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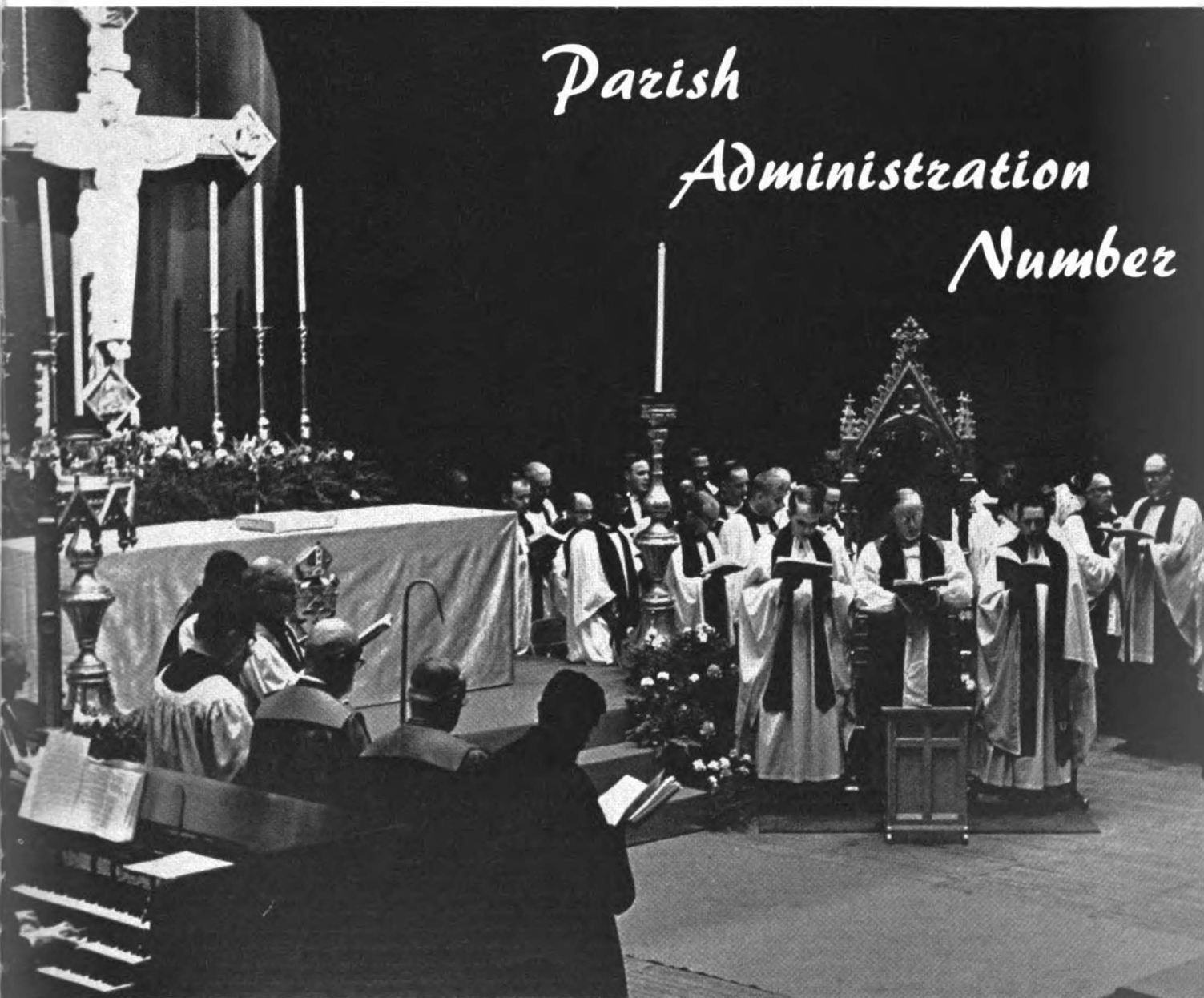


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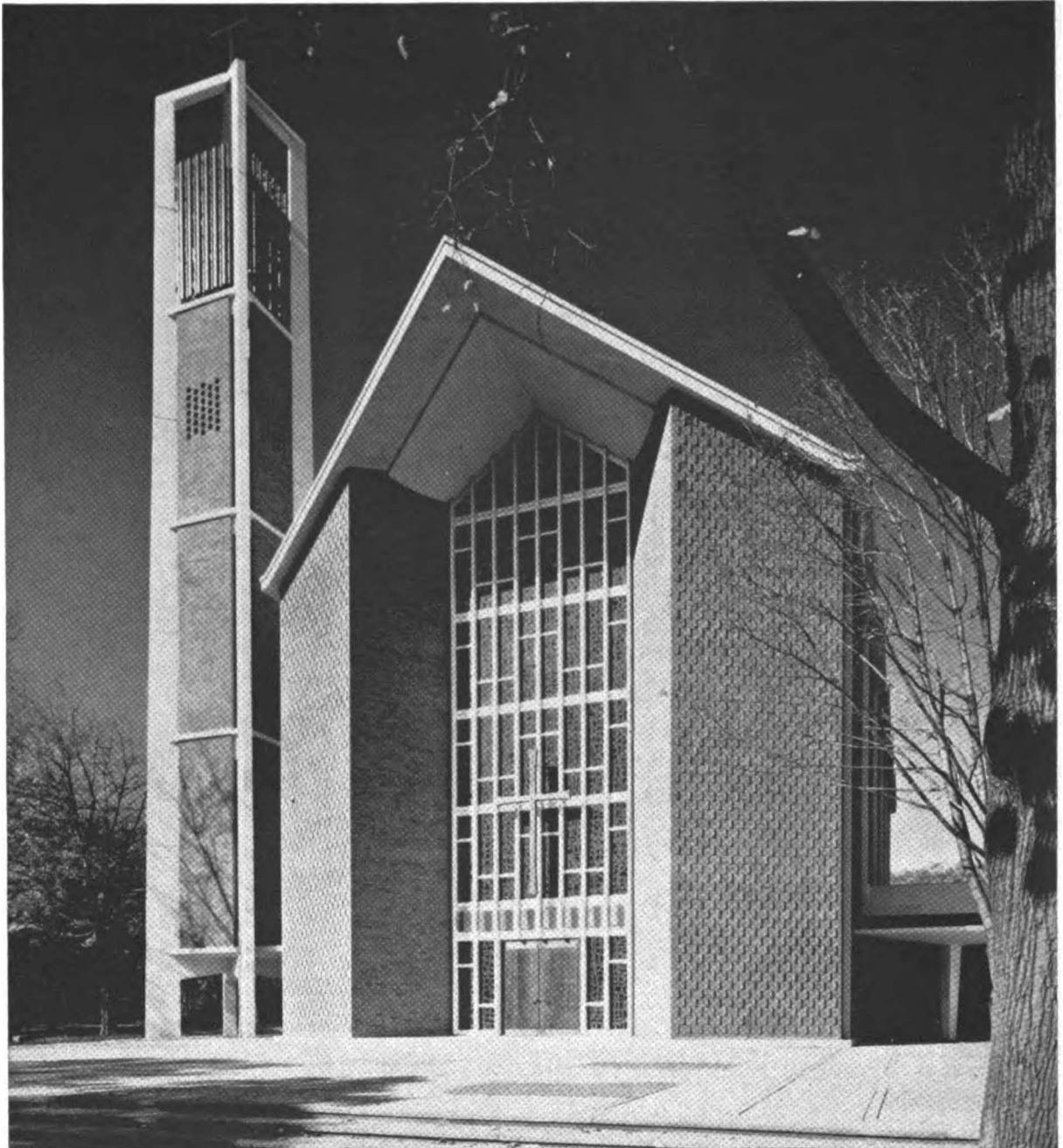
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The Living Church

Volume 154 Established 1878 Number 25

A Weekly Record of the Worship, Witness, and Welfare of the Church of God.

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

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THINGS TO COME

June

18. Trinity IV
Ephrem, Dn.
22. Alban, M.
24. Nativity of St. John Baptist
25. Trinity V

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

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

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

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

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

BOOKS

The Postconciliar Christian. By Timothy McCarthy, O.P. Kenedy. Pp. 142. \$4.50.

One of the problems in living the spiritual life is how to pass from theory to action; that is, from the intellectual concept to the practical living of the theory. It is interesting to study the dogmas of the Church, but to bridge the gulf from the intellectual to the volitional is often difficult.

This difficulty is especially true for the Anglican reading Roman theology. The author of *The Postconciliar Christian* has done Romans and more especially Anglicans a great service when he explains some of the findings of Vatican II and just what they imply and mean. The phrase "the priesthood of the laity" has become common today, but just what does it mean? This book is the best so far in explaining what the findings of Vatican II mean, what are the sources and implications and applications for us today. A careful reading will explain how we may continue Christ's work through our part in the priesthood of our Lord.

There are five sections to the volume: a study of priesthood and sacrifice, an examination of priesthood as it existed in ancient Israel, a study of Christ's priesthood, an analysis of how we participate in Christ's vocation and an examination of the layman's royal ministry.

Here is a fine study in what it means for a layman to share in the priesthood of Christ. We need more books like this one by Timothy McCarthy to help us pass from the theoretical to the practical. Christ is the light of every soul, and Love must act as light must shine.

(The Rev.) KARL TIEDEMANN, O.H.C.
Order of the Holy Cross

+ + + +

World Come of Age. Edit. by Ronald Gregor Smith. Fortress. Pp. 288. \$5.25.

World Come of Age is a collection of eight papers on Dietrich Bonhoeffer and his theology by one American and seven German theologians, edited and introduced by R. Gregor Smith, professor of divinity at Glasgow University.

This is a book for the serious student of Bonhoeffer and of the whole field of "religionless Christianity" which has become so popular since World War II. It does not fulfill the promise of Prof. Smith's well written introduction, to "increase the understanding of this gripping thought by literate but amateur theologians." All but two of the articles are translated from the German which may explain why the English is rather ponderous. But then the quotations from Bonhoeffer himself, who of course wrote in German, are all clear and stimulating.

