specific favor—something the congressman can and should do for a constituent—does the \$300 constitute a bribe? It appeared to be a moral question not a legal one, not a matter of whether bribery is wrong but whether this is bribery.

The question of the will: The client wishes to leave the bulk of his estate to his daughter; but if she is to inherit the estate she must never marry a Roman Catholic. Does the lawyer draw the will? The answers: The duty of a lawyer in drafting a will is to carry out the wishes of the client; and, we are hired by our client and as long as this wish is not illegal or immoral we should do as he requests.

## CANADA

### Church Property to Ease Housing Shortage?

More than a dozen little-used downtown churches of Toronto, because they rest on expensive tax-free land, should be turned over for low rent housing projects, the Rev. W. F. Mann, Anglican priest-sociologist, said in an address to the Inner City Council, an ecumenical organization of clergy and laity. He said that there are 60 churches and 6 synagogues in the downtown area, whose assessments run to tens of millions of dollars. All are exempt from taxes under the Ontario Assessment Act.

The council heard him tell of the ways in which downtown church properties could be handled: for institutions that would help alcoholics; for re-training centers and adult education schools; and for high-rise apartments for senior citizens.

Officials hailed Dr. Mann's ideas. "But," said Robert B. Bradley, executive director of the Toronto Housing Authority, "the churches would have to make the approach." He felt that rectories and church auditoriums could easily be converted to apartments to ease the crisis, adding "anything will help us." He also said that he had already had the offer from one Anglican church to use its parish house and auditorium to meet the housing shortage.

[RNS]

## NEW HAMPSHIRE

### Conference on Alcoholism

The North Conway Institute has issued a call to the country's top religious leaders to participate in a summit conference on problems of alcoholism, scheduled for June 15th-18th at North Conway, N. H. Institute leaders have challenged the Churches to launch an "honest to God" attack on excessive drinking in this country. They said "the time has come for Churches of America to stop reflecting public opinion and start making it."

Supported by major religious bodies,

the institute is primarily engaged in developing educational programs against drinking. Started 15 years ago, it maintains quarters in Boston.

Issuing the appeal for a summit conference were the Rev. David A. Works, executive vice president of the institute; the Rt. Rev. Charles F. Hall, Bishop of New Hampshire, board chairman; and Dr. John L. Norris, medical director of Kodak, Inc., and president of the NCI board.

In appealing to religious leaders, Fr. Works noted that they and other clergy have dealt with drinking evils for many years "within the limits of their time and resources. But," he emphasized, "none of the current efforts is sufficient to solve the complex and far-reaching alcohol problems which pervade the entire structure of our society. The Church is the one institution which is in a unique position to initiate action. Churches can provide pastoral care for an alcoholic and his family within their congregations. Churches can generate responsible involvement of the automobile, insurance, and even the liquor industries. Churches can be a force to move for comprehensive state and federal programs. Only by such coordinated efforts can results be achieved."

Fr. Works urged Churches to begin working within their own congregations, and then "across all religious and denominational barriers. The 'experts' tell us that the influence of religion in our society is dying. They may be right. And they will be unless the Churches — and by this I mean the people in the congregations — stand up and demand a national program at every level, involving all the progressions, disciplines, and the alcohol industry, in developing and implementing education of our peoples on the responsible use of alcohol."

## HARRISBURG

### Priest Teaches in Medical School

A priest of the Episcopal Church has been appointed the first professor in the department of humanities of the College of Medicine of Pennsylvania State University. The Rev. E. A. Vastyan, current executive director of the William Temple Foundation and chaplain at the University of Texas medical branch in Galveston, will teach in the Milton S. Hershey Medical Center, Hershey, Pa.

The dean and director of the medical center, Dr. George T. Harrell, said that Fr. Vastyan is to be a pioneer teacher and researcher in a unique program of seminars and lectures interwoven throughout the regular medical curriculum, rather than as individual credit courses. "This experience will enable our students to apply the art of medicine on each patient in the light of that patient's religious, cultural, and social background."

Fr. Vastyan, a graduate of Denison University and the Episcopal Theological School, has been awarded a Danforth scholarship for graduate study. He has also received an appointment as an assistant professor in the department of humanities and religious studies at Penn State's College of Liberal Arts.

## ALASKA

### Next Steps for the Church

A feature of a meeting of the Alaska Council of Churches was a panel discussion in which Roman Catholic, Lutheran, Episcopal, and Presbyterian clergy took part. The moderator was Dr. Meredith Groves, a Methodist.

Speakers were united in a common concern for fostering Christian work in Alaska, faced with physical problems of geographical separation of parishes and isolation of missions, and with financial and economic difficulties in small towns and villages. The council had invited non-member groups to participate in activities and discussions.

The Rev. Hal Banks, a Presbyterian, said that the "initiation for any state plan for the Churches in Alaska will come through the Council of Churches. I know of no other group or organization through which it could come."

Noting that the Roman Catholic Church plans to build three new retreat centers in Alaska, the Rev. Joseph A. Grady, director of retreats in Anchorage, and a guest at the meetings, invited others to attend any of the scheduled retreats. He observed that the Churches have a tremendous future in the new state, and that the sacrifices made by the early missionaries "are our guarantee of the future."

The Bishop of Alaska, the Rt. Rev. William J. Gordon, Jr., criticized as "competition for souls" the duplication of church buildings in small Alaska towns. He urged inter-Church use of facilities, construction of multi-purpose buildings, and naming of a coordinator for the Churches' common ministry. "It is unchristian to build with fixed pews and installations that can't be moved to allow use of the building for other purposes." Bishop Gordon also cited the lack of sufficient public school structures, suggesting that church facilities be made available to schools whenever possible.

## WCC

### Vietnam, Famines, Ecumenism

Representing 223 member churches of the Protestant, Anglican, Orthodox, and Old Catholic Churches, the executive committee of the World Council of Churches concluded its semi-annual meeting February 16th in Windsor, England. The fourteen members of the commit-



tee called for the cessation of bombing of North Vietnam as one of the series of steps which could "break the current impasse" and lead to "meaningful negotiations." The statement registered the committee's "regret" over the resumption of bombing by the U. S. and "disappointment and anxiety" at the failure of the Christmas and New Year cease fire. The statement is to be sent to heads of state in the United States, South Vietnam, North Vietnam, United Kingdom, India, China, USSR, and to U Thant at the United Nations.

In other action the committee recorded a "minute" which called urgent attention to the "danger of massive famines" as indigenous food production lags behind population growth and world food supplies are diminished.

Another section of this "minute" dealt with Rhodesia, noting that recent actions by the UN imposed specific economic sanctions against that country, and are dependent upon "the integrity and faithfulness with which they are supported by nations and their citizens." The statement added: "We consider that they provide a better immediate alternative to the dark road of violence."

It was reported that the WCC and the Roman Catholic joint working group have reached "a new stage." The task of listing areas of concern and possible collaboration has been completed, and now the actual work begins. This involves a joint theological commission, studies on mixed marriages and proselytism, and work together for justice and peace.

## PENNSYLVANIA

### Unity Mission

During each successive week of Lent, clergy of Methodist, Presbyterian, United Church of Christ, Lutheran, and Episcopal churches are preaching on "what we believe." The services, held in St. Paul's Church, Doylestown, Pa., are short and mission-style as well as essentially non-liturgical. Each is based on an order of worship used by the church whose minister is the preacher, and is supported by the choir and organist of that particular church.

At the last service, March 16th, Anglican belief will be presented along with that of the Orthodox and Roman Catholic Churches, by the Rev. Robert B. MacDonald, rector of St. Simeon's, Philadelphia. He is chairman of the committee on ecumenical relations for the Diocese of Pennsylvania, and for some years has participated in the national level conferences with the Orthodox Churches.

## CONVENTIONS

### Louisiana: January 25th-26th

On the last day of the 1966 diocesan convention, "a convention delegate re-

March 5, 1967

quested 'that the bishop appoint a committee to attempt to work out a reconciliation of all parties within the diocese.' The suggestion came as a result of the sharp cleavage which has developed within the diocese in recent years." That was the opening of the report read as the first order of convention business January 25th, in St. Mark's, Shreveport. Copies were distributed to delegates, and then the matter was referred to the afternoon session for consideration.

("Appointed at the close of last year's convention, the committee was the result of issues marked by serious conflict. The diocese had been torn by the host parish's (St. Mark's) investigation of the National Council of Churches and the subsequent decision of St. Mark's vestry, followed by several others in the diocese, not to accept the asking of the diocese at all. Eventually the protest by St. Mark's became focused on the Executive Council as well as the NCC statements and action concerning political and social issues of the day. Members of the committee were clerical and lay representatives of the diocese, including St. Mark's as well as the diocese in general. After some five meetings in various parts of the diocese, and with honest and frank confrontation, a consensus began to develop, understanding of various viewpoints was evident, and a proposal to the convention was reached unanimously. Affirming the basic unity of the Church as an essential priority in the life of the diocese and National Church, a keynote of Bishop Jones's approach to the whole problem, the report acknowledged the dissatisfaction felt by many over some of the pronouncements and action by both the NCC and the Executive Council.")

At the afternoon session, the Rev. Canon Donald H. Wattlely, senior priest of the diocese, gave whole-hearted support to the report. It was approved and adopted. The hope was voiced that the diocese "might go forward with a new sense of unity and expectation."

Other action of the convention: Adopted a motion to abolish the dual system of convention and program budgets, and to have henceforth a unified budget for the Church's mission; adopted the 1967 budget totalling \$604,222; placed the work of the whole Church as the first consideration in making budgets by parishes and missions; urged parishes and missions not otherwise committed to seek MRI partners; appointed two official observers to attend meetings of the Louisiana council of churches.

The Rt. Rev. Girault Jones, diocesan, announced the assignment of oversight of the field of theological education to the bishop coadjutor with particular reference to admission and supervision of postulants and candidates for Holy Orders. Bishop Jones remarked that this assignment was in preparation for his retirement within the next few years.

Guest speaker at the pre-convention

dinner was the Governor of Louisiana, the Hon. John J. McKeithen.

## West Texas: February 2d-4th

Three resolutions affecting the Episcopal Church's membership in the NCC—one of them petitioning for complete withdrawal—were voted down by some 280 West Texas delegates meeting in St. Luke's, San Antonio.

A program budget of \$381,329, up \$42,000 from 1966, was approved. Of this, \$108,592 will go to the National Church. A "housekeeping" budget of \$142,647 was also approved for 1967. Under the old quota system, the West Texas assignment had been \$311,329 in 1964, and the churches had paid \$292,716. In 1965, the first year of the pledge or commitment system, churches volunteered \$320,790, and paid \$321,879. The commitment for 1967 is \$325,105.

In straw votes delegates favored permitting the use of the new revised and experimental liturgy and the use of lay persons to administer the chalice in Holy Communion.

In his address at the opening session the diocesan, the Rt. Rev. Everett Jones, called for greater maturity as Christians. Guest speaker was the Rt. Rev. Milton Richardson, Bishop of Texas, who spoke at the convention dinner.

St. Philip's Mission, San Antonio, organized in 1895, was admitted as a parish. Two new missions, St. Mark's, Rio Grande City, and St. Thomas', San Antonio, were admitted into union with the convention.