Dietrich Bonhoeffer was executed by the Nazis in 1945 at the age of 39. Because of the shortness of his life, his rich

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THE SYSTEM AND THE GOSPEL:

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Paper, \$2.65

CHRISTIANITY AND THE AFFLUENT SOCIETY:

Reginald H. Fuller and Brian K. Rice. The biblical attitude to wealth and prosperity is the yardstick by which the authors measure today's society, its premises, goals and achievements. Their substantial critique is then viewed in the context of eternity.

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SERVICE IN CHRIST:

Essays Presented to Karl Barth on his 80th Birthday. T.H.L. Parker & James I. McCord. Several distinguished international scholars investigate the concept of Diakonia concerning its true Christian origins, historical evaluation, modern understanding and challenge to the contemporary church.

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and varied thought is fragmentary, mysterious, unorganized, but seminal in every phrase. One cannot get at it through his quotable quotes: secularization of the world, man for others, live in the world as though God were not given, the world come of age. The heart of Bonhoeffer is strong Christology. It is the weakness of liberal theology, he says, that it allows the world to assign Christ his place in that world. What he means by secularization is not the common American use of the word. "The religious act is always something partial, faith is always something whole, an act involving the whole life. Jesus does not call men to a new religion but to life. . . . Being called, go and follow — that represents the right christology. Being called, not to follow, but to work out a program to be applied, reveals a wrong christology. It is to leave Christ outside for occasional use. Jesus' call is not to be re-coined into a program." (Bethge's interpretation)

Perhaps it is necessary in studying a great mind to make comparisons, and perhaps after really digesting Bonhoeffer comparisons between him and young Luther or between him and Barth might bring insights. This book does much of this and it will not prove particularly interesting for one who is not a buff. But the last article, a constructive and thoughtful essay by Rudolf Bultmann called "The Idea of God and Modern Man," together with Eberhard Bethge's "The Challenge of Dietrich Bonhoeffer's Life and Theology," and Smith's Introduction, because they make you want to read Bonhoeffer himself, render the book worthwhile.

(The Rt. Rev.) F. W. LICKFIELD, D.D.
The Bishop of Quincy

+ + + +

Shaw On Religion. Edit. by Warren Sylvester Smith. Dodd, Mead. Pp. 240. \$5.

The title, *Shaw On Religion*, with the comment *Irreverent Observations by a Man of Great Faith*, in italics, is as provocative as it is true. Warren S. Smith, the editor, takes us from the first, critical, harsh essay entitled "On Going to Church," written in 1896, to a somewhat mellow positive last selection written when Shaw was 93 in 1949, entitled "What is my religious faith?"

The format of the book consists of short, sharp essays, thought-provoking reading for a person of the twentieth century and doubly so for admirers of Shaw and his plays. One can pick up the volume at any time, read or reread certain individual selections, put it down, and later continue without losing the spirit or provocation whether it be approval or disapproval on the part of the reader.

Shaw's "Preface to St. Joan" is included. I feel it is the very best of the 28 selections—a must for all who are in prayer groups and those interested in mysticism. Shaw never fails; his wit is sharp, his display of language is brilliant,

his judgment of the trite and the petty is worthy of review by his readers.

Having had the privilege of reading and knowing this book, I feel it a wonderful addition to a home or church library and recommend it to Churchmen and non-Churchmen alike.

VIOLET M. PORTER
General Seminary

+ + + +

Creative Teaching in the Church. By Eleanor Shelton Morrison and Virgil E. Foster. Prentice-Hall. Pp. x, 244 paper. \$2.50.

Creative Teaching in the Church should be in every parish library if for no other reason than its excellent treatment of the Bible. While teachers probably will benefit most by this book, parents can use it to better understand their own children and help them as they grow up in the family.

Probably the most useful section to teachers will be the illustrative examples of procedures. These are given authenticity in that they have been tried and proven. This is true especially in the chapters on junior high and youth. The breakdown into the smaller-than-usual age groups is in keeping with the trend to develop curricula more nearly fitted to the age characteristics of children. These age characteristics are dealt with in a refreshing and adequate manner, especially in the pre-school section.

The remarks by Eleanor Morrison and Virgil Foster preceding each of the three sections help greatly to make the book a whole piece, unifying the Bible, teacher-learner relationship, and procedures in a constructive manner.

E. L. LANGFORD
*St. Matthias Church
Waukesha, Wis.*

+ + + +

The Synoptic Gospels: A Commentary for Teachers and Students. By D. B. J. Campbell. John Murray. Pp. xiii, 166. 15s.

This handsomely printed and designed little book aims "to sum up the conclusions of Biblical scholarship in a readable form"; in outline it "follows the main pattern of the life of Jesus, and brings in the Gospels as they throw light upon it." The actual commentary material is prefaced by a series of short pieces on the Gospel documents, and is followed by several supplementary articles on such matters as miracles, parables, and so on.

The Synoptic Gospels is so attractive typographically that it is an unhappy task to review its contents as wholly inadequate, quite out of date, and often badly misinformed. With respect to "the conclusions of biblical scholarship" it attempts to sum up, we sadly note that they are almost solely those of Canon Streeter well over forty years ago. Not only does this mean that we read of such fantasies as "M" and "L" here disinterred after at least thirty years of merciful burial, and

the origin of Luke's birth stories from the lips of Mary herself, but it means also, much more disastrously, that the vast resources opened up to us by Form Criticism — without which no study of the Gospels may claim scholarship or even seriousness today — are totally missing.

Furthermore, the sense of historical criticism displayed by D. B. J. Campbell is difficult to take seriously today though it was common enough toward the end of the last century. On the one hand we are told that since God became a human being, "by comparison all other miracles become possible," including for example the virginity of Mary; but on the other hand, we encounter century-old rationalist explanations of other miracles such as the walking on water and the Gerasene demoniac.

This innocent hodge-podge of long-dead scholarship, old-time rationalism, and well-meaning piety is common enough in teachers and students in Church schools; but in a commentary intended for their instruction and guidance, it seems a bit too much. F. W. Beare's work along this line, while also a bit heavy on literary criticism and light on form criticism, is so vastly superior that no teacher or student need hesitate a single minute in deciding which book to purchase for his assistance in understanding the Synoptic Gospels.

(The Rev.) EDWARD C. HOBBS, Ph.D.
*Graduate Theological Union and
 Church Divinity School of the Pacific*

Booknotes

By Karl G. Layer

A Religion Against Itself. By Robert W. Jenson. John Knox. Pp. 127 paper. \$1.95. "Western religion today is as phony as an aluminum Christmas tree or a celluloid carnation. Our culture in its customs, laws, and creative arts no longer reckons seriously with supernatural realities—although it pretends to." Religionless Christianity again, this time in reference to theology, worship, ethics, parish structure, missionary motivation, and faith. The author is a Lutheran minister.

Three Philosophies of Education. By Henry J. Boettcher. Philosophical Library. Pp. xv, 248. \$5.95. Subtitled "A Radical Re-examination of the Basic Assumptions Underlying Education: Matter-centered; Idea-centered; God-centered," this volume is an analysis of American trends in educational philosophy. Designed basically for the specialist in the field. Documentation is thorough.

The Converted Church. By Paul L. Stagg. Judson. Pp. 160 paper. \$2.75. A plea, from one Baptist, for more ecclesiastical involvement in the world, together with some suggestions as to how this may be done.



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LETTERS

Most letters are abridged by the editors.

Church without Buildings?

A church without buildings [L.C., April 16th] is neither a fantasy nor the shape of the future only; it is a grim reality in the shape of the present. I have often been (and am) vicar of just such churches.

Who sees the literature collected in the rented office? How many working people does the missionary see during office hours? What does the fellow do who has had a hard jolt he doesn't know how to talk about yet (much less want to) but just needs a place to go and pray? Is there ever worship that isn't folksy and chatsy? When and where is the missionary available for confessions? How does he provide for emergency Communions? Can he offer the Holy Sacrifice between Sundays for the many workaday concerns of his people?

I was brought up in a large, solid, beautifully and carefully appointed church with a lofty ceiling which for years drew my eyes, my thoughts, my heart heavenward toward the glory and majesty of God. Of course one must look beyond these physical things to glimpse the Divine Majesty; but if one cannot look *that far* to begin with, how does one ever learn to look beyond? Now when I see the Holy Mysteries celebrated in bare surroundings I know that we are in the unseen glory of heaven because of the Divine Presence. But could I ever have learned that inwardly if it had not first been taught me through art, music, architecture, and all the trappings of reverence? It is obvious to me that many of my young parishioners, who rarely see the Eucharist in other than a makeshift setting, are *not* learning it.

Then, the home meetings: They have their own worthy and distinctive place in Christian nurture. But to be dependent on them for essentials of parish life is a different matter. This is the most sure-fire formula possible to guarantee that the church will be a club, catering to the social interests of a congenial set. It makes social acceptability and even personal acquaintance a prerequisite for church participation. I have seen enemies reconciled by kneeling before the same altar in church, who could not have spoken to each other on the street, let alone step inside each other's homes.

Little wonder, perhaps, that in this day and age, men should dislike having to look at material witnesses to the presence and sovereignty of God. We prefer the church to be invisible, the more invisible the better. There are, and always will be, many situations in which the homeless church is the best that can be attained. But it is hardly an ideal to be aimed at.

(The Rev.) WILLIAM R. BROWN
Vicar, St. Francis Church

Crownpoint, N. M.

Ecclesiastical Homecoming

Many thanks for "This Strange Church and COCU" [L.C., March 12th]. I'm relieved to learn that, at present, I neither have to dash over to Rome or attempt to limp along on private devotions rather than attend a pan-protestant church.

I ran the gamut of several Protestant Churches, then threw up my hands, and only recently came to the Catholic Church. From Geneva (by way of several short stops at

other stations) to Canterbury is a long jump, but I'm so glad I made it. I find Mother Church to be *home*, to be *right*, to be *alive*. Therefore, no one had better expect me to trade more for less, ever. Trade the presence of Christ in the Blessed Sacrament for a sermon, some nice music, and some community service? No, thank you.

If the Protestants wish a finally united Church, why don't they, like me, come *home*? It might astonish them, as it did me, to find how easy and how extremely right it is to walk through the door.

MARGARET B. CLARKE

Peapack, N. J.

He Thinks We're Comfortable

I think that the average American regards the arch-conservative patriotic societies with amusement for the simple reason that they are an antithetical representation of the radicals which they venerate. I mention this because, in my opinion, THE LIVING CHURCH might better be entitled "Uncommon Prayer: A Weekly Periodical on the Comfortable Aspects of Pseudo-Christian Tradition and a Defense Thereof. (Recommended for the typical Episcopal suburban parish in which Christianity is regarded as interesting ethnically, ceremonially, and esthetically, but in which Christian renewal is hardly uppermost in the mind of anyone.)"

EDWIN D. JOHNSON

Washington, D. C.

Guerilla "Liberators"

It is too bad that Fr. Rose [L.C., May 7th] has not heard of the difficulties India and Pakistan have had with their religious difficulties, or of the millions (no accurate figures are available) who died in the fighting there after the British withdrew. It may well be that he has forgotten that there was some trouble in the Belgian Congo after the "oppressors" left. Has he not read of the troubles of the other African states?

Certainly Fr. Rose has had no experience with the activities of guerilla warfare. Were he to know what is taught in the "schools" they so easily set up he would hardly consider them a great benefit to the community, nor would he feel that the terroristic silence imposed meant approval by the populace. The same phenomenon is found where gang warfare and protection rackets flourish in our cities.

(The Rev.) SYDNEY WADDINGTON

Rector, St. John's Church

Lancaster, Ohio

Bishop Moody's Remarks

You are quite incorrect as appraising Bishop Moody's remarks [L.C., May 21st] as "bold and clear." The technique of uniting almost all conceivable forms of anarchy and heresy with selective conscientious objection, by use of the traditional verbal tar and feathers, does not make for clarity. And as for boldness, the bishop did not have the courage to name one person or organization condemned in his syllabus of errors.

I am proud to be an active working member of Clergy and Laymen Concerned about Vietnam. This group would seem to fulfill two of the conditions anathematized as totally outside the stream of Christian witness: It would endorse the right and duty to consider the ends, means, and causes of a war before participating; and it has issued a position paper. Considering the Christian

tradition of the right of conscience and the "just war theory," the bishop is in error as to a matter of fact. And he has no authority to say that, as I work for Clergy Concerned, I am not witnessing in the Christian tradition.

If the bishop did not mean Clergy Concerned, what persons and groups did he mean? If he did mean Clergy Concerned, why did he not say so? Too many of our bishops and priests labor under the dangerous delusion that since they don't subscribe to papal infallibility that makes them infallible instead, and therefore free to ignore any facts or persons.

(The Rev.) HARLAN I. WEITZEL
Assistant, St. Mary's Church
Culver City, Calif.

Liturgical Reform

In reference to "Liturgical Reform" [Letters, L.C., May 14th], I concur with a hearty "Bravo!" to Mr. David Pizarro and kindred spirits. The height, depth, and breadth of public worship can never be fully accomplished until worshipers are taught to become Eucharist-centered and the Holy Eucharist is celebrated as the chief service on every Sunday and feast day.

JOHN F. DANIELS
Colonel, USAF (ret.)
Universal City, Texas

To Give or Trade

Recently a member of our staff discovered that we have a great many duplicate copies of *Journals of the General Convention*, *The Churchman's Almanac*, *The Episcopal Church Annual*, and *Stowe's Clerical Directory*.

We would gladly share these extra journals and directories with any who might need them. If anyone is interested I will gladly send a list of the duplicate volumes that we have. By the same token we are shy of certain volumes as follows:

Stowe's Clerical Directory for 1944
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(The Rev.) ALBERT C. MORRIS
Canon to the Ordinary
Diocese of South Florida

Winter Park, Fla.

Refreshed

It was refreshing, indeed, to read [L.C., May 21st] "The Idylls Of Galilee: Storm In The Night," by the Rev. Harry Leigh-Pink. I rejoiced in his statement, "I am an old-fashioned Christian. I believe in the miracles of Jesus Christ—all of them." With so much drivel coming from the champions of the "New Theology" which keeps God confined in a box fashioned by their own hands, it is good to read an article of this caliber written by one of God's true servants.

God give us more who have not "removed themselves from the old paths."

(The Rev.) ARNOLD B. CARLSON
Rector, St. Mark's Church
Havre, Mont.

Query

Say, I was just wondering, did Dr. Nudix ever get rid of those *obsolete* sets of Hall and St. Thomas [L.C. Classified, May 7th]? Sad, sad!

AUDREY M. TIERNAN
Los Gatos, Calif.

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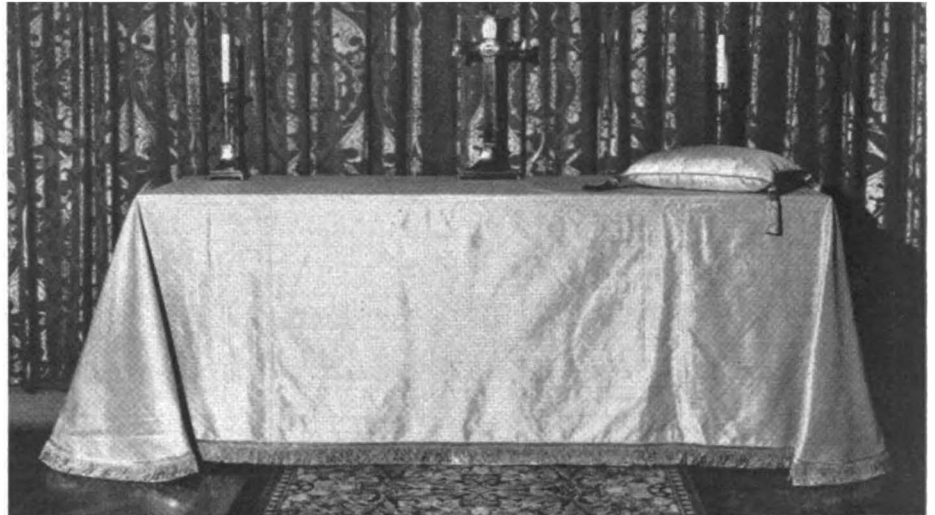
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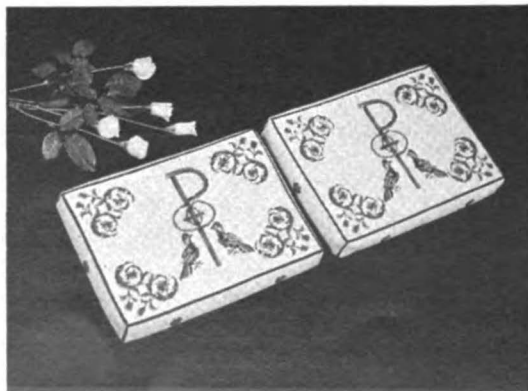
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EPISCOPATE

Coggan in Long Island

The Archbishop of York, the Most Rev. and Rt. Hon. Frederick Donald Coggan, inaugurated the year-long centennial of the Diocese of Long Island by preaching at two ecumenical diocesan rallies, conducting a clergy meditation day, and holding a press conference. His appearances were part of a two-week North American tour, also featuring a visit to Canada and centennial events there.

Meeting with newsmen May 26th, Dr. Coggan joined the Rt. Rev. Jonathan B. Sherman, Bishop of Long Island, in a formal statement condemning "any act or word of aggression or violence by any side" in the Arab-Israeli crisis. "We support the efforts of the United Nations Secretary General (U Thant) and of those nations of the Security Council working together in understanding and in good faith to secure world peace," the statement said.

Under newsmenlike questioning by Bishop Sherman, the visiting Primate of England also:

(✓) Affirmed his support for the 1958 Lambeth Conference statement on responsible family planning and birth control in the light of the "population escalation" vividly brought home to him on a recent visit to India.

(✓) Reiterated his prediction that reunion negotiations between the Church of England and the Methodist Church would reach the "first stage" of intercommunion "by 1970 or 1971."

(✓) Agreed with Bishop Sherman that in the 10-Church Consultation on Church Union and other merger negotiations a major point of contention was the factor in the Chicago-Lambeth Quadrilateral, insisting on the preservation of the historic episcopate.

(✓) Urged the pursuance of Christian unity on two levels, formal conversations of Church leaders and "grass roots" mutual action concerns such as housing, youth, and old-age programs.

(✓) Praised recent advances in Roman Catholic relations, both in the current formal Anglican-Roman Catholic talks and in the cordial atmosphere at the local level.

(✓) Noted that racial integration in Great Britain has proceeded "with a certain measure of success" and is primarily an immigration question.

The tall, shy archbishop urged 1,000 worshippers at a Brooklyn rally, held May 25th at the Brooklyn Academy of Music, to hold the "unshakeables" of Chris-

tianity: "Jesus Christ and His grace . . . God and His love . . . the Holy Spirit and His fellowship." Christians should regard worship and evangelism as "changeless" functions of their faith at a time when belief is being questioned and aging edifices are in danger of becoming "museums."

He spoke along similar lines to more than 1,400 persons the next night at St. Peter's Church, Bay Shore, L. I. The clergy conference was held May 27th at the Cathedral of the Incarnation, Garden City, L. I.

Coggan at General

For the 56 men who received their theology degrees this spring from General Seminary, their commencement was

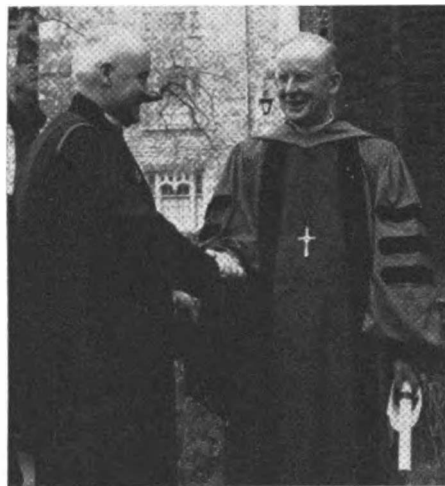


Photo by Marjorie Hyer

Dean Wylie congratulates Dr. Coggan

a doubly memorable one. In addition to the auspiciousness of the day itself, their speaker was the Most Rev. Frederick D. Coggan, Archbishop of York. The archbishop spoke on a topic of considerable immediacy to both the newly ordained deacon and the established priest: the question of the authority of the clergyman.