## AROUND THE CHURCH

The week of prayer for Christian unity observed in McPherson, Kan., was climaxed with an ecumenical service in the Roman Catholic Church. Clergy taking parts of the service represented the Episcopal, Roman Catholic, Presbyterian, Christian, and Mennonite Churches. The Mennonite minister led the reading of the litany as the other clergy knelt with him in the sanctuary. Following the service the congregation gathered in the parochial school as guests of the school sisters.

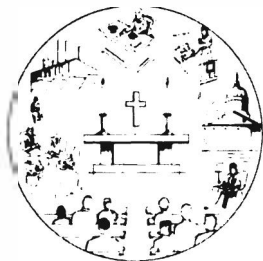
One of three leaders of a recent workshop at the World Center for Liturgical Studies, Boca Raton, Fla., was the Rev. James R. Brown, professor of Old Testament at Nashotah House Seminary. Fr. Brown, along with the Rev. Roland de Corneille, director of the Christian-Jewish dialogue program for the Diocese of Toronto, and the Rev. Alfred T. K. Zadig, chairman of the commission on Christian-Jewish relations for the Diocese of Long Island, participated in the dialogues on this subject, January 30th-February 3d. Fr. Zadig is a convert from Judaism.

The "Liturgical Movement" is the name given to the mighty, rushing wind of concern on the part of more and more Christians that the Christian Church should discharge its God-given liturgy of saving Gospel and vitalizing Sacrament with the degree of effec-

him to "straighten out" the little girl's teeth—to make them "look pretty." She is, in other words, concerned with form. The orthodontist, however, goes at the problem not from the side of form, but rather from the side of function—what he calls "occlusal function." The function

veyance and could serve to convey the queen from the palace to Westminster. None of these is used, however.

The reasons that the state coach is used instead are fairly obvious. In the first place, and most importantly, it effectively serves its primary function,



## What Is

tiveness that our disintegrated, disillusioned world so desperately and urgently needs. This commission should be thus effectively discharged by all the members of the Body of Christ in everything they do, and notably in the performance of our most characteristic, visible function which is, of course, the public worship of almighty God.

If someone were to ask us what the Church is all about, we should be most likely to say, "Come to church with me next Sunday morning, and you'll see." There he will listen to the words that are read and spoken and sung, and he will observe what the minister and the people do. We will, in other words, expose our friend to the *liturgy* of the Church. Now comes a crucial question: Does the liturgy really interpret the rich and full meaning of the Christian message adequately? Will our friend come away from our church service with a sharpened perception of what the word "Christian" means?

The Liturgical Movement, first in the Church of Rome, and subsequently in virtually all other Christian Churches, has been saying yes, our friend will, to the extent that the *form* of the liturgy follows its fundamental and ultimate *function*; in other words, to the extent that the "how" of our worship reflects the "why" of our worship.

The principle that *form* must follow *function* is cardinal in many areas of human activity. Orthodontia is an example. A mother takes her young daughter to the orthodontist because she wants

of teeth is to bite. The orthodontist sees his task as simply that of getting the child's teeth to bite properly. He calls it "restoring occlusal function." This is why he puts the braces on her teeth: to recover the teeth's true function. But when he has succeeded, both occlusal function has been restored and the teeth have a lovely form.

The men and women who are swept up in the Liturgical Movement are deeply concerned that the liturgy of worship should be formed, or re-formed, so as clearly and unmistakably to reflect its function. The movement is a spontaneous reaction to the deplorable fact that, over the centuries, liturgical forms have frequently been retained, or modified, or invented, primarily for the sake of the form itself rather than for the sake of making form follow function more adequately. In fact, in many cases latter-day form obscures and even denies original function.

Apropos of form and function, consider for a moment the state coach in which Queen Elizabeth rides from Buckingham Palace to Westminster for the opening of Parliament. What is its function? Its primary function, obviously, is to serve as a conveyance to convey the queen from point A to point B. What form should it have? Actually it could have any one of numerous forms and still carry out this primary function. It could be a helicopter, for example, or a limousine, or a cab, or a ricksha, or even a wheelbarrow. Each of these is a con-

veyance which is to convey the queen. Further, it is lovely to look at: "all gold and glass," as the young Queen Victoria confided to her private journal. Drawn by magnificent horses, it most admirably symbolizes the "mystique" of the monarchy. In other words, the state coach satisfies not only its primary function but others as well.

Now imagine that in a room in Buckingham Palace someone were to build a stage set (as for a theatre) of the body of the state coach, exact to the smallest detail both outside and in. A lovely thing to look at—all gold and glass. And imagine the queen, beautifully gowned for the opening of Parliament, stepping into this simulated coach. She would, of course, never get from point A to point B. For all its gold and glass, this coach set is a failure *as a coach*. It is a failure because it cannot perform the primary function of a coach, which is to convey. The queen would be far better served by a helicopter, or for that matter, by a wheelbarrow.

The Liturgical Movement is deeply concerned about the fact that aspects of the Church's liturgy are more like the coach set than the real coach of state. You might say the movement wants urgently to put wheels under the liturgy so that it will carry the worshipper from point A to point B. Or, to come back to the orthodontist and occlusal function for a moment, the Liturgical Movement wants to put the bite back in the liturgy as the surest way to true beauty of worship. What, then, *is* the function of the liturgy? What are its meanings, its purposes?

The function which is inherent in the liturgy is indicated by the full and complete meaning of the word itself. The word "liturgy" is not heard very frequently among Episcopalians other than those who have had some formal training





in theology. By contrast the word is very familiar to members of the Eastern Orthodox Churches whose only name for the Holy Eucharist is the "Divine Liturgy."

The Church as a whole has used the word throughout its history to refer particularly to the form in which the sacrament of Christ's Body and Blood is done. Occasionally, the word is used in a wider connotation and applied to all the orders of service in the Prayer Book. This is particularly true of the word in its adjectival form, *liturgical*. It is not uncommon for services taken from the Book of Common Prayer to be referred to as "liturgical" so as to distinguish them from "extra-liturgical" services such as the Stations of the Cross.

The word does, however, have an even broader meaning. In his Epistle to the Romans, St. Paul uses it to describe his own ministry. In Romans xv.16 he speaks of the grace of God given him to be a *liturgist* of Jesus Christ to the Gentiles. He writes in Greek and so it is to the Greek word that we should go for its full meaning.

The Greek from which our English word *liturgy* is derived, is *leitourgia*. *Leitourgia* is itself derived from the two Greek words, *laos* (people, especially the people of God) and *ergon* (an act). So

By Frank S. Cellier, Ph.D.

Secretary  
The Standing Liturgical Commission  
of the Church

people-in-action. When I act as one of the *laos*, one of God's people, I am doing my liturgy, I am living liturgically. Whenever a member of the *laos* finds himself—at home, at work, at play, in Church—when he acts as a *Christian*, he is performing his liturgy.

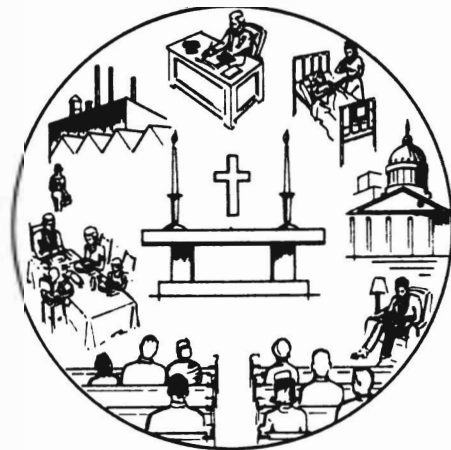
What does "as a Christian" mean? It means that he is letting Christ act through him. "I live," St. Paul writes to the Galatians, "yet not I, but Christ liveth in me." (II:20). In liturgical living as in liturgical worship we are the willing, active instruments of Christ's eternal obedience to the will of His Father.

At the apex of liturgical worship stands the Eucharist. The Holy Eucharist is, not merely by common consent but in the accumulated experience of the Church over the many hundreds of years of its existence as the Body of Christ, the climactic action of the people of God. In the eucharistic action of the members of the Body, the Head of the Body

we are to be a reasonable, holy, and living sacrifice unto God, a "sacrifice" from the two Latin words *sacer* (sacred) and *fieri* (to be made). Me—to be made sacred; all of me, my will, my potentialities, my opportunities, my problems, my loves, my hates, just simply all of me, given to be made sacred, to be sanctified, and thus rendered more fit for my continued liturgy, my continued activity as one of the people of God.

In sum, it is not too much to call the Liturgical Movement the present-day Whitsuntide of the Church. It works and prays urgently for the integration of society under the Lordship of Christ. It sees this as depending on the integration of the individual life of each member of the *laos*, and of the corporate life of the *laos* as the Community of God. It emphasizes the integral unity of all departments of life by seeking to recover the full meaning of the Church's beautiful word *liturgy*—God's-people-in-action—

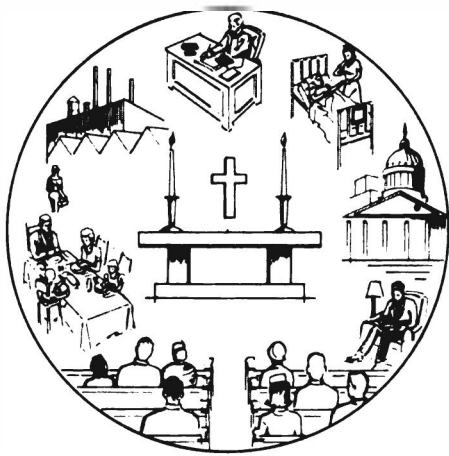
# The Liturgical Movement?



a very proper translation of *leitourgia* would be "the action of God's people" or "the-people-of-God-in-action." This original meaning of our word *liturgy* is what the Liturgical Movement is urging the Church to rediscover and to make real in all its fulness. The liturgy is God's-

pleads his eternal oblation to God. Conjoined with the one, perfect, and sufficient sacrifice of Christ, the Lord, once offered, is the sacrifice of the members of the Body. In this most essential, most healing, most precious liturgical action of all we give ourselves—our souls, our bodies, al-

on Monday afternoon no less than on Sunday morning. When life is integrated, whole, every compartment of life is viably related to every other compartment, and Christian witness becomes liturgical living. Mission becomes liturgy, and liturgy, mission.



Communion is not only an immediate emotion, but also confidence, faith, and humility, and the knowledge that I shall have the strength and resolution to be a stalwart Christian while I am in church on Sunday and while I am out of it on Monday.