Putting the question, as he said, "crudely,"

L. C. Family

The editor, the Rev. Carroll E. Simcox, is convalescing at home following major surgery. He expects to retain control of the magazine from 2508 E. Bellevue Pl., Milwaukee, Wis. 53211.

he pondered: "What right have you, in your twenties, to stand up before a congregation and harangue them? . . . What right have I, in my fifties, to do this? I cannot rely on a brief thirty-odd years in the ministry; my experience does not amount to much, nor does the wisdom I may have picked up on the way. But next Sunday—if not before—I must be at it again."

Dr. Coggan called the problem "an agonizing one" and said it was "exercising the minds and consciences of Anglican clergy of all kinds who are engaged in the ministry." And yet, he said, the problem is not new. "Perhaps the first strand in the authority of the minister is a genuine humility of the kind we have seen in our biblical examples."

Another element of that authority, he stated, is the Christian message itself. "We believe what God has spoken, in a unique way, in the Person of His Son—not only in His teaching or in His example, but supremely in His mighty redeeming acts."

The experience of the Church provides another source of authority, Dr. Coggan said. "As the centuries have passed, the members of Christ's Church have discovered that, when the word of God is faithfully and winsomely preached, men and women find newness of life." As the clergyman fulfills his responsibility in this regard, the archbishop continued, "he will find an authority far greater than his own."

Another element of authority is the Holy Spirit. Dr. Coggan warned here of abuses and delusions, "but when all this has been said and been heeded, we may, I believe, go this far: The man who, so far as he is able, faithfully expounds and applies the treasure of the Gospel entrusted to him; the man who realizes that he is not a lone voice stating his own views, but is a tiny part of that great continuation of the word which has been committed to the Church for all time; the man who brings meticulous care in study and preparation to bear on his work; this man may, I believe, quietly, humbly, confidently look for and expect to receive the authority of the Holy Spirit in his ministry."

But all these sources of authority, "without the authority of personal holiness, avails little," the prelate said. "He alone can minister who lives in the secret place of the Most High, who has learned to listen to the God who speaks, who knows the meaning of obedience, who can say not merely, 'I hold this view,' but 'I am held, grasped by this God.' This is the final, quiet, undeniable authority—the authority of holiness."

Finally, the prelate concluded to the priests-to-be, "I covet for you that authority which marked the Master and amazed His hearers when they contrasted His teaching with that of their accredited rabbis, the authority of a life lived in very close communion with the Father. There was nothing brash or noisy about it. He was very gentle

in His handling of personality. But authority and winsomeness—grace and truth—went hand in hand, and men marveled to see how lovely religion could be.”

The archbishop was awarded an honorary Doctor of Sacred Theology degree by the seminary.

NCC

Ethics, Vietnam, Ecumenics Considered

Issues under debate at the spring business meeting of the National Council of Churches' General Board in Boston ranged from military crises abroad to moral crises at home.

In a resolution on Vietnam, the policy making board of the NCC urged the U. S. to stop bombing in the North and simultaneously submit the war issue to “collective international judgment and action” through the United Nations. The statement also appealed to the South Vietnamese government to “support” U. S. peace initiatives, and to the North Vietnamese government and the National Liberation Front to “respond” to them.

Another resolution called on Congress to adopt a uniform code of “high ethical standards for the conduct of its members,” and to apply it “impartially.” The action also recommended mandatory public review of personal finances for all salaried officials in Congress and the executive branch who earn more than \$15,000 annually.

The “disparate recommendations” of the committees investigating Powell and Dodd (in Congress) “raise serious doubts that justice has been realized in either case,” the resolution declared. “One is denied his seat in Congress during the investigation, while the other retains his. One is stripped of his chairmanship before investigation; the other remains chairman of three subcommittees while under investigation. One was found to have misused public funds, for which the investigating committee proposed that he be fined \$40,000, stripped permanently of his seniority, and publicly rebuked; but this punishment was not deemed severe enough by the House which excluded him altogether. The other was found to have misused both public and campaign funds for which the investigating committee recommended only that he be censured. . . .” The contrast in the handling of the two cases “may be attributable to differences between the House of Representatives and the Senate — or to differences in reputation, personality, race, or private conduct of the two men — but these cannot justify . . . the results,” the statement said.

A comprehensive report to the board on Roman Catholic-Protestant relations foresaw the demise of pluralism among U. S. Christians and the advent of a unified American Church. “It is my conviction that we are approaching, if not

actually in, the time of the American Church — and the very center of that Church could well be the Roman Catholic Church,” said the Rev. Dr. John E. McCaw, professor of Church history at Drake University, Des Moines, Ia. His 20,000-word report was based on a year's study just completed for the NCC, on a fellowship grant from the American Association of Theological Schools.

Support was registered for legislation that would “severely limit wiretapping or electronic surveillance (eavesdropping) by public or private agencies to cases of genuine national security, narrowly defined, and specifically authorized by court order.”

The board referred a resolution of firearms control legislation to the NCC's division of Christian life and mission which will prepare a fuller treatment of this issue for the board's consideration at its fall meeting September 14-15, in Atlanta, Ga.

CALIFORNIA

Pope for Chief Pastor

The Bishop of California, the Rt. Rev. C. Kilmer Myers, has called on all Christians—Anglican, Roman Catholic, Orthodox, and Protestant—to recognize the Pope as head of the “universal church.” “We need a Holy Father. We need a father who can speak and witness to the whole human race . . . quite simply as the presence among us of the Fisherman.”

The bishop told a large congregation in Grace Cathedral, San Francisco, that the pope was “the chief pastor of men” and the “chief spokesman for the Christian community in the world. I personally acknowledge him as such,” the bishop told newsmen after the service. “But I am not unaware of the controversy that will follow this statement.” While calling for “one Church under God” Bishop Myers said he was “not suggesting that in any sense we abjectly crawl to the feet of the pope to ask his forgiveness and acceptance.”

He proposed that Pope Paul “next should visit both North and South Vietnam. If the pope will undertake this Christian amplification of his own real and historic image, we Anglicans and Protestants should consider most prayerfully our relationship to him. We should, I for one believe, acknowledge him as the pastor of the Christian family and we should joyfully acclaim him as the Holy Father in God of the universal Church.”

COLOMBIA

Anglican Included in Ceremony

The Rt. Rev. David Reed, Bishop of Colombia, participated in the unveiling of a new kind of statue, May 28th, in company with the President of Colombia, the Cardinal Archbishop of Santiago, Chile, the President of the Council of all Roman Catholic Bishops in Latin America (from Brazil), nine other archbishops and bishops, and the Grand Rabbi of Colombia.

The statue, dedicated to San Isidro and symbolizing a new kind of life for the peasants of Latin America, stands near the plaza of Sutatenza, Colombia, where a revolution in agricultural education has been going on for 20 years through the radio schools of Monseñor José Salcedo. It was blessed by Monseñor José Paupini, Papal Nuncio in Colombia. Bishop Reed spoke using Deut. 8:11-18 as his text, and Rabbi David Sharabani chanted several Old Testament passages in Hebrew. President Carlos Lleras Restrepo and Bishop Anibal Moñoz Duque spoke on the significance of the statue.

Earlier in the day, Cardinal Raúl Silva Henríquez of Santiago had presided at a concelebrated Mass, to which Bishop Reed had been invited to attend in cope and miter. At the luncheon following, Archbishop Brandao of Teresina, Brazil, spoke. He is president of the Consejo Episcopal Latinamericano (CELAM).

The statue shows San Isidro towering over *campesinos* at work with tractor and

Continued on page 26



Bishop Reed at the dedication



The Local Parish:



There have been, in recent months, many articles appearing in newspapers and magazines concerning the number of clergymen who have left the parochial ministry for specialized work as chaplains in the armed forces, hospitals, and industrial areas—men who have felt the need of being an active part of the business world during the week in order to gain both practical experience and insight so that their preaching on Sunday morning will be more realistic. Many of the articles have been written with a kind of resentment toward the parochial ministry, toward that kind of ministry where a man limits himself within a given geographical area and to a particular congregation.

Much of the criticism toward the local parish has come about as a result of some congregation's assuming an isolated position in the affairs of men where the concern, both of the clergy and of the laity, has been primarily for themselves. Some priests of the Church recognize this ingrownness and resent not only their own frustration but that of their congregations as well. They consequently have sought an active ministry elsewhere. Their desire to change the locale of their work is derived usually through sincere motives and the conviction that there must be more to the Good News than just administering to the *status quo*. I admire these men for recognizing the lack, not only in their own minds, but in the parish system; but in the process of this unrest the parish has come in for far too much unwarranted criticism. It may be in some cases that a guilt feeling takes hold for not being more effective, and the clergyman, instead of looking to himself to find the answer and the cause of his frustration, takes it out on the closest thing at hand, which happens to be the parish and the parish system.

I fully realize that the work within a local congregation can be dull and in the same routine, and that the opportunity is always available for a man to slack off from his work because much of his time is in his own hands. Often it is much easier to sit and read a book or a magazine than it is to make calls or to move about within the community. This kind of

attitude is particularly true where the clergyman is alone in a given parish in a small town, away from exchange with other clergy and from the business world. The ministry can be a very lonely profession. Very rarely does it make the headlines, and one's "success" is hard to compute. But I still feel that the parish ministry—the local clergyman working in a given area of responsibility—is one of the most important kinds of ministry a man can have. I do not depreciate in any way the work that is done by other men in these important areas of hospital and commerce, but let's not be so ready to condemn the parochial priest as being "irrelevant" and "out of touch with the world."