The question "What happens to me on Monday?" suggests a wide gap, a consciousness of change between Sunday and Monday. I am not aware of any abrupt shift of mood in leaving the shelter of the church on Sunday for the storms of the working world on Monday. Out of the necessity of arriving at many decisions, meeting many situations, making many sacrifices, and living with the results of many sad mistakes, I have woven, as it were, a reversible cloak of faith and belief which has a Sunday side and a Monday side but which is, nevertheless, one and the same garment. On Sunday I can be carried along in the beautiful and familiar words and ceremonies of the liturgy, confirm my faith, and be renewed and refreshed spiritually. This is the pattern of the Sabbath. I then turn to the

**W**hat happens to almost anyone at almost any time is usually the result of events or experiences often far removed from the present moment. In answer to the question "What happens to me on Monday?", in relation to religious experience I find myself going back a long way, to adolescence, to the time when I was confirmed. I was

## What happens on



## Monday

nearly fifteen and the preparation for confirmation was long and was most solemnly conducted. Perhaps I tended to over-dramatize the situation, but I honestly expected that after the bishop's hands were laid on my head I should arise and feel like a totally different person, full of humility and virtue. But I did not, and this first disappointment was followed by a second—the Holy Communion did not seem to lift me close to ecstasy as I thought it should. The long journey from that state of mind to the present covers many years and many experiences and, as the old country saying goes, "across seas and mountains, and eating bread in many lands." I am not sure that I can trace the way step by step, but I do know and recognize some of the signposts which guided me, and I do have a fairly good idea of where I stand now. I know now that the Laying on of Hands did not change me; it changed my duties and responsibilities. And I also know now that the response to the Holy

other side, the other pattern of my religion, with which I meet the difficulties of every day—the problems of health, money, work, family relationships, community service, to name a few. I have come to the firm conclusion that one's religion must be working 24 hours a day and seven days a week.

After what seemed to me my shattering experience of confirmation I did not completely turn my back on the Church, but I did begin to be more aware of the exciting world around me and what it had to offer. This was in the days when radio and air travel were in their infancy, and of course before television. I believe that we grew up more slowly than the young people of today but more individually and more adventurously. We discovered more things for ourselves, at our own pace. I found stimulation and mental development in the theater, athletics, travel, debates and discussions, and above all, in reading. I can quite distinctly remember at this stage a feeling of impatience with the Church's concept of man as weak, sinful, and in need of salvation. I thought man was strong and glorious. At the University of London I studied the growth and history of the

English language, and it was the reading of the King James Bible and the Book of Common Prayer as *language* that began to bring me, slightly more mature, back to an appreciation and understanding of the Church. I heard with new ears and I read with new eyes the marvelous phrases and sentences, and I began to understand something of the dynamic faith in God, something of the dedication and the scholarship which had produced them. It is hard to explain but this forged the first link in the chain which would eventually encircle my Church life and my worldly life and bring them together. It was a slow process, and over the course of many years of repetition I began to realize that in beautiful simplicity the words "the means of Grace and the hope of Glory" express the goal of the Christian. Pondering over the absolution—"pardon and deliver us from all our offences"—the meaning of the forgiveness of God finally became clear to me, and I have always thought this was a moment of great revelation.

There is a ridiculous story which is told in my office but which, I think, serves to make a point. There was once a devoted and conscientious clerk who worked selflessly and tirelessly for many years, steady and uncomplaining. It was noticed, however, that every morning he opened a small book in his desk, looked at something in it, and closed it up again. His fellow workers thought that he must have some comforting word of philosophy or wisdom hidden there, and they were curious. One day they surreptitiously opened the desk and the book—and what did they read? The magic words were "Debit on the left, credit on the right." The point is that most people require something unchanging and unshifting to which they can cling. It may be, as in this case, something not at all impressive or meaningful to others. It must usually be something which can be directly applied to everyday living. As I grew older I managed to capture and articulate a few basic principles of behavior and philosophy from which I tried not to deviate. Some of these concerned the responsibility of directing others—my children at home, my employees at work. I tried to instill, without domination, respect for authority. I tried always to remember the true and proper meaning of discipline—not restraint, but giving others the opportunity to learn how to control and develop their own abilities and characteristics. I tried by example and precept to help others to understand that the true expression of individuality is a delicate balance between duty and inclination. I tried to remember that even the steadiest people have moods, phases, or moments of instability, and the world does not therefore come to an end. In working out and absorbing these and

Continued on page 23

By Marie Fitzhugh

**Prayer Book Studies XVII: The Liturgy of the Lord's Supper.** Prepared by the **Standing Liturgical Commission of the Church.** Church Pension Fund. Pp. 128 paper. \$1.50.

It's a truism that everyone speaks out of his own context, and mine is two-fold with reference to Prayer Book Studies XVII: (1) I was raised in the tradition of Free Church Protestantism and became an Episcopalian as an adult; and (2) I've been closely involved with the Liturgical Movement for the past nine years. My childhood background left me with a deep hunger for liturgical worship, and my involvement in the Liturgical Movement has made me anxious for sound revision of our present Prayer Book rite for celebrating the Holy Eucharist. Although I've been married to the Prayer Book for many years now, I've all the time thirsted after a text which simply said what was to be said and then moved on to what would appropriately follow. With this personal confession, I offer my thought that the SLC's proposed rite is a most welcome thing.

In *Prayer Book Studies XVII* (a complete revision of Study IV) the Standing Liturgical Commission's "report" covers the first 57 pages. Both text and spirit are candid and humble. In point of fact, it is quite disarming. It's an understatement, but I'll make it: There's obviously a vast amount of hard work behind this report. And SLC clearly invites the responses of all who will take time to write them.

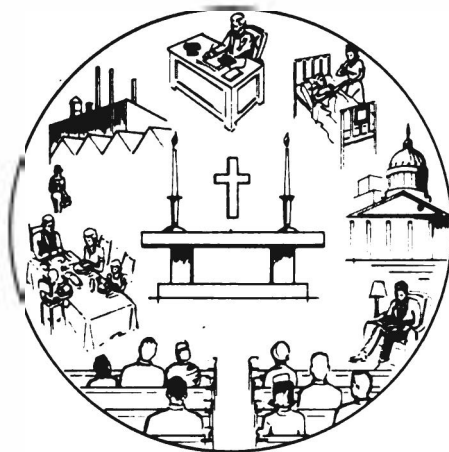
This Study includes excellent summaries of the major factors which must be considered in any such endeavor. Frequent reference is made to what went on centuries ago as well as to what is taking place in Christendom today. The report has great value for its being a compendium of the history of liturgical development, among other things. Whether one agrees with the proposed rite or not, this Study is well worth reading carefully. The appendices cover 20 pages of rather fine print and include a documentary collection of material which is helpful for collateral reading. Within the appendices there is a bibliography rich in content, and it is arranged topically to assist the reader who would delve deeper into the subject.

The Study then presents the proposed rite completely, including rubrics which are literally rubrics, i.e. printed in red ink. Following the text itself there are musical settings for all the proper prefaces which is a demonstration (especially important to the musicians) that the proposed prefaces actually are singable. And they are. Having only a modicum of musical training, I was able to sing all of them with ease even without a piano at hand.

I am personally acquainted with six of the twelve members of the SLC, and am persuaded that their scholarship, their

general competency, and their integrity are exceeded only by their commitment to the advancement of Christ's Kingdom and to the enrichment of the Episcopal Church. And I'm willing to assume that the other six members of SLC are of equal devotion and ability. Therefore, I'm inclined toward a favorable reading of this Study and the recommendations of SLC. As a matter of fact, I'm heartily in favor of the two major matters which SLC now offers the Episcopal Church: (1) The text itself of the proposed rite, and (2) Endorsement for trial use in the Church. As to the text itself, three specific comments come to mind:

(1) There is flexibility in the proposed rite which will be a boon to congregations both large and small, and to worshippers of varying shades of theological understanding; and this in no sense represents a diluted theology nor a cheap form of compromise for expediency's sake. The rubrics preclude confusion, though no attempt could yet be made to harmonize the rite's internal rubrics with the rest of the Prayer Book, for that would re-



the tone of joy and thanksgiving, to enhance the worshippers' sense of "gloria" in being invited to share in the Lord's Supper. For many people the present rite lacks this proper emphasis, and SLC has been responsive to this need. Upon careful inspection and reflection I have concluded that this step needs to be taken; and historical precedent endorses it too.

## Our

# New Liturgy



quire full Prayer Book revision. Provision is made in the rubrics for different ministers to function at the celebrations, including bishops, priests, deacons, AND laymen. This flexibility is designed to meet the needs of different kinds of congregations, with sufficient safeguards to prevent disorder, at the same time recognizing that all of God's people are called to share in the celebration of the Lord's Supper.

(2) Within this flexibility the one change which first struck me as out of order is in making the confession optional. In the proposed rite it is titled, "The Penitential Order." Required on only five occasions during the year, it is permitted at any and all celebrations. Furthermore, it may be used in the Introduction (after the Summary of the Law), or just ahead of the Liturgy (just before the Prayer of Intercession which, by the way, replaces the present Prayer for the Church). This option in the use of the Penitential Order grated on my sensitivity at first; but upon reading SLC's rationale of the decision I found myself entirely in agreement. Essentially this option gives greater opportunity to exult

(3) To me, the most exciting change is summarized in SLC's own statement on page 42 of the Study: "Once the Table is set and prepared, it is logical to proceed without delay to the Giving of Thanks. The restoration of this ancient order and sequence, the Commission considers to be of great importance." My own orientation is exclusively that of parish priest so my reaction is geared from that point of view. I have always fumbled and stumbled — psychologically — in every celebration (and I think my people have, too), over this anomalous situation. We presently have a wide chasm between preparing the altar and getting on to the purpose of that preparation. The proposed rite would have us prepare the Lord's table, and immediately lift up our hearts and get on with the consecration. This makes good sense to me, and I expect it will make sense to

*Continued on page 25*

**By The Rev. Paul Hoornstra**

Rector, Grace Church  
Madison, Wis.



## The Truly Liturgical Christian

Far too many American Christians who have heard about the Liturgical Movement would badly flunk a most elementary examination on what this movement is, says, and does. Episcopalians might be expected to have a better sense of the meaning of the movement than do some others, because of the nature and tradition of their own Church; but our impression, frankly, is that most Episcopalians are as foggy about it as anybody. This is why we have prepared this special issue on the Liturgical Movement: To give a clearer and more accurate picture of this movement.

We are bold to present our own definition: *The Liturgical Movement is the Church's recovery of its original and constitutive sense of being the people of God.* Where so many people jump the track is in confusing "liturgy" with ritual and ceremonial, i.e., the words and actions of corporate worship. When they make this mistake they conclude that the most liturgical Christian is simply the most ritualistic one. "Ritualism" was immortally defined by Ambrose Bierce in *The Devil's Dictionary* as: "A Dutch Garden of God where He may walk in rectilinear freedom, keeping off the grass." If the Liturgical Movement had anything to do with the care and nurture of any such thing as this it would deserve total reprobation. *But it hasn't.*

### The Television

Here before my electronic window on life,  
I traverse the world in a short fifteen  
minutes.

Wars are waged . . .

And I dwell secure in peace.

Disaster strikes . . .

And I sit comfortably in my chair.

Famine runs rampant . . .

And I gorge myself with food.

Disease kills . . .

And I rest confidently in health.

Mankind cries out . . .

And I tell jokes with my friends.

It is so easy Lord to be involved but yet unengaged.

It is so easy Lord to be informed but yet apathetic.

It is so easy Lord to be outspoken but yet inactive.

It is so easy Lord to be concerned but yet pass the buck.

Help me, Lord, to see life through the window of thy Holy Spirit.

Make it difficult for me to stand idle.

Help me, Lord, to be electrified by thy Love.

Carl G. Carlozzi

As Dr. Cellier demonstrates in his article (*What is the Liturgical Movement?* page 10), the word liturgy really means "God's-people-in-action." This being so, the Christian's liturgy does not end for the week with the blessing at the Sunday Eucharist; it only begins. His offering is not completed, it is only begun, when he puts his pledge envelope on the alms basin and sings "All things come of thee. . . ." He says to God, in the Eucharistic Canon: "And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee. . . ." Is this fine verbal commitment the end of the matter until next time? Not if he is a truly liturgical Christian. Strengthened for service by the Holy Things, he goes back into the world to spend the whole week, and his whole self, *performing his liturgy.*

Christian liturgy—better, liturgy in Christ—is the whole of life offered to God. Doing the Eucharist is indeed a liturgical act, but this act is not confined to one holy hour and one holy place in the week. What the liturgical Christian promises God to do—and is supernaturally strengthened and enabled by God to do—at the altar, becomes his business for the rest of the week. How he lives with his family, friends, associates, and enemies; how he does business, uses his spare time, thinks about politics, economics, and people of all sorts and conditions—all this is his liturgy.

This is the message of the Liturgical Movement, and it is a far cry from "ritualism." If a man says, "I'm not interested in liturgy" he is really saying, "I'm not interested in the Christian religion and life"—that is, if he knows what he is saying. There is a fair chance that he does not. We hope this special issue will help some readers to understand that to improve in their Christian performance is to improve their liturgy.

## Our Disappearing Discipline

With the arrival of the Fourth Sunday in Lent we move more or less securely into the "Why-bother-with-Lent-at-all?" portion of the season. The novelty, if indeed it may be called that, of discipline has largely worn off, and we have settled back into our customary habits, clergy and laymen alike. We still think we should be doing something; but somehow that Ash Wednesday impetus is gone, at least for the time being, perhaps to return during Holy Week in some respects.

Bishop Donegan of New York, along with a number of other serious Churchmen, proposed a year or so ago that the lenten season be shortened to Passiontide only, and then perhaps all Churchmen could manage to perform some sort of genuine discipline which would last the entire two-week period. In our opinion this proposal has a good bit to be said for it: The precise length of Lent has always been a somewhat uncertain matter, and perhaps a shorter, more intensive season of two weeks is more suited to the twentieth century. But until a series of General Conventions chooses to change the rubrics and format of the Prayer Book we

are obliged to go along with things as they are, and to glorify God as best we can under present regulations.

The problem seems to be that strict discipline is not regarded as consonant with twentieth-century thought. Traditional practices are largely abandoned and replaced by liberalism and broad mindedness. Many centuries-old traditions are, probably, best disposed of; but our mistake comes when we begin to equate traditionalism with narrow mindedness.

As today's Epistle reminds us, with the advent of the Christ and the New Covenant we are indeed under a new law. Old ways and customs have passed away; all things have been made new. But, as Paul would have us understand, we must hear the law, for—make no mistake about it—we are under a law, the law of Christ. And this is a law of faith, hope, love,—and discipline. Just as Christ was subject and obedient to the will and discipline of His Father, so must we be aware of and responsive to the disciplines of the Christian life, and especially so in this lenten season.

The latter part of Lent would be a good time for us all to take stock of our lives and to see how they measure up to the will and requirements of God as contained in His Bible and taught by His Church. And not just our favorite disciplines, but all of them. Day by day opportunities to serve and save present themselves, and, in the words of today's Gospel, it is our responsibility to "gather up the fragments that nothing be lost."

On this Fourth Sunday in Lent we admit liturgically that we "for our evil deeds do worthily deserve to be punished," and ask that by the comfort of God's grace we "may mercifully be relieved." But as we ask also must we do. And then, as we grow in strength and maturity in God's love and law and discipline, our requests will, as always, be fulfilled "through our Lord and Saviour Jesus Christ."

KARL G. LAYER

## Dubious Ecumenicity

Is it good news, ecumenically, when an Episcopal clergyman is permitted to participate in some way in a marriage service in a Roman Catholic church where one of the parties to the union is an Episcopalian? Clearly, many Churchmen think so. Within recent weeks we have received several news notes reporting such events, and our reporters have assumed that these are good break-throughs. This was our view, too, until a year or so ago when one of the Church's wisest bishops called our attention to the fact we were overlooking—that the non-Roman party is still required to sign away his parental rights and duties before the marriage takes place. (If here and there a verbal agreement is accepted in lieu of a signature, the situation remains exactly what it was; this is no change at all.)

Regretfully, but with conviction, we must say that we cannot rejoice in these affairs. It seems to us that when the Episcopal clergyman appears in vestments in the Roman sanctuary, and participates in any way in such a service, he is publicly proclaiming his acceptance, or at least his condonation, of this thoroughly unecumenical ecclesiastical imperialism. The Archbishop of

Canterbury frankly advised Pope Paul VI at the time of their brotherly meeting that the Roman Church's continuing policy with regard to mixed marriages is unacceptable to the Anglican mind and conscience. We, too, find it so. The Anglican clergyman should give this issue most conscientious deliberation, taking into account the obvious implications, before he engages in this dubious ecumenicity.

## What will the Postman Think?

We could be all wrong, and if so it wouldn't be the first time, about those "awful" headlines on the cover of this magazine which have appeared recently, such as: TREATING ALCOHOLIC CLERGY, and MINISTRY TO THE HOMOSEXUAL, and ONE ROMAN CATHOLIC SAYS: 'MY CHURCH IS WRONG ABOUT ABORTION'. We are presently examining our editorial conscience, since receiving some letters of protest from shocked subscribers who wonder what has become of our decorum.

A few readers declare that we ought not to deal with such subjects at all. With them we can only totally disagree, and to them we cannot promise amendment of life. Since the Lord Jesus came to call not the righteous, but sinners, to the end that He might heal and save them, it behooves His followers to face, squarely and faithfully, all the sins, frailties, and follies of men—beginning with their own. No subject is too dirty or defiling or disreputable for Christians to concern themselves with, if their concern is for bringing Christ's healing light to bear upon the wound or the need. This we have tried to do in our recent dealings with the problems of homosexuality, alcoholism, and abortion.

About the necessity, propriety, or usefulness of those shock headlines on the cover we're not so sure; and, as we said, we are doing an examen. Several readers have complained that the postman who delivers the magazine reads these cover headlines, and they assume that this is bad for the Church which is served by THE LIVING CHURCH. Here is the currently favorite American anxiety about "our image." We are as concerned as our critics about the soul of the postman. But we'd give a year's free subscription for his thoughts. After all, he may not be saying, "What degenerates these Episcopalians are!" He just may be saying, "It's good to know that these Episcopalians are paying some attention to these things."

However, we'll continue with our examen.

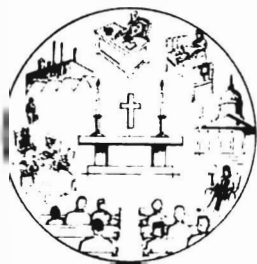
### Does Christ Love Bees?

Perhaps, you hateful, needling bee  
(I say despite the misery)  
The very Christ who died for me  
On Calvary  
Loves thee.

Henry Hutto

By The Rev. James Joseph

Rector, St. Paul's Church  
San Antonio, Texas



**A**ny parish church which fully recognizes that it is the local instance of the Church Catholic is duty bound to respond to the fullness of the Gospel of Jesus Christ. It is the basic purpose of this article to relate how a particular parish church is growing in mature response to the call of God in doing His work in these turbulent and restless days. It must be said without hesitation that this parish church, about which I am writing, is employing the insights and direction of the world-wide Liturgical Movement and in particular the aid and strength given by the Associated Parishes. The Associated Parishes for twenty years has been a strong advocate of the Church's renewal in liturgy and mission.

When and how did this response to Christ's work begin? Several realizations took place simultaneously: First, that God's people in obedience to Jesus the Lord must be Eucharistic centered; second, that strong education must complement worship according to the Book of Common Prayer; and third, that social action, which is at least one thrust of Eucharistic centrality, must give concrete evidence of the fact that God has made us to be of one blood to dwell upon the face of the earth. We wrestled with the problem of integration and resolved it, we hope, in principle and deed as our Lord would have His corporate family do.

The next step was to enlarge our dimensional participation in the Church's world-wide mission. We were sorely stricken with the fact that diocesan and National Church assessment and quota giving was not enough because its limits obstructed our personal sense of mission in spreading the good news of God. After intense analysis and reflection we committed ourselves to support of new work in South Africa. Eight years ago we adopted a sister parish in that impoverished area and now we are assisting two parishes.

Over the period of the past twelve years we have felt ourselves, laity and clergy, being pulled into the molding of a parish program for liturgy and mission. The grace of God allowed us considerable struggle and corporate self-examination about our failures and omissions. That same grace helped us to see that the

resolution of our many responsibilities had to take shape in substance and commitment. It likewise became apparent that high ideals and great plans are not enough; but that there must be a vehicle or form by and through which fulfillment is achieved. In many continuous meetings where we sharpened wits with one another we finally brought into focus the particular program for liturgy and mission which we shall later consider. We offer it not as the only way for parish life and work but only as a suggestion or guideline to other parishes.

Allow me to strike hard about one particular essential to the formation of a good and healthy parish program. The laity, the people of God, must have an enormous share in its development and execution. Far too many clergy tend to downgrade the willingness and abilities of their people. God endows His people with gifts and capabilities for service and work in every area of life to which He sends them; their talents which they employ in commercial, social, and political responsibilities are absolutely essential in structuring any effective and clearly defined program. No parish program has

## Parish and World

any genuine meaning unless its people contribute to it and it is adopted by a congregation. People need something for which they can feel responsible. The program is not an end in itself but is merely the means to an ever unfolding renewal of effort and purpose to serve God and His world in whatever and in whichever way His Holy Spirit calls.

The necessity for brevity does not allow me to go into detail about all parts of our parish program for liturgy and mission. For ourselves in our particular situation we squared off ten major blocks of theological guidelines which we think reflect our Lord's Gospel. They are Liturgical Worship, Parish Organization, Christian Education, Social Action, Lay Apostolate, Church Extension, Liturgical Arts and Architecture, Ecumenical Concerns, Pastoral Ministrations, and finally, Stewardship and Finance. Every section of this total commitment of work for Christ is directed by a lay person. Each chairman enrolls and employs members of the parish to work with him. At the present time in our parochial setting our spearhead committee is the lay apostolate who constantly attempt to engage others

in working wherever their best contribution of talent and time may be made. All committees meet regularly to discuss, re-evaluate, and devise methods of strategy whereby goals are reached and objectives accomplished. We have our fair share of failures as well as the bearing of good fruit. We do our best by the grace of God to avoid brittleness in order that we may re-align or change or improve accordingly. Our great concentration at the present is in two fields: social action, and the forthcoming International Liturgical Conference For Laity entitled, "The Laity, the Altar, and the World."

In the field of social action many members of our congregation joined with Christians of other persuasions in calling on hundreds of business people to integrate not only schools, but theaters, hotels, motels, restaurants, and funeral homes. Much work is being done with and for underprivileged Mexican Americans. We are presently working with many public welfare institutions to determine unfulfilled needs and where and how we might best assist. The church buildings are open to all sorts and conditions of men who need someplace in which to meet and work. Able persons in the parish engage in all levels of community social action, including poverty programs, mental health, and manpower development commissions.