We live in a world of splinters. Nations are divided, cities are fractured, homes are broken apart, and political, moral, and spiritual stability are at a premium. People are pulled asunder by the many demands made upon them—economic, social, political, and family. We constantly move about with every shift of the wind, restless, anxious, and uncertain. Many young people, especially the young men who are caught in the unpredictable circumstance of not knowing whether they will be drafted, have great difficulty in making any future plans. The great majority of people within our present society is caught in this terrifying turmoil of uncertainty and they seemingly have nowhere to turn. And it is at this particular point that I feel the local parish church can make its greatest contribution. It can and must represent stability, unity, and continuity. It is the one place in the whole of society to which people can turn with the comforting assurance that the Christian Faith and the Church are not pan-

icked. It is a place where they can let the turbulent waters of their life settle.

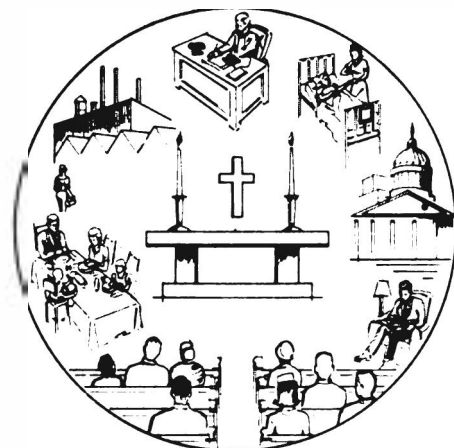
Let us realize, however, that it is for this very attitude that the parish church has been criticized—that all the parish church has done has been smugly to assume that all is right with the world, problems do not exist, and if the great *status quo* is administered to we will not see the evils of race prejudice, crime, corruption, sin, and evil. But any clergyman, whether in a local parish or elsewhere, is not worthy of his salt if he does not move his people to constructive action resulting from belief in the Christian Faith. To go on just administering and calmly assuming that the *status quo* is the whole of their ministry is one of the great mistakes clergy make. Above all the priest must preach the doctrine of the sovereignty and goodness of God and the stability and the everlasting nature of the Church, and at the same time arouse and stir up the wills of people. He also must convey to them the strength and nobility of *his* faith.

The parish church to me is the front line of the battle, whether it be in the suburbs or inner city. In either area one deals with human beings—their frustrations, their fears, and their problems. And while many of those living in suburbs may

By
The Rev. K. H. Gass, D.D.

A

Dead Ministry?



involved in the lives of people and to see them from week to week, it is, at the same time, a great privilege which I believe the local parish priest alone can have. We may not sit on boards to determine great policies for great movements, but we do calm the sick, encourage the defeated, and take our own life into our hands every time we step into the pulpit. To me this is exciting and worth all the barbs that are mistakenly thrown at the local parish. We are not glamorous, and when the church tries tricks and brocaded oratory and stunts it inevitably fails. We can't compete with the commercial world, but then we have never been called on to compete with them in a popularity contest. Rather we must continue to plod along slowly, often stumbling, often mistakenly, but inexorably toward the goal of the redemption of mankind through Jesus Christ.

Clergy and interested laymen are easily panicked when they do not see the Church making impressive strides in the affairs of men, and no doubt the Church has been wickedly slow in many areas of social change where it has failed to recognize the situation and take a decisive stand. We have stuttered when our voices should have been clear and loud and articulate. Men want to be stirred up. They want to be charged and they want to receive pardon for the things that they ought to have done and haven't done. They do not want their clergymen and their Church to go off in all directions trying either to seek publicity or to follow every new and curious axiom that comes along. Indeed, the Church must always search for the truth. It must investigate, add to, take away. It cannot remain static, and it must meet and deal with the demands of the day. It must interpret Christ to the world in the language that the world understands, but always with the conviction that God is all-powerful, all-loving, and that His Christ broke through the crust of history to show us how to be Christians in the world, and that God's Holy Spirit exists to give us the strength so to be.

The local parish church can be one of the most exciting arenas in which to have this all take place.

responsibility of a Church school, organizations for men and women, counseling, preaching, and so forth. The parochial clergyman often finds himself going six ways at once trying to do an adequate job in all phases of his parish ministry. And often he ends up going home exhausted and worried because he could not do all as well as his heart dictated.

I am oftentimes amused when I hear some of my fellow clergy saying that the parish church and the ministry have lost contact with the world. I don't think there's anything more real in the world than birth, sickness, death, marriage, and all the things in which the average local clergyman becomes involved. It is very difficult for me to sit and hold the hand of someone dying or to console those who are left behind and not feel, as do those with whom I sit, the nearness of God and the importance of the Church and prayer. What is more important to the world and the future than to have a young couple place in your arms their child, their most precious possession, and to ask God, the Church, and yourself to receive the child "into the congregation of Christ's flock," and then to pray that the child may have strength to "fight against sin, the world, and the devil, and to continue Christ's soldier and servant"? To me this speaks to the basic problems of the world which have their seeds in the hearts, souls, and minds of men.

In my own cynicism I have often questioned the validity of the whole thing and often wonder why people come to church at all. But they do, and they somehow count on me to be of help and to know a little about that which I preach; and this is a most humbling experience. While it is difficult and wearisome to become

have more of this world's goods than some living in the ghettos and confines of the inner cities, they are in many ways just as frightened and just as torn apart.

The local parish ministry has many fronts on which to battle. I suspect that one of the most important functions of a church has to do with the training and educating of children in cooperation with the parents, with a strong emphasis on the fact that the local parish is first a teaching institution with well-trained, conscientious clergy and lay folk directing it. The church must endeavor with all the strength and power at its command to give to its children moral and ethical standards that will not deceive them in later life. It is a difficult task for the young people as well as their parents, for both are besieged on all sides by humanistic, commercial atheism where sex and financial success are held up as the final goals of life and where the Church is thought to be out of date, mysterious, old-fashioned, and unrelated to reality.

Specialized ministries have many alluring advantages, the most important being the singleness of purpose. This doesn't mean they do not have problems and frustrations, but they can set out on a definite program and work and study toward it without being hampered by the

**Rector, St. James Church
Birmingham, Mich.**



Fr. King

A Ministry of

Education

Among the many noble experiments on behalf of the people of God, the pioneering vision of one man in a small Arkansas community stands as a ray of light and hope. This one man is the late Rev. J. H. King; the small Arkansas community is Forrest City; and the ray of hope is Christ Church School. A measure of the hope and the nobleness of the experiment can be seen in the present man of vision, the Rev. Emery Washington, whose relationship to Fr. King was quite similar to the great teacher-pupil relationships of history.

In 1912 the Rt. Rev. E. T. Demby, Suffragan Bishop of Arkansas, called Fr. King from Mason, Tenn., to Forrest City where there were but two communicants of the Church. It would take a man of vision to accept such a challenge, and accept it he did. Fr. King remained in Forrest City until his death in 1955. During this time he baptized over 225 persons, and in 1941 he presented 27 for Confirmation. All of this happened in a community of 8,000-10,000 people. Indeed, this man was loved by the community as they saw his love and devotion toward them.

This love and devotion took one form

when in 1924 Fr. King began Christ Church School in his home. At that time there were no educational facilities for Negroes beyond the eighth grade, and the school filled an obvious need. Due largely to his action, public interest was stirred and public high school facilities were built, though the unique role of Christ Church School demanded its continuance. It was hard to work in a frame building and the only running water, a spigot in the yard, was added later. More than 300 young people have graduated from this dream made into reality. One

of these graduates was the Rev. Emery Washington who now serves Christ Church Mission and is headmaster of the school.

In 1957 the school building was destroyed by fire, but as it turned out, it was a "blessed fire"; the old building was beyond realistic repair, and the fire was like "urban renewal." A decision had to be made whether or not to continue the work, and the answer was yes. The next question was "How?" The answer to this was given by the entire Diocese of Arkansas, the National Church, and interested citizens of Forrest City. A grant of \$20,000 came from a diocesan campaign and



The old school: destroyed in 1957

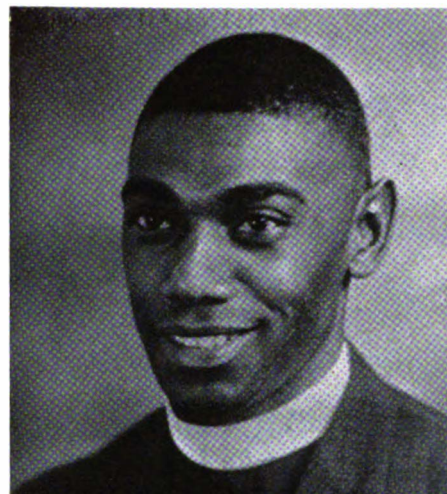




By The Rev. Bruce Green

**Rector, St. Andrew's Parish
Marianna, Ark.**

and Reconciliation



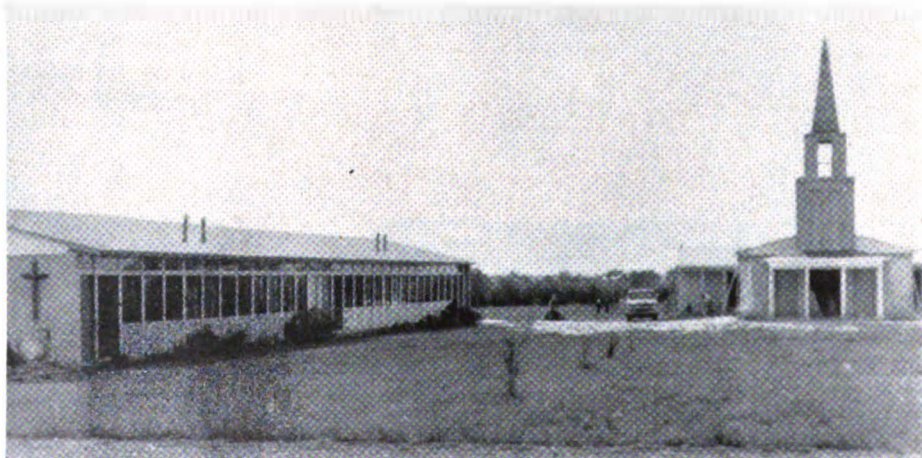
Fr. Washington

another \$10,000 from the National Church. Five acres of land were given by two families of Forrest City, and the present building plans were begun. The school re-opened in September of 1959. In 1962 the chapel was constructed with a large grant from United Thank Offering funds.