Our purpose in conducting the International Liturgical Conference for Laity is to help evangelize an awareness of what the institutional parish church must do in these difficult and rapidly changing times of our urban culture. We need to help each other not only in awareness but in the realization that Christ calls us to join in His creative and redemptive action, and that we are to act with Him, through Him, by Him in the power of the Holy Spirit. The committed Christian and the convinced and decisive parish have before them the eternal vision that the kingdoms of this world shall become the Kingdom of our God and of His Christ who is our Lord and Master.





**Personal Witness: A Biblical Spirituality.**  
By John J. Navone, S.J. Sheed and Ward.  
Pp. xiv, 239. \$4.95.

Surely one of the great miracles of all time is that through the medium of literature produced over a period of a thousand years, out of a variety of cultures, God's steadfast purpose for man should emerge so crystal clear. That man may know Him as He is, and as He has revealed Himself through the centuries, and that man may respond in love, is the subject of John J. Navone's *Personal Witness*.

Now that the Roman Church has discovered the Bible and has given its scholars greater freedom to approach sacred scripture in the same spirit of free inquiry which has prevailed in non-Roman circles for centuries, the Christian world will benefit greatly. Many biblical scholars outside the Roman tradition have been so deficient in even an elementary knowledge of traditional Christian theology that they could not find substantiation for basic theological concepts in scripture because they did not know what they were looking for. Fr. Navone, a trained theologian as well as a linguist in biblical languages, makes brilliant observations based upon this vast learning which is his. His thoughts on *selem* (image), *shalom* (peace), *kabod* (glory), and *zkr* (remembering) are noteworthy. The preacher will find much material in this group of essays.

A copious index of subject matter makes the book useful as a reference. It is too bad that so many brilliant thoughts are buried in notes outside of the main text. For example, "Jesus was never bored. The state of being bored is subjective. Life is not boring, *you* are bored. But Jesus was Life itself. No man has ever been more alive: He loves, thinks, and prays as a man, but with the facility and intensity of a God-man. The great source of boredom is the loss of the sense of wonder and awe. . . . Wonder at

his own marvelous origin and nature and the worship of the Creator which this wonder impels are what nourish the psyche of man . . . the loss of wonder leads to the death of the soul." (Pg. 77)

(The Rev.) C. E. BARRY NOBES, S.T.D.  
St. Paul's Church  
Kansas City, Mo.

\* \* \* \*

**Women in the World of Religion.** By Elsie Thomas Culver. Doubleday. Pp. 332. \$5.95.

"Women" have become the subject matter of many books and articles in recent years, reflecting the concern about what some competent sociologists have called the most significant of the revolutions of our time. The fact that so few of these writings have been concerned with the role of women in the Church may be one more bit of evidence that the Christian Church is not really in touch with the world in which it seeks to serve.

Rather than writing an angry book or a strongly feminist plea for a greater place for women in the world of religion, Elsie Thomas Culver has done the Church a great service in producing a sound, readable, and factual survey of the place which women have filled in religions from ancient pagan cults to the modern ecumenical era. As she admits in her introduction, the survey cannot be exhaustive. But her scholarship is good enough, and her selection of material careful enough, to provide in the scope of a relatively short book an amazing amount of material which has not heretofore been easily accessible to the non-scholar.

Most of us have read books on the women of the Bible. Many of the important women of both Old and New Testaments are included in *Women in the World of Religion*, but Mrs. Culver adds great significance to their stories by placing them in the historical setting of the situation of women in other societies in biblical and pre-biblical times. Seen from a twentieth-century perspective, the status of women in the Bible may not seem very high. But seen in the context of the times, one gets a vivid sense of the amazing position given to women by the Jewish tradition and the early Christian Church.

The author's brief but lively sketches of the women who helped to shape Christianity through the dark ages, the Renaissance and Reformation, and into the early days of the missionary movement are full of fascinating and little known facts. An appendix on the role of women in Hinduism, Buddhism, Confucianism, and Islam offers further extremely interesting material distilled from wide research and reading.

Although it is clear that Mrs. Culver is pleading for greater recognition of the importance of women in religious institutions, this is not a "feminist" book in any



pejorative sense. Rather, she lets the facts of history and modern life speak for themselves, which they do very effectively. Like any committed Christian, Mrs. Culver is concerned for the witness and mission of the Church, and sees the need for the contributions of women in this mission.

The book is *must* reading for all who are concerned with the renewal of the Church and with the ministry of the laity. It would be an excellent basis for study and discussion in lay groups, and especially in ecumenical groups for it shows so clearly our common heritage—both Catholic and Protestant. Perhaps best of all, however, it is a book which is easy and delightful to read. Mrs. Culver's years of experience in journalism and public relations for the World Council of Churches show in her clear and popular style.

CYNTHIA C. WEDEL, Ph.D.  
National Council of Churches

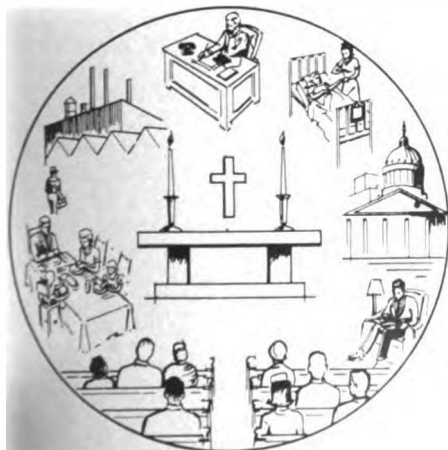
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**The Rise of Moralism.** By C. F. Allison. Seabury. Pp. 250. \$9.

In *The Rise of Moralism*, by C. F. Allison, we trace the proclamation of the Gospel in England from Hooker to Baxter. The author points out that the early seventeenth-century theologians such as Hooker, Andrewes, and Donne established an Anglican theology, relying heavily on the Fathers, to chart a course between Trent and the Continental Reformers. Then came the shock of civil war with its threat to English morals and society and thus, in the second generation of Carolines, the new moralism arose. The cruel perfectionism of Jeremy Taylor and the other moralists was born out of fear that people might find a loving God too comfortable. The new moralism had very little "Gospel" and held out very little hope for sinners.

Underneath the scholarly tone of this writing lies a deep anger that Anglican theology should have taken this turn. Parts of the book seem almost a series of disconnected chapters held together only by the reassertion of the tragedy of this corruption. There are brief thumbnail sketches of the soteriological insights of many English writers, and these will be helpful to students of theology.

It is interesting to note the effect (which the author illustrates so well) of



history on theology. Another interesting insight is the reaction to the heretical soteriological theories being advanced by so many toward the end of the period. It seems characteristic of those holding the earlier traditional theology, that they hesitated to criticize their opponents' views in public. All of this gives English theology of the period a rather tepid temperature. Contrast with it the magnificent work in *The Apology to the Augsburg Confession* written by Melancthon. Somehow in England the basic issues were never really joined. Students of this period will be challenged by Dr. Allison's point of view and may find themselves scurrying back to their books to check his conclusions.

(The Rev.) WILLIAM H. BAAR, Ph.D.  
Emmanuel Church  
La Grange, Ill.

\* \* \* \*

**Like a Cedar of Lebanon.** By George W. Kosicki. Sheed and Ward. Pp. 126. \$3.50.

The scope of *Like a Cedar of Lebanon* is embodied in the introduction. It consists of reflections "written for Christians who are looking for relevance of scriptural images in terms of present scientific thought." It is written by George W. Kosicki, a Roman Catholic priest who is also a biochemist. The author's purpose is to explore some of the imagery of the Christian faith, subjecting this imagery to scientific concepts and facts. Incorporating scientific thought, he probes the meaning of scriptural references to light and life. This analysis is intended to bring the reader to a more complete realization of our dependence on Christ, the Light of Light, Who is our Life.

The book is far more theological than scientific. There is surely no need for a scientific background to appreciate it. What scientific discussion there is, is quite superficial indeed and probably at times irritatingly so to anyone versed in the life sciences. The meaning of the imagery is conveyed quite effectively. But I found myself appreciating more fully this imagery, not because of the scientific basis with which it is undergirded here but because of the deep spiritual truths expressed. The real merit of the book rests in its theological depth and message and not in its scientific explanations. Fr. Kosicki explores the life in Christ Who is our Life and our Light.

Some of the scriptural images he discusses include the fig tree, the growing body, eating of bread, leavening of bread, living water, and the growing cedar (from which the title of the book is derived). These images, like those of life and light, come into focus and attain their meaning primarily through theological analysis rather than through the accompanying scientific explanation.

*Like a Cedar of Lebanon* provides a spiritually enriching look at some scriptural images. The simplicity of the scientific reflections, while undoubtedly of some value in conveying the images, is far outweighed by the depth of the theological thought.

ROGER DEAN WHITE, M.D.  
The Mayo Clinic  
(On military leave)

\* \* \* \*

**Kierkegaard.** By Hermann Diem. John Knox Press. Pp. 124. \$3.50.

*Kierkegaard* is a theological and historical introduction to the Danish theologian by the professor of systematic theology at the University of Tübingen. It is successful as a concise bird's-eye view of Sören Kierkegaard's thought, and is also successful in reader frustration. As Dr. Hermann Diem adds towards the end of his book, "I must ask you to be aware of the danger involved in such an introduction and to counter it by depending on Kierkegaard himself." This indeed the reader will be motivated to do, for there is sufficiently generous quoting from both Kierkegaard's pseudonymous works and from the discourses published under his own name, that the reader's appetite for the complete work is sharply whetted.

The opening chapter on "Kierkegaard and His Century" and the concluding chapter on "Kierkegaard and Posterity" encompass necessarily brief but nevertheless astute treatments of this theologian's thought and self-assumed task "to bring about a correction with regard to

NEW BOOKS

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The Preface is by the Rt. Rev. Arthur Lichtenberger, Retired Presiding Bishop.

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**\$2.50**

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the existing order." Introducing Christianity into Christendom is how S. K. would characterize this.

The author has taken on a considerable task but, for this reviewer at least, has carried it off with unexpected success.

(The Rev.) DONALD G. STAUFFER  
St. Andrew's Church  
College Park, Md.

\* \* \* \*

**The Heart of Silence.** By **Bentz Plagemann.** William Morrow & Co. Pp. 159. \$3.75.

The author of *This Is Goggle* and *Father to the Man* was accused by some critics of being "slick." In *The Heart of Silence* Bentz Plagemann has used allegory to reach for greater depth. The active and contemplative sides of man are modified and personalized in the Carstairs brothers: James, the unimaginative conformist, and Paul, the mystical individualist.

Launched from a middle class, mid-western setting, the story wings its way over time and space to a dramatic denouement in the remote mountains of Mexico. The first part is more convincing than the last; none of it really grips the heart. Nevertheless, in an age when literary realism seems to be judged by the quantity of detail, the grace and economy of Plagemann's style is refreshing, and the novel brings sharply into focus many aspects of our interdependence, our inhumanity, and our ultimate dependence on God.

JESSIE D. HALL  
Christ Church  
Whitefish Bay, Wis.

### Booknotes

By **Karl G. Layer**

**Key Words for Lent.** By **George W. Barrett.** Seabury. Pp. 133 paper. \$1.65. A paperback edition of Bishop Barrett's meditations for Lent (or any other time, for that matter). See complete review in L.C., February 17, 1963.

**The Sign Language of Our Faith.** By **Helen Stuart Griffith.** Eerdmans. Pp. 96 paper. \$1.95. A well-illustrated book on learning how to read and interpret the message of many of the traditional Christian symbols.

**Experiments in Community.** By **Norman J. Whitney.** Pendle Hill. Pp. 40 paper. \$.45. Brief but interesting and competent considerations of the Ephrata, Amish, Doukhorbor, Shaker, Bruderhof, and Monteverde movements in American religious life.

**Religion in a Modern Society.** By **H. J. Blackham.** Frederick Ungar. Pp. xii, 229. \$5. The author examines the historical development of the ambiguous relations between Church and society, the influences of religion in modern educa-

tion and politics, and the problems raised for Christians by co-existence in a world where they are aware of the claims of other absolute and conflicting ideals. Dr. Blackham maintains that the identity, continuity, and unity of modern society do not depend upon conformity to some confession which raises questions of ultimate belief on allegiance. Rather, he sees the foundation of contemporary democracy as a secular consensus tolerant of everybody's needs and different absolute claims.

**Institutions Are People.** By **E. Charles Bauer.** John Day. Pp. 156. \$4.50. A sympathetic and well-written documentary of life in a state school for the mentally retarded.

**The Greatest of These Is Love.** By **A. A. Van Ruler.** Eerdmans. Pp. 111 paper. \$1.45. A meditative essay on the classic hymn of love of I Corinthians 13.

**Preaching as Counseling.** By **Edmund Holt Linn.** Judson. Pp. 159. \$3.95. A study of the "unique method of Harry Emerson Fosdick."

**Prophetic Religion.** By **Trevor Ling.** St. Martin's Press, Pp. 179. \$5. This book begins with an excellent summary of modern work on the OT prophets, but follows it with an unsatisfactory account of the Judaism of our Lord's day. In the early Church, catholicity is seen as the successor of the Hebrew prophetic tradition. After examining the extent to which there has been a loss of catholicity in the West, an attempt is made to deal with some of the false assumptions which Christians make concerning the nature of the prophetic and catholic elements in Christianity.

**Springboard for Easter.** By **Norman W. Goodacre.** Mowbrays. Pp. 111 paper. \$1.18. A series of fifty outlines for spiritual meditations and exercises, for use between Ash Wednesday and Easter Wednesday, by the chaplain of Queen Ethelburga's School, Harrogate, England.

**Successful Pastoral Counseling Series.** Fortress. Paper. \$1.50 each. *Ministering to the Dying*, by Carl J. Scherzer, pp. 142. *Ministering to Deeply Troubled People*, by Ernest E. Bruder, pp. 144. *Ministering to the Grief Sufferer*, by Charles Bachmann, pp. 144. *Premarital Guidance*, by Russell L. Dicks, pp. 141. Here are four additional volumes (See L.C., January 1st) from this new pastoral counseling series by Fortress. The approach is from the Protestant point of view; but this is not to say that none of the information is applicable to Episcopal clergy, as that is not the case. These manuals supply good background information for approaching any individual and perhaps unique problem.



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## EXECUTIVE COUNCIL

Continued from page 6

1969: \$18,587,498

1970: \$19,516,873

These figures represent the highest askings in the Church's history.

Bishop DeWitt moved a resolution for "extra-budgetary" financial resources from foundations and the like, to support special programs of the Church, over and above the giving of Church members. Amended to read "Special Financial Resources," the resolution as amended was passed.

The Thursday morning session was devoted to the discussion of the Christian Social Relations Department position paper "Mutual Responsibility and Interdependence—and Black Power," presented by Mrs. Edith Bornn of the Virgin Islands. This was a revision of the pre-Council paper which had been handed out for information.

Bishop Louttit moved the adoption of two sections which were devoted to recommended actions of the Council in the areas of schools, employment, housing, and social welfare legislation. A substitute to the amendment was offered by Mr. Charles Crump of Memphis, and Mr. Laughlin, which proved to be an almost complete "re-write" and change of empha-



sis from the original document. Although it contained similar materials, it was considerably "toned down," leaving out all references that had appeared in the Bornn document to people and events in the history of the civil rights struggle. The Crump-Laughlin version was voted down and the Louttit amendment was voted down. Then, Mr. Crump moved the title of their version, "The Negro American and Mutual Responsibility and Interdependence," in place of the original title; but after discussion this was withdrawn.

When an impasse seemed to have occurred, the president granted a request of Bishop Murray, the moderator of this session, for a recess. During the recess, an *ad hoc* committee considered both documents, and after 1½ hours brought back a version which removed all "strong" language from the sections on the history of the civil rights movement, and used almost verbatim the wording of the Crump-Laughlin version for the latter resolution section. The committee had changed the title to "Negro American" and added a new resolution on open housing, but the committee could not agree on these and omitted them from the version that was moved.

After a complete reading of the revi-

sion, and after much discussion of portions deleted and added, as well as a wave of protest against voting on a document not printed and properly presented in form, a vote was taken which carried. A further motion that the Presiding Bishop appoint a committee to edit and print the material being voted, carried unanimously.

Bishop Murray moved the title of the original document, "Black Power," and Mr. Crump offered an amendment substitute, "The Negro American." By a standing vote of 16 ayes to 15 nays, the "Negro American" title substitute was passed.

Bishop DeWitt moved the new resolution on open housing relating to the purchase, sale, and rental of residential property, and after a discussion of the intervention of the federal government into the area of housing and a protest that this resolution violated the directive of General Convention that Council not make specific legislative statements (ruled out of order by the president), the resolution carried. The final vote on the revision with its title, "The Negro American and Mutual Responsibility and Interdependence," was finally adopted.

## Negro American Statement

"Our unity in Christ, expressed in our full communion, is the most profound bond among us, in all our political and racial and cultural diversity. . . . The time has fully come when this unity and interdependence must find a completely new level of expression and corporate obedience." *Mutual Responsibility and Interdependence in the Body of Christ.*

"The concept of Mutual Responsibility and Interdependence addresses itself to the revitalization of the Church, and more particularly, the Anglican Communion, far and near. On its more obvious level, it has been received as an effort to provide more equitable sharing of the financial, human, and other resources of prosperous nations and churches with those which are struggling and developing. It has produced linkages which transcend cultures and national boundaries.

"The implications of the MRI document for life in our own church and nation have been given only limited expression. Within both church and nation, communities of white privilege exist alongside communities of black poverty, second-class citizenship, and frustration. Surely, the need for this interdependence here at home is as real—and as pressing. If, as the MRI document asserts, the 'keynotes of our time are equality, interdependence, and mutual responsibility,' there is no more appropriate place to begin than within our own country, in our own church practices and structures.

"The history of the Negro in America from 1619 until the present is the unholy record of a systematic exclusion of people—on the arbitrary basis of color—from the most elementary of human rights, the right to live in dignity as a man. For a majority of Negroes in this country, words such as 'personal freedom,' 'liberty,' 'law and order,' 'justice,' and 'equality' have not had

the bearing on reality that they have had for the majority of the white people in the community. Few Negroes have achieved positions where their rights have had to be respected by whites, many are powerless to do anything about their predicament.

"It is against this background that we must understand why the 'black power' slogan has such appeal to the beaten and downtrodden masses of ghetto dwellers, and why the refrain is being picked up by numbers of middle-class Negroes as well. One of the reasons why the slogan 'black power' evokes such emotion is that the term means many different things to different people. Following are a few interpretations of the phrase:

- "1. Black power may represent the nurturing of pride among Negroes in their cultural heritage, in their negritude—a drive for self-realization, self-identity, and dignity through consciousness of group history—which seeks to elevate the black man to a position of dignity on a par with other men.
- "2. Black power may mean the effort within the black ghetto to build communal solidarity, to create a power force capable of changing the conditions of urban life.
- "3. Black power may mean repudiation of the theory of non-violence and a call to all Negroes to defend themselves against their oppressors.
- "4. Black power may mean rejection of integration as a goal or a strategy, brought on by the realization among ghetto people that the methods of white-dominated civil rights organizations will not improve the conditions of their lives.
- "5. Black power may be seen as an attempt to show the black masses that they must express themselves militantly, aggressively, and in their own ways, realizing that community leadership will not respond to gentle, single voices.
- "6. Black power may mean racial supremacy, black nationalism, violent insurrection, and 'Burn, baby, burn.'

"As the term has been used by its advocates, it may mean any one or a combination of the above. When one evaluates the conditions of the urban ghetto today, it is not difficult to understand why such a slogan would have emerged. While the exponents of black power, such as Stokely Carmichael, have not attracted large followings, recent events have reinforced the separation between whites and Negroes in American life in many areas.

"If our society is to face realistically the problems of the Negro sector of the culture, it must recognize and encourage the legitimacy of Negroes developing those modes of power expression—political, economic, and social—that are utilized by other groupings in the culture, and have been so used by other long-since assimilated low-income ethnic groups. For most ghetto poor of this generation, and perhaps for many of the next, a strategy of individual mobility is irrelevant.

"The emergence of the black power slogan is probably due as much to the ineffectiveness of civil rights organizations as it is to the general worsening of living conditions. The civil rights movement, in many areas of our nation, has failed to produce through its strategies a solution to the Negro's traditional powerless, subservient position in

American culture. In fact, this failure often has made it easier for injustices to be perpetuated among the black masses.

"The fact is that for the Negroes who live in the ghetto, conditions are probably worse today than they were ten years ago. Recent statistics prepared by the United States Department of Labor show a larger proportion of Negroes are unemployed now than in 1954; the gap between the average wage of the average white worker and those of the average Negro worker is widening. Slum housing is as bad, if not worse, because of crowding. And in many areas schooling is as segregated—and as inferior—as when the Supreme Court struck down the separate-but-equal doctrine.

"The urgent cry to find a base of political and social power in the ghetto is symptomatic of the lack of faith in white people, and in the organization in which whites have played such a prominent role. Because the ghetto community has not had the opportunity to develop spokesmen who are heard it is not difficult to understand why black power organizations have become a rallying point for the oppressed community, particularly among its young and militant fringe.

"In the period between 1954 and 1965 there was an impressive record of change in the area of *civil rights*. *Legal* separation on the basis of race was stricken down in the fields of education, employment, voting rights, and access to community facilities—

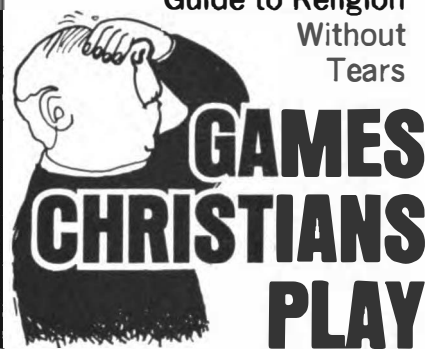


if not in the field of housing. Yet the actual living conditions of the majority of Negro Americans have not changed in any appreciable way commensurate with those of the white community.