The role of the school has changed with the changes of our times. Originally the institution offered the only high school education available to Negroes in Forrest City although Fr. King saw the task in the broader spectrum of Christian nurture for growing children—to allow the child to develop within a Christian atmosphere. The problems of the school

are generally in the areas of facility expansion and faculty improvement. Current salaries at the school are considerably lower than at the public school. The hope is that Christ Church School can become a boarding institution serving a much larger area than it now does. This area would not be bound by "color lines." Fr. Washington sees the role as one in which Christians could gather together for "edification" and move out for "service." The school can provide a "Christian cell" which can then significantly alter the community.

Racial strife is far from over in this eastern Arkansas town, though the understanding and discipleship generated by Christ Church School is helping to answer the problem. It is helping through the education of pupils and adults as they see Christians working together. Among those who have been involved in the work of the school, color, as a determining factor, is fading. As the school grows its mission is even larger. Those responsible for the direction of the school feel keenly the need to prepare students to grasp the new opportunities of a new era in the South.



The new school: chapel under construction

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Reno's Way-In Bulletins



Rare Cancer
Victim Loses
Fight for Life

REGISTRATION
SUNDAY



WE ASK YOU TO BE HEALERS, LORD

st. stephens THE REV. HENRY J. ROSE, RECTOR



BELOVED, LET US LOVE ONE
ANOTHER — EPISTLE FOR THE FIRST SUNDAY AFTER TRINITY

ST. STEPHENS THE REV. HENRY JESSE, RECTOR

By

Gary S. Kirby

St. Luke's Church
Fort Collins, Colo.

High on a sunswept prairie-side looking down on Reno's casinos there nestles a tiny building: the Church of Saint Stephen. What makes this church unusual is not merely its location adjoining a Nevada Indian cemetery or the fact that gambling chips often show up in the collection. What makes it unique is its bulletins. Each Sunday Saint Stephen's rector, the Rev. Henry Jesse, Jr., bases his sermon on an illustration which appears on the cover of the mimeographed bulletin. Each illustration ties in, not only with the Prayer Book, but also with contemporary situations.

The covers are made possible because of the abilities of a local lay reader, Mr. Beyer R. Patton, who is a graduate student in physics at the University of Nevada in Reno. Each week's cover is a joint effort, Fr. Jesse supplying the idea, and Mr. Patton planning the design. The work is performed directly on mimeograph stencil, a most unresponsive art medium. Sometimes bulletins are hand colored with a Keno brush, a type of Chinese brush widely used for writing Keno tickets in the downtown casinos.

When Fr. Jesse is asked about his "way out" bulletins, he replies, "I don't think they're way out; I think they're way in."



The artist at work in his studio

We Make Some Changes

THE LIVING CHURCH has been around long enough to have become an institution. When you're in your 89th year and still alive you are, by God's grace and decree, an institution, and you should act as becomes one. For man or magazine, the trick of living is to remain one's true self while changing with the times. We are now making some changes.

Our sub-title used to read: *A Weekly Record of the News, the Work, and the Thought of the Episcopal Church*. Earlier this year we asked our readers to nominate some new sub-titles. Many nominations were received, for all of which we are most grateful. The one that seemed best for our purpose was submitted by Bishop Higgins of Rhode Island. We have adopted it, and now our full title is *The Living Church: its worship, witness, and welfare*.

The purpose of a sub-title is to keep both editors and readers mindful of the magazine's proper scope and beat. This change in sub-titles is meant to say that we are enlarging our beat, from that of the Episcopal Church to "the living Church" as a whole. The magazine will remain of primary interest and value to Anglicans. Its coverage of Anglican news will be increased, not curtailed. But to this will be added major news from other portions of Christ's Church. Our beat will be ecumenical rather than denominational, while we continue to be the Episcopal Church's only complete weekly newsmagazine.

In editorial policy we shall go on striving to be responsibly independent. This magazine is the mouthpiece of no party. It stands in the tradition of catholic orthodoxy, and it regards catholic tradition and orthodox faith as God's "saving health unto all nations," not as dirty words or dead causes. Sometimes, however, the so-called liberal or radical is in truth the real catholic, the truly orthodox, on a given issue. We pray for the vision to see this when it happens, and for the courage and devotion to God's truth to take our stand accordingly. We intend to carry on in this striving and praying.

Finally, we are soon to change our weekly press schedule so that you will get your magazine several days earlier than before. Hitherto, it has gone into the mail on the Tuesday, often Wednesday, before the publication date, which is always Sunday. Henceforth it will

go into the mail, normally, on the Thursday before that. In the past, it has stood idle over the weekend. From now on it will be on the way to the reader over the weekend. The publication date will remain Sunday. Suppose it is Sunday, July 16th. Under the old schedule THE LIVING CHURCH would be on its way to you Tuesday, July 11th. Because of the clogged condition of the U.S. mail, it may or may not have reached you before that Sunday. Under the new schedule the issue of July 16th should be on its way to you on Thursday, July 6th. If you are in the continental United States it should reach you sometime between Monday, July 10th and Thursday, July 13th. Hence the news you read in it will be several days fresher. You will be getting more news from throughout the whole "living Church" in faster time.

All this is part of staying alive when we are going on 89.

The Introduction to the Eucharist

THE introductory part of the proposed liturgy of the Eucharist* seems to us a great improvement over the present Prayer Book rite. In place of the Lord's Prayer, said aloud or silently by the celebrant, we have a salutation—"Blessed be God: Father, Son, and Holy Spirit," with this response by the people: "*And blessed be his Kingdom, now and forever. Amen.*" It is in this mood and on this note that the faithful should approach their King and Savior upon His altar throne. Last Whitsunday we listened to a sermon in which the preacher quoted a striking definition of the Church by Fr. Alexander Schmemmann, a Russian Orthodox theologian. It was this: "The Church is the world on the way to the Kingdom." The Church in the Eucharist, as at all times and in all places, is "the world on the way to the Kingdom." Devout, faithful Christians are "the world" no less than are the most reprobate "worldlings." The difference is that Christians are on their way to the Kingdom, the worldlings are on their way to nowhere.

From the beginning, and much more conspicuously in the early Christian age, the Eucharist has been the Sacrament of the *Eschaton*, of the final coming of the Kingdom in its fullness "on earth as it is in heaven." The faithful Christian in Holy Communion receives both a pledge and an actual taste of "the powers of the age to come" (Hebrews 6:5), and the eucharistic liturgy ought to express this joyful mystery as clearly and forcefully as human words allow. In the introductory section of the Prayer Book service as it now is there is a predominantly penitential dwelling upon the sinful past and present of the unworthy worshiper. Christians should approach the Holy Mysteries in penitence, to be sure, and in a later comment we shall deal with this. But the Eucharist itself is for *forgiven* sinners as such, not for sinners suing for forgiveness as something that can only be hoped and prayed for.

The Ten Commandments are eliminated altogether. They are not thereby repealed by the Standing Liturgical Commission of the Church! But they do not belong in

So Let's Get On With It

Lo the inexorable, indefatigable,
cool, and saintly becomingness
steam-rollers out the past and the sky falls in on it.
Plato and Jesus are flat as stale beer.
And who needs Keats when we've got LSD?
We can all author our own authority;
one more squiggle and we're gonna get free—
free of all the stickylittlesystems
and then just ONE BIG BLAST. man,
and we'll all be free as shivered Adams.

William R. Mitchell

* Copies of Prayer Book Studies XVII may be secured from The Church Hymnal Corporation.

THE EPISCOPAL CHURCH BUYER'S GUIDE

A classified list of products and services used in the Church, with the names and addresses of firms, organizations and schools (on pages 19 & 20) follows. Firms using display advertising space in this Parish Administration Number are listed in this classified section in bold face type.

This is a paid listing and the section is so arranged that it can be removed from the issue if desired and kept for reference when you are in the market for Church furnishings and supplies and/or services. When writing to the advertisers in this section please tell them you saw their listing in the Buyer's Guide of THE LIVING CHURCH.

For any product not listed write to the Advertising Manager, The Living Church, 407 E. Michigan St., Milwaukee, Wis. 53202.

Keep **THE LIVING CHURCH BUYER'S GUIDE** in your files for ready reference.
It is your classified index of firms doing business with the Church.

Academic Caps & Gowns

Collegiate Cap & Gown Co.
Cotrell & Leonard, Inc.
Ward, C. E., Co., The

Addressing & Duplicating Equip.

Rossin, Donald F., Co., Inc.

Air Conditioning

Dole Refrigerating Co.

Altars

Esser, T. C., Stained Glass Studios
Philip et Cie
Wolfe Brothers & Co., Inc.

Altar Appointments

Cuthbertson, J. Theodore, Inc.
Glasier, Louis F.
Koleys, Inc.
Magi Arts
Morehouse-Barlow Co.
Newhouse, R. A., Inc.
Philip et Cie
Whittemore Associates, Inc.

Altar Bread

Cavanagh Co.

Altar Candles

Morehouse-Barlow Co.
Philip et Cie
Will & Baumer Candle Co., Inc.

Altar Rails

Philip et Cie
Wolfe Brothers & Co., Inc.

Art, Religious

Daystar Designs, Inc.
Esser, T. C., Stained Glass Studios
United Church Press

Audio-Visual Equipment

Morehouse-Barlow Co.

Basketball Goals & Backstops

American Playground Device Co.

Bells, Electronic

Bell Industries, Inc.
van Bergen Maas-Rowe Carillons

Bell Ringers

Bell Industries, Inc.
Paccard
Whittemore Associates, Inc.

Bells & Chimes

Bell Industries, Inc.
Paccard
Payne, George L., Studios of, Inc.
van Bergen Maas-Rowe Carillons
Whittemore Associates, Inc.