"Nowhere is this more apparent than in the churches. Interaction between the 'Negro denominations' and those which are predominantly white is still limited. The status of most Negro clergy in our own church remains one of unequal opportunity. In the development of urban strategies, the major denominations have failed to enlist the indigenous black leadership which has been there all along. The denominations have continued to use their financial resources largely in support of white leadership in declining inner city churches.

"In view of the fact, as emphasized above, that the slogan 'Black Power' means so many widely different things to different people, it is not for the Church to affirm or condemn this phrase. To act constructively, the Church should concentrate on removing the conditions, in church and society, which perpetuate any inferior status and which have given rise to black power as a slogan and a style of operation. The Church should encourage efforts by all excluded people, Negroes and others, to organize for development and participation in society. The Church should speak and act directly to curb any open animosity and violence which have greeted the efforts of Negroes, individually or in groups, to assume a full and free place in society. The Gospel, which

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affirms human unity in the Person of Christ, is the essential prerequisite for the achievement of a society of justice and equal opportunity and for a church life which gives equal place to all members apart from racial distinctions. Integration without equal opportunity is not enough.

"The following resolutions are therefore recommended (and are adopted):

"Whereas, The Executive Council of the Episcopal Church recognizes that the removal of social, economic, cultural, and political conditions which perpetuate second-class citizenship for any citizens requires a wide range of effort on the part of the entire community; that the Church has a substantial part to play in such an effort; that at the heart of the struggle is an effort to support Negroes to achieve self-identification, self-respect and self-reliance; and that this is an essential element of Mutual Responsibility and Interdependence, at home or anywhere else, now therefore be it

"Resolved, That the Executive Council pledges itself to constructive efforts to assure that Negro churchmen attain positions of leadership within the life of our own Church, in accordance with the statement concerning the non-discriminatory placement of clergy adopted by the House of Bishops at Glacier Park, Montana, in October, 1965; that to this end, the Presiding Bishop is requested, in the responsible selection of qualified personnel, to continue his efforts to appoint Negro clergymen and other professional persons to top executive positions on the staff of the Executive Council, in particular to the urban program of the Church, and to establish means whereby Negroes may advise in the selection of, as well as appointment to, advisory bodies and other positions of national scope; that the staff of the Joint Urban program be directed to assist bishops in pilot dioceses to recruit and appoint Negroes wherever feasible as pilot diocese coordinators and to other positions of key responsibility in diocesan affairs; and that the officers of the Council are requested to offer cooperation to diocesan bishops in developing means of securing the placement of a significant number of Negro clergy in major parishes; and be it further

"Resolved, That the Executive Council, having committed itself to the support of and collaboration with community organizations of the indigenous poor, declares this to be a matter of high priority and, having recommended to General Convention that it make substantial provisions in the next triennial budget for this ministry, urges the dioceses and parishes of the Church to include funds for this purpose in their budget as a matter of urgent priority; and be it further

"Resolved, That, recognizing that inadequate schools have contributed materially to discrimination in employment for Negroes and especially among Negro adolescents and young adults, the Executive Council urges the Church to support and, if necessary, initiate efforts which will lead to a substantial up-grading of all schools, particularly those largely attended by the Negro poor and other under-privileged groups, and requests the Department of Christian Education to devise programs by which parishes, dioceses, and individual churchmen can participate in such efforts; in view of the serious needs of public education throughout the nation, the Council recommends that a major goal of the Church should be to contribute

through support of and leadership in public education to the creation of a society of equal opportunity free from discrimination, and be it further

"Resolved, That, recognizing that the continuation of ghettos and the continued deterioration of our central cities as well as the expansion of all-white suburban developments calls for a national housing policy which will invest a larger share of available funds in housing for the poor than in housing for middle-or-upper-income groups, in all of which discrimination shall be prohibited, the Executive Council urges the Church to support such national housing policies, reminds parishes and church-related institutions that federal law makes it possible for the churches to participate in the creation of not-for-profit housing for the poor; that the technical services of Urban America, Inc. are available to this end, and hopes that the Church will seek such participation in the creation of new and rehabilitated housing, and be it further

"Resolved, That the Executive Council calls for a national housing policy which will prohibit all forms of discrimination in the purchase, sale and rental of residential property, and be it further

"Resolved, That the Executive Council urges that the 90th Congress make available substantial appropriations to turn a skirmish into a full-scale war against poverty and advocates adequate appropriations to be spent particularly on community action programs now suffering serious cut-backs, and be it further

"Resolved, That in recognition of the crucial role which the private sector of the economy must play in eliminating exploitation and discrimination in employment, the Executive Council calls upon all communicants of the Episcopal Church, especially leaders in finance, industry, education, and labor, to use their talents and best efforts to create employment opportunities for Negroes and special training programs to offset lack of skill resulting from past and present discrimination, and be it further

"Resolved, That because economic growth in recent years has been accompanied by serious disparity between the incomes of rich and poor, the Executive Council records itself in favor of the study of possible social welfare legislation in the appropriate areas which will guarantee a decent standard of living for those who cannot be employed and provision of supplemental allowances for the under-employed who cannot attain an adequate standard of living; and Church people are urged to consider the need for comprehensive social and economic policies and legislation to eliminate poverty and to communicate their points of view to members of Congress, realizing that the achievement of such goals may involve them in personal sacrifice, especially by their willingness to pay higher taxes, and be it further

"Resolved, That in order that the members of the Episcopal Church may be assisted to give disciplined and informed consideration to and take appropriate action on the issues dealt with in these resolutions, the Executive Council instructs the Departments of Christian Education and Christian Social Relations to prepare study-action programs based on these resolutions for use in the parishes of the Church, and to offer consultative services on the use of these programs in dioceses and parishes."



other guiding principles for practical living I found that I had not really discovered anything new, not even new to me. What I had discovered was the application of Christian teaching. The lessons of the parables, the philosophy of the Psalms, and Old Testament history really had provided the foundation for my thinking. Just as the great principles of equality and justice have their roots in religion and are consonant with Christian beliefs, so the lesser concepts that guide us in the conflicts of our small lives are also derived from our Christian learning and demonstrate our Christianity put to the test in daily living. The Arabs have a proverb which says "Three sides around is one way to cross the square." I think I took this longer route in crossing the square, beset with doubts, questions, and misunderstandings; but when I finally reached the other side and fully accepted Christ in my heart I began to feel somewhat more like the person I had expected to be immediately upon my confirmation.

Now back to Monday. The conversation in my office on that morning usually covers football games, television, movies, food, golf, the weather, and so on. Seldom does anyone mention having gone to church, and I have often wondered why so many people are so reticent—not only reticent, but almost unapproachable—about religion. Many seem to find it difficult to speak about religious conviction or experience without self-consciousness. Others think that they do not know much about religion and that it is a matter for scholars and theologians. And still others apparently feel that church is for Sunday only and there is no connection or carry-over into the weekdays. Everyone has to reconcile his belief and his daily living in his own way, and I travelled a long road in learning that service to God and service to man are woven together into a circle. We cannot tell where one begins and the other ends for they are really one and the same.

I spoke earlier of the words of the Bible and the Book of Common Prayer and of how they express for us what we would like to say. But we have poets in our own time also. Robert Bridges wrote an exquisite stanza which speaks of human love but which describes just as well, I think, the experience of coming to love God:

*But I will tell, let truth be told,  
That love will change in growing old,  
Though day by day is nought to see,  
So delicate his motions be.*

Perhaps no one could have convinced me when I was fifteen that the grace of God does not deluge us like a shower, but grows in us day by day, delicately. It took a long time. But it was very wonderful when I finally found this out for myself.

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# LITURGY

Continued from page 13

our people if they are given the chance to experience this direct approach long enough to familiarize themselves with the structure, thus coming to appreciate its rightness.

These are only three comments selected out of dozens that might be made. It is hoped that every clergyman in the Church, and great numbers of the laity (especially delegates to General Convention) will actually read the entire Study including the Introduction.

One concluding thought: The status of the proposed rite at this moment is only that of something to be presented to General Convention with a request that it be authorized for trial use. Nobody is asking the Church to adopt this pro-

posed rite. But many of us are asking that it be authorized for trial use. Only by regular use in the regular worship, and thus life, of the Church can one really make a valid estimate. I have no quarrel with arm-chair quarterbacks so long as they remember what they are. But the plays are tested on the field, and it seems to me that we ought to find out about the proposed rite by using it. Then we can make an intelligent decision.

What the SLC now offers the Church represents scholarship and pastoral concern. Nor have ecumenical implications been overlooked. Study IV provided much sensitivity to the mind of the Church, and the Liturgical Movement is beyond the stage of novelty. Therefore, we had a right to expect excellence in what SLC would produce, and it seems to this reviewer that we have received exactly that.

# PEOPLE and places

## Appointments Accepted

The Rev. Nelson L. Adair, former priest in charge of St. James', Port Carling, Ontario, is assistant at St. Christopher's, 20750 W. McNichols Rd., Detroit, Mich. 48219.

The Rev. Richard H. Baker, former rector of St. Paul's, Palmyra, and St. Jude's, Monroe City, Mo., is teaching in Normandy High School, St. Louis Co., Mo., and continues to provide Sunday services at the two churches through June. Address: 1538 Ross Ave., St. Louis, Mo. 63141.

The Rev. William F. Barrett, former assistant at St. Ann's, Brooklyn, N. Y., is vicar of St. John's, Carruthersville, and St. Luke's, Kennett, Mo. Address: Box 227, Carruthersville (63830).

The Rev. William P. Barrett, former rector of St. Paul's, Wilmington, N. C., is in graduate school, Texas Christian University. Address: 4516 Harwen Terrace, Ft. Worth, Texas 76133.

The Rev. Joseph R. Beckman, former rector of Trinity Church, Morgan City, La., is curate at Holy Comforter, 2140 Mirabeau Dr., New Orleans, La. 70122.

The Rev. David C. Bowman, former vicar of St. Andrew's, North Grafton, Mass., is rector of St. Andrew's, Youngstown, Ohio. Address: 3002 Hillman St. (44507).

The Rev. Garry A. Cooper, rector of Trinity Church, Gloversville, N. C., will be rector of St. Thomas, 6 Commonwealth Blvd., Bellerose, L. I., N. Y. 11426, March 1st.

The Rev. Hugh B. Craig, former vicar of the Chapel of Hope, Charlotte, N. C., is a social worker in the alcohol section of Austin State Hospital, Austin, Texas. Address: Box 3541 (78704).

The Rev. J. A. Desel, former rector of Christ Church, Nacogdoches, Texas, is rector of St. George's, Texas City, Texas. Address: Box 2207 (77590).

The Rev. Michael R. Dixon, former vicar of Grace Church, Standish, and St. Thomas', Omer, Mich., is vicar of Epiphany Church, 6577 Garden Dr., Mt. Morris, Mich. 48458.

The Rev. Edward J. Flebke, former rector of St. Mark's, Malone, N. Y., is rector of St. Paul's, Kinderhook, N. Y. 12106.

The Rev. Harold D. Fleharty, former rector of St. Mark's, Moscow, Idaho, is rector of St. David's, Spokane, Wash. Address: N. 7216 Excell Dr. (99208).