Bibles

Concordia Publishing House
Harper & Row, Publishers
Morehouse-Barlow Co.
Nelson-National
Oxford University Press, Inc.
World Publishing Co.

Bible Study Materials

Concordia Publishing House
Parish Press, The

Bicycle Racks

American Playground Device Co.

Book Clubs

Living Church Book Club
Word, Incorporated

Book of Remembrance

Morehouse-Barlow Co.
Watts & Co., Ltd.
Whittemore Associates, Inc.

Book Publishers

Abingdon Press
American Church Union
Augsburg Publishing House
Brodt Music Co.
Concordia Publishing House
Eerdmans, Wm. B., Publishing Co.
Fleet Press Corp.
Fortress Press
Forward Movement Publications
Harper & Row, Publisher
Holy Cross Publications
Meyer & Brother, Publ.
Morehouse-Barlow Co.
Nelson-National
Oxford University Press, Inc.
Plough Publishing House
Seabury Press
Sheed & Ward
United Church Press
Upper Room, The
Westminster Press, The
Word, Incorporated
World Publishing Co.

Booksellers

Brodt Music Co.
Morehouse-Barlow Co.
Plough Publishing House
Seabury Press
St. Paul's Press
Word, Incorporated

Brassware

Cuthbertson, J. Theodore, Inc.
Koleys, Inc.
Magi Arts
Morehouse-Barlow Co.
Osborne, F., & Co., Ltd.
Philip et Cie

Bulletin Boards & Letters

Acme Bulletin & Directory Board Corp.
Morehouse-Barlow Co.
National Chair & Furniture Co.
Poblocki & Sons Co.
Rossin, Donald F., Inc.
Whittemore Associates, Inc.

Calendars, Religious

Grace Cathedral Greeting Cards
Holy Cross Publications
Morehouse-Barlow Co.

Candles

Morehouse-Barlow Co.
Root, A. I., Co., The
Will & Baumer Candle Co., Inc.

Candle Accessories

Root, A. I., Co., The
Will & Baumer Candle Co., Inc.

Candle Lighters & Extinguishers

Morehouse-Barlow Co.
Osborne, F., & Co., Ltd.
Philip et Cie
Will & Baumer Candle Co., Inc.

Candlesticks & Candelabra

Glasier, Louis F.
Magi Arts
Osborne, F., & Co., Ltd.
Philip et Cie
Will & Baumer Candle Co., Inc.

Cards, Religious

Grace Cathedral Greeting Cards
Morehouse-Barlow Co.

Carillons & Chimes

Bell Industries, Inc.
Paccard
van Bergen Maas-Rowe Carillons
Whittemore Associates, Inc.

Carvings

Esser, T. C., Stained Glass Studios
Philip et Cie
Watts & Co., Ltd.

Chairs, Church & Sunday School

Monroe Co., The
National Church & Furniture Co.
Redington, J. P., & Co.
Van Dee Industries

Chalices & Patens

Cuthbertson, J. Theodore, Inc.
Episcopal Supply House of Texas
Faithcraft
Geissler, R., Inc.
Glasier, Louis F.
Koleys, Inc.
Morehouse-Barlow Co.
Osborne, F., & Co., Ltd.
Payne, George L., Studios of, Inc.
Philip et Cie
Watts & Co., Ltd.

Chalices, Replating, etc.

Cuthbertson, J. Theodore, Inc.
Koleys, Inc.
Osborne, F., & Co., Ltd.
Philip et Cie

Chancel Furniture

Church Interiors of Tacoma, Inc.
Daystar Designs, Inc.
National Church & Furniture Co.
Newhouse, R. A., Inc.
Redington, J. P., & Co.
Sauder Mfg. Co.
Wolfe Brothers & Co., Inc.

Choir Robes

Cuthbertson, J. Theodore, Inc.
Collegiate Cap & Gown Co.
Cotrell & Leonard, Inc.
Hartley Religious Vestments
Newhouse, R. A., Inc.
Ward, C. E. Co., The

Church Appointments & Hangings

Cuthbertson, J. Theodore, Inc.
Hall, J. M., Inc.
Newhouse, R. A., Inc.
Philip et Cie

Church Collection Records

deVarenes, Joseph A.

Church Financing & Loans

American Church Bldg. Fund
Commission

Church Organizations

American Church Bldg. Fund
Commission
Bishop White Prayer Book Society
Episcopal Mission Society

Church School Lessons

American Church Union
American Folk Song Mass
Concordia Publishing House
Morehouse-Barlow Co.
Parish Press, The
Seabury Press

Church School Supplies

Episcopal Supply House of Texas
Meyer & Brother, Publ.
Morehouse-Barlow Co.
Parish Press, The

Church Supplies

Abingdon Press
Good, Carroll, Inc.
Meyer & Brother, Publ.
Morehouse-Barlow Co.
Westminster Press

Clocks & Clock Systems

Paccard
Whittemore Associates, Inc.

Clothing, Clerical

Cuthbertson, J. Theodore, Inc.

Coat & Hat Racks

National Chair & Furniture Co.
Vogel-Peterson Co.

Collars, Clerical

Morehouse-Barlow Co.

Collection Plates

Morehouse-Barlow Co.
Osborne, F., & Co., Ltd.
Wolfe Brothers & Co., Inc.

Colleges

Shimer College

Communion Sets

Glasier, Louis F.
Osborne, F., & Co., Ltd.
Philip et Cie
Wippell, J., & Co., Ltd.

Conferences

Evergreen Conference, The

Contributions Needed

Church Society for College Work
Compassion, Inc.
Episcopal Mission Society
Foundation for Christian Theology
Living Church Foundation, The

Crewel Designs

American Needlework Center, Inc.

Crosses & Crucifixes

Cuthbertson, J. Theodore, Inc.
Daystar Designs, Inc.
Good, Carroll, Inc.
Magi Arts
Morehouse-Barlow Co.
Osborne, F., & Co., Ltd.
Philip et Cie

Damasks

Cuthbertson, J. Theodore, Inc.
Philip et Cie
Watts & Co., Ltd.

Decorators, Church

Esser, T. C., Stained Glass Studios

Devotional Helps

Concordia Publishing House
Daystar Designs, Inc.
Parish Press, The
Upper Room, The

Devotional Societies

All Souls, Guild of
**Blessed Sacrament, Confraternity
of the**

Display Panels

Walker Display/Divider System

Dossals

Bernard-Smithline Co.
Cuthbertson, J. Theodore, Inc.
Grossé, Louis, Ltd.
Newhouse, R. A., Inc.
Terry, Katharine, Studio

Emblems

Osborne, F., & Co., Ltd.
Philip et Cie

Embroidery

Faithcraft
Grossé, Louis, Ltd.
Moore, Mary

Embroidery Designs

Cuthbertson, J. Theodore, Inc.
Fawcett, Mary, Co.

Embroidery Designs (Needlepoint & Crewel)

American Needlework Center, Inc.

Envelopes, Collection

Concordia Publishing House
Meyer & Brother, Publ.
Morehouse-Barlow Co.

Filing, Sermon Materials

Rossin, Donald F., Inc.

Films & Filmstrips

Cathedral Films, Inc.
Concordia Publishing House
Morehouse-Barlow Co.
University of the South

Filmstrips & Slides

Concordia Publishing House
Morehouse-Barlow Co.
United Church Press
University of the South

Financing (Building Loans)

**American Church Bldg. Fund
Commission**

Folding Doors

New Castle Products, Inc.

Fonts

Magi Arts
Philip et Cie
Wolfe Brothers & Co., Inc.

Frontals

Grossé, Louis, Ltd.
Philip et Cie
Watts & Co., Ltd.

Furniture, Church

Church Interiors of Tacoma, Inc.
Geissler, R., Inc.
Glasier, Louis F.
Manitowoc Church Furniture Co.
National Chair & Furniture Co.
Sauder Mfg. Co.
Van Dee Industries
Wolfe Brothers & Co., Inc.

Furniture, Folding

National Chair & Furniture Co.
New Castle Products, Inc.
Wolfe Brothers & Co., Inc.

Furniture, Office & School

Decar Plastic Corp.
National Chair & Furniture Co.

Games for Children & Adults

World Wide Games, Inc.

Greeting Cards, Religious

Grace Cathedral Greeting Cards

Hassocks

Bernard-Smithline Co.
Collins Cushions

Hymnals

Church Hymnal Corp.
Morehouse-Barlow Co.
National Chair & Furniture Co.
Seabury Press
Westminster Press

Hymn Boards

Acme Bulletin & Directory Board
Corp.
Morehouse-Barlow Co.
National Chair & Furniture Co.
Wolfe Brothers & Co., Inc.

Insurance, Fire & Casualty

Church Insurance Co.

Insurance, Life

Church Life Insurance Corp.

Insurance, Medical

Church Insurance Co.

Jadset Systems

deVarennes, Joseph A.

Jewelry, Religious

Collingwood Corp.
Daystar Designs, Inc.
Good, Carroll, Inc.
Magi Arts
Morehouse-Barlow Co.
Osborne, F., & Co., Ltd.

Lecterns

Glasier, Louis F.
Osborne, F., & Co., Ltd.
Philip et Cie
Wolfe Brothers & Co., Inc.

Lighting, Church

Payne, George L., Studios of, Inc.
Whittemore Associates, Inc.

Linens

Cuthbertson, J. Theodore, Inc.
Fawcett, Mary, Co.
Hall, J. M., Inc.
Moore, Mary
Philip et Cie
Watts & Co., Ltd.

Marble

Philip et Cie

Medals, Rosaries, Etc.

French Religious Imports, Inc.

Memorial Books, Programs

Whittemore Associates, Inc.

Metalware, Restoring & Plating

Osborne, F., & Co., Ltd.
Philip et Cie

Metalwork, Church

Glasier, Louis F.
Osborne, F., & Co., Ltd.