The Rev. Thomas J. Garner, former curate at St. Philip's, Salisbury, N. C., is priest in charge of St. James', Iredell Co., N. C., and St. Paul's, 936 S. Main St., Salisbury, N. C. 28144.

The Rev. Robert Grumline, former rector of Grace Church, New Market, and vicar of St. Timothy's, Frederick, Md., is vicar of Holy Trinity (Eastern Blvd.), Baltimore, Md. Address: 336 Ida Ave., Baltimore (21221).

The Rev. Sidney M. Hopson, former rector of Holy Trinity (Kenwood), Cincinnati, Ohio, is

vicar of St. Jude's, Highway 85 & Aurora, Valparaiso, Fla. 32580.

## Church Army

Capt. Roger G. Larson, C.A., is the associate national director, being responsible for promotion, public relations, and recruiting of male candidates, and will share in the training of candidates. He holds an M.A. in physics, is a former lecturer at Elmira State College, Elmira, N. Y., and until 1963 was an engineer and physicist for Westinghouse Electric Co. More recently he has been developing a secondary school for St. Mary's Mission, Ovamboland, S.W. Africa. His wife, a nurse and a commissioned C.A. officer, worked in St. Mary's mission hospital.

## Changes for the 1967 Annual

published by Morehouse-Barlow

Diocese of West Missouri—p. 210, under Kansas City, short line beginning "Lassiter" is transposed.—64116 Gd Shpd (7) 4947 Chouteau Dr A W Lassiter DL Dixon.

A gremlin got into copy for February 12th, giving the Diocese of Missouri extra clergy. Under alphabetical clergy listing should be:

Alligood, Cecil L. 207 N Greenwood LaGrange Ga 30240.

Hartzell, Paul Box 118 Muncy Pa. 17756.  
Moore, Edward O 51 Blake Ave Lynnbrook N Y 11563.

## Living Church Correspondents

South Florida—The Rev. G. Ralph Madson, editor of *The Palm Branch*, is the correspondent for the diocese. Address: Box 790, Winter Park, Fla. 32789.

## Executive Council

From the Council comes the announcement that Mr. William F. May, vestryman of St. Mark's, Mt. Kisco, N. Y., and chairman of the American Can Co., has been elected national chairman of the Religion In American Life, Inc.

## Awards

The Rt. Rev. James W. Montgomery, Bishop Coadjutor of Chicago, has received the medal of The Order of Lincoln from the Lincoln Academy of Illinois. The citation noted that as "chairman of the Chicago Conference on Religion and Race, he was a major figure in effecting rapprochement between opposing forces in the city's civil rights struggle of 1966, thus achieving a major breakthrough toward a lasting settlement. He is cited not only for his leadership in this crisis but also for a career of conspicuous dedication to charity and justice."

The Very Rev. Robert F. Royster, dean of the Cathedral of St. James, South Bend, Ind., received

# CLASSIFIED

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## NOTICE

**CORRECT** address of the Rev. Paul Hartzell is P.O. Box 118, Muncy, Pa., 17756; not 287 Broadway, Kingston, N. Y., as wrongly given in 1967 *Episcopal Church Annual*.

## POSITIONS OFFERED

**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 resume, character references. Reply Box W-440.\*

## POSITIONS WANTED

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

**PRIEST**, married, desires change from curacy to position of rector or associate in suburban "Eucharist-oriented" parish. Excellent preacher, published author, with creative ideas for Christian education program. Only parishes which place worship first and respect Canon Law and Rubrics need answer this. Reply Box C-441.\*

## SUMMER SUPPLY

**PRIEST**, Ind. 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.\*

## SUMMER RENTAL

**COTTAGE** available, Guilford, Connecticut for July. Two bedrooms, screened porch, all utilities, good swimming. Rev. Leonard Fisher, 582 North Main, Wallingford, Connecticut 06492.

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

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the Newton D. Baker II award for volunteer leadership in community health and welfare planning, during a Citizens' Conference on Community Planning held in Oklahoma City. His program involving federal, state, and local agencies, provided jobs for re-employment of 3,243 workers, fifty years of age or older, who had been with the South Bend Studebaker plant before it closed.

### This and That

The Rt. Rev. Austin Pardue, Bishop of Pittsburgh, and Mrs. Pardue, are on a three-month cruise in the South Seas, Far East, and Pacific Islands.

Mr. William L. Benson has been named administrator of Gaston Episcopal Hospital, Dallas, Texas.

The Rev. James P. Breeden, assistant director of the commission on religion and race for the National Council of Churches, will be executive director of the commission on church and race for the Massachusetts Council of Churches, in April. Address: c/o MCC, 14 Beacon St., Boston, Mass. 02108.

### Retirement

The Rev. Horton I. French, rector of Trinity Church, Excelsior, Minn., since 1944, has retired and may be addressed at Waterville, Minn. 56096.

### New Addresses

The Rt. Rev. John H. Burt, 2737 Rochester Rd., Shaker Heights, Ohio 44122.

The Rt. Rev. Allen J. Miller, Ph.D., retired, Box 1485, Naples, Fla. 33940.

The Rev. Gene Norman, Calle Cedros 237-4, Mexico 2-D.F., Mexico.

The Rev. Derald W. Stump, Penn State Episcopal Center, 210 Eisenhower Chapel, University Park, Pa. 16802.

The Rt. Rev. George A. Taylor, Box 1027, Easton, Md. 21601.

### Deposition

On January 4th, the Rt. Rev. Anson Phelps Stokes, Jr., Bishop of Massachusetts, acting in accordance with the provisions of Canon 60, Section 1, and with the advice and consent of the clerical members of the Standing Committee, deposed Herbert Aaron Jerauld.

## DEATHS

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

The Rev. Edward Cosbey, 85, retired priest of the Diocese of Newark, died January 15th, in the Wilmington Medical Center (Del.) after a long illness.

Fr. Cosbey, a native of England, was a 1908 graduate of Philadelphia Divinity School, and was ordained to the priesthood in 1909. After serving churches in New York, he spent the rest of his ministry in the Diocese of Newark: assistant at St. Luke's, Montclair, rector of St. Luke's, Pater-

son, Grace Chapel, East Rutherford, and St. Paul's, Wood Ridge. He was rector of the latter for 12 years before he retired in 1957. Since then he had assisted part time with services at the Church of the Ascension, Claymont, Del.

Services were held in the Church of the Ascension. Interment was private.

He is survived by his wife, the former Ethelwyn Snively, a daughter, three sons, thirteen grandchildren, and two great-grandchildren.

The Rev. Henry George Raps, 88, retired priest of the Diocese of New Jersey, died January 23d, in his residence at the Church of the Ascension, Atlantic City, N. J.

Fr. Raps, a 1905 graduate of Coe College, also attended Harvard Law School for two years. He was a 1909 graduate of Episcopal Theological School, and later received the M.A. degree from Brown University. He was ordained to the priesthood in 1910. Through the years of his active ministry he had served as assistant at St. Paul's Cathedral, Cincinnati; rector of St. James', Providence; curate at Trinity Church, New York; and rector of St. James', Piscatawaytown, N. J. He had served in residence at Ascension Church for two years after retiring in 1954.

A Requiem Mass was celebrated at the Church of the Ascension by the Bishop of New Jersey. Interment was in Baltimore Cemetery, Baltimore, Md.

He is survived by two daughters, Dorothy and Lillie, and two sisters.

# 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 Watska Ave.  
The Rev. R. Worster; 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. Fonn, 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 Wroth, Jr., r  
Sun 8, 9:30 (Ch S), 11; Wed 11

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Sun HC 7:30, 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  
(Sung); Mon thru Fri Mass 7; Tues, Thurs & Sat  
Mass 9:30; C Sat 4:30-5:30

## BOSTON, MASS.

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



## 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, Evenson; 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. (Cont'd)

**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 HC & Ser 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 Delmer Blvd.  
The Rev. E. John Langlitz, r  
The Rev. W. W. S. Hohenschild, S.T.D., r-em  
Sun HC 8, 9, 11, 1S MP; HC Tues 7, Wed 10:30

## LAS VEGAS, NEV.

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

## BINGHAMTON, N. Y.

**CHRIST CHURCH** 187 Washington St.  
The Rev. F. W. Dorst, r; the Rev. J. H. Ineson, c  
Sun 7:30, 9, 11; Eu Tues 6, 7:15, Wed 12:05;  
Thurs 10:30, Ser 12:05; Fri 12:05; C 7; 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. Matias, 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;  
Wkds 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.

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

**HEAVENLY REST** 5th Ave. at 90th Street  
The Rev. J. Burton Thomas, D.D., r  
Sun HC 8 & 9, 11 MP Ser 11 ex 1S; Wed HC 7:30;  
Thurs HC & LOH 12; HD HC 12

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

**ST. MARY THE VIRGIN**  
46th St. between 6th and 7th Avenues  
The Rev. D. L. Garfield, r; the Rev. L. G. Weppler,  
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

March 5, 1967

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

**RESURRECTION** 115 East 74th St.  
The Rev. Leopold Damosch, 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

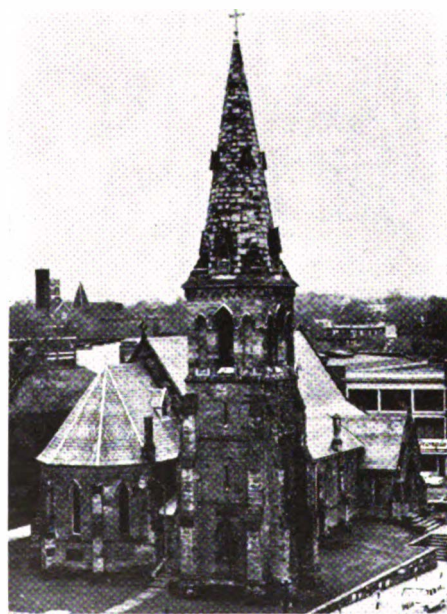
**ST. LUKE'S CHAPEL** 467 Hudson St.  
The Rev. Paul C. Weed, v  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,  
& by appt

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

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

## 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



**CHRIST CHURCH  
BINGHAMTON, NEW YORK**

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



## SOUTHERN PINES, N. C.

(serving Pinehurst)  
**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. Christie, D.D., r  
Sun 8, 9:30, 11; Wed HC 7:30 & 10

## PARIS, FRANCE

**HOLY TRINITY PRO-CATHEDRAL**  
23 Ave. George V  
The Very Rev. Sturgis Lee Riddle, D.D., dean; the  
Rev. James McNamee, c; the Rev. Jean Jacques  
d'Aoust  
Sun 8:30, 10:45; Thurs 10:30; Fri 12:45

## MONTERREY, N. L. MEXICO

**LA SAGRADA FAMILIA**  
Teotihuacan 122, Col. Las Mitras  
The Rev. George H. Brant (telephone 6-07-60)  
Sun 10 (Eng), 11:30 (Spanish); Wed & HD 6:30  
(bi-lingual)

## GENEVA, SWITZERLAND

**EMMANUEL** 4 rue Dr. Alfred Vincent  
The Rev. Perry R. Williams, r  
Mr. Stanley J. Smith, Lay Assistant  
Sun 8 HC, 9 & 10:45 MP & Ser with Ch S (HC 1S)

## 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

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