Money-Raising Plans (selling items)

Brisko Co.
Sangamon Mills, Inc.
Temple T Tea Bags
Wade, Anna

Monstrances

Osborne, F., & Co., Ltd.
Philip et Cie

Murals, Church

Esser, T. C., Stained Glass Studios
Loire Imports, Inc.
Philip et Cie

Music, Church

Abingdon Press
American Folk Song Mass
Augsburg Publishing House
Brod Music Co.
Broude, Alexander, Inc.
Choristers Guild
Journal of Church Music
Word, Incorporated

Music, Church (Conferences)

Choristers Guild
Evergreen Conference, The

Needlepoint Designs

American Needlework Center, Inc.

Nursery Furniture

Newhouse, R. A., Inc.
Peterson Baby Products

Organs, Electronic

Electro-Voice, Inc.
Saville Organ Corp.

Organs, Electronic (kit form)

Schober Organ Corp., The

Organs, Pipe

Howell, H. A., Pipe Organs
Odell Organs, House of
Steiner Organs

Organ Maintenance, Repairs

Howell, H. A., Pipe Organs
Odell Organs, House of

Palls, Funeral

Cuthbertson, J. Theodore, Inc.
Grossé, Louis, Ltd.
Philip et Cie
Terry, Katharine, Studio

Pamphlets

Church Society for College Work
Forward Movement Publications
Holy Cross Publications
Plough Publishing House
St. Paul's Press

Partitions, Portable

Monroe Co., The
New Castle Products, Inc.
Walker Display/Divider System

Partly Printed Bulletins

Episcopal Fdn. of Chicago, Inc.

Paschal Candles

Magi Arts
Morehouse-Barlow Co.
Root, A. L., Co., The
Will & Baumer Candle Co., Inc.
Wolfe Brothers & Co., Inc.

Periodicals

American Church Union
Church Society for College Work
Journal of Church Music
Living Church, The
St. Francis, Order of
St. Paul's Press
Upper Room, The

Pews & Seating

Church Interiors of Tacoma, Inc.
Esser, T. C., Stained Glass Studios
Manitowoc Church Furniture Co.
National Chair & Furniture Co.
Redington, J. P., & Co.
Sauder Mfg. Co.
Van Dee Industries
Wolfe Brothers & Co., Inc.

Pew Cushions & Kneelers

Bernard-Smithline Co.
Collins Cushions
Cuthbertson, J. Theodore, Inc.
Geissler, R., Inc.
Morehouse-Barlow Co.
National Chair & Furniture Co.
Van Dee Industries
Wolfe Brothers & Co., Inc.

Pew Envelope Holders

Wolfe Brothers & Co., Inc.

Pictures, Religious

Morehouse-Barlow Co.
Whittemore Associates, Inc.

Plaques

Daystar Designs, Inc.
Episcopal Supply House of Texas
Magi Arts
Morehouse-Barlow Co.
Osborne, F., & Co., Ltd.

Playground Equipment

American Playground Device Co.

Post Cards, Church

Artvue Post Card Co.

Prayer Books

Church Hymnal Corp.
Concordia Publishing House
Morehouse-Barlow Co.
Oxford University Press, Inc.
Seabury Press

Projector & Screens (Rear Projection)

Palacoat Inc.

Pulpit Gowns

Collegiate Cap & Gown Co.
Cotrell & Leonard, Inc.
Ward, C. E., Co., The

Public Address Systems

Electro-Voice, Inc.
Morehouse-Barlow Co.
Saville Organ Corp.

Records, Visitation

Rossin, Donald F. Co., Inc.

Record Systems, Offering

deVarennes, Joseph A.

Recordings, Liturgical

American Folk Song Mass
Bell Industries, Inc.
Morehouse-Barlow Co.

Recordings, Other

Bell Industries, Inc.
University of the South
Word, Incorporated

Recreation Equipment

World Wide Games, Inc.

Religious Communities

St. Francis, Order of

Retreat & Conference Houses

Evergreen Conference, The
St. Francis, Order of

Sanctuary Lights & Lamps

Glasier, Louis F.
Osborne, F., & Co., Ltd.
Philip et Cie
Root, A. L., Co., The

Schools—Boys

Church Farm School
Northwestern Military & Naval
Academy
Porter-Gaud School
San Rafael Military Academy
Shattuck School
St. Andrew's School, Boca Raton
St. Peter's School
University of the South

Schools—Girls

Cathedral School of St. Mary
Chapel Hill School
Chapel Hill Summer School
Hannah More Academy
Kemper Hall
Margaret Hall School
St. Agnes School
St. Ann's of Boca Raton
St. John the Baptist School
St. Mary's, Peekskill
St. Mary's, Sewanee

Service Bulletins

Augsburg Publishing House
Morehouse-Barlow Co.

Shirts, Clergy

Cuthbertson, J. Theodore, Inc.
Morehouse-Barlow Co.

Signs

Acme Bulletin & Directory Board
Corp.
Pobjocki & Sons Co.

- Silverware**
Osborne, F., & Co., Ltd.
Payne, George L., Studios of, Inc.
Watts & Co., Ltd.
- Special Service Agencies**
Episcopal Mission Society
- Stations of the Cross**
Daystar Designs, Inc.
Esser, T. C., Stained Glass Studios
Philip et Cie
Wolfe Brothers & Co., Inc.
- Statuary**
Esser, T. C., Stained Glass Studios
Faithcraft
Philip et Cie
- Tables, Folding**
Decar Plastic Corp.
Monroe Co., The
National Chair & Furniture Co.
Redington, J. P., & Co.
Van Dee Industries
Wolfe Brothers & Co., Inc.
- Tablets & Name Plates**
Wolfe Brothers & Co., Inc.
- Tracts**
American Church Union
Blessed Sacrament, Confraternity of the
Forward Movement Publications
- Ventilating Units, Storm Glass**
Esser, T. C., Stained Glass Studios
- Vesper Lights**
Will & Baumer Candle Co., Inc.
- Vestments**
Collegiate Cap & Gown Co.
Cuthbertson, J. Theodore, Inc.
Faithcraft
Grossé, Louis, Ltd.
Hall, J. M., Inc.
Moore, Mary
Newhouse, R. A., Inc.
Philip et Cie
Terry, Katharine, Studio
Watts & Co., Ltd.
Wippell, J., & Co., Ltd.
- Vestment Cases**
Cuthbertson, J. Theodore, Inc.
Whittemore Associates, Inc.
Wolfe Brothers & Co., Inc.
- Vestment Fabrics**
Fawcett, Mary, Co.
Grossé, Louis, Ltd.
Philip et Cie
Watts & Co., Ltd.
- Vestment Kits**
Cuthbertson, J. Theodore, Inc.
Philip et Cie
- Vigil Lights**
Morehouse-Barlow Co.
Root, A. I., Co., The
Will & Baumer Candle Co., Inc.
- Wardrobe Equipment**
Vogel-Peterson Co.
- Westminster Chimes**
Bell Industries, Inc.
- Windows, Carved**
Hunt Stained Glass Studios, Inc.
- Windows, Etched**
Esser, T. C., Stained Glass Studios
- Windows, Faceted**
City Glass Specialty, Inc.
Esser, T. C., Stained Glass Studios
Hauser Studios of Stained Glass
Hunt Stained Glass Studios, Inc.
Jacoby Studios, Inc.
Loire Imports, Inc.
Payne, George L., Studios of, Inc.
Pittsburgh Stained Glass Studios
Whittemore Associates, Inc.
- Windows, Stained Glass**
City Glass Specialty, Inc.
Connick, Charles J., Associates
Esser, T. C., Stained Glass Studios
Faithcraft
Geissler, R., Inc.
Hauser Studios of Stained Glass
Hunt Stained Glass Studios, Inc.
Jacoby Studios, Inc.
Loire Imports, Inc.
Payne, George L., Studios of, Inc.
Philip et Cie
Pittsburgh Stained Glass Studios
Riordan Stained Glass Studio
Whittemore Associates, Inc.
Wippell, J., & Co., Ltd.
- Windows, Stained Glass Repair**
Esser, T. C., Stained Glass Studios

Readers: When writing to the advertisers in this Guide, and to the advertisers using display space, don't forget to mention THE LIVING CHURCH. Addresses of the firms will be found below and on page 20.

ADDRESSES OF ADVERTISERS IN CLASSIFIED SECTION

A

- Abingdon Press**
201-8th Ave., South
Nashville, Tenn. 37202
- Acme Bulletin & Directory Board Corp.**
37 East 12th St.
New York, N. Y. 10003
- All Souls, Guild of**
32 Tenmore Road
Haverford, Pa. 19041
- American Church Bldg. Fund Commission**
815 Second Ave.
New York, N. Y. 10017
- American Church Union**
60 Rockledge Drive
Pelham, New York 10803
- "American Folk Song Mass" Morehouse-Barlow Co., Inc.**
29 East Madison St.
Chicago, Ill. 60602
- American Needlework Center, Inc.**
1724-20th St., N.W.
Washington, D. C. 20009
- American Playground Device Co.**
Nahma, Michigan
- Artvue Post Card Co.**
225 Fifth Ave.
New York, N. Y. 10010
- Augsburg Publishing House**
426 S. Fifth St.
Minneapolis, Minn. 55415

B

- Bell Industries, Inc.**
4212 Airport Road
Cincinnati, Ohio 45226
- Bernard-Smithline Co.**
252-17 Northern Blvd.
Little Neck, N. Y. 11363
- Blessed Sacrament, Confraternity of the**
438 Valley St.
Orange, N. J. 07050

- Bishop White Prayer Book Society**
Box 81
Philadelphia, Pa. 19105
- Brisko Co., The**
Shaftsbury, Vt. 05262
- Brodtt Music Co.**
P.O. Box 1207
Charlotte, N. C. 28201
- Broude, Alexander, Inc.**
120 West 57th St.
New York, N. Y. 10019

C

- Cathedral Films, Inc.**
2921 West Alameda Ave.
Burbank, Calif. 91505
- Cathedral School of St. Mary**
37 Cathedral Ave.
Garden City, L.I., N.Y. 11530
- Cavanagh Co.**
305 Putnam Ave.,
Esmond P.O.
Smithfield, R. I. 02917
- Chapel Hill School and Chapel Hill Summer School**
327 Lexington St.
Waltham, Mass. 02154
- Choristers Guild**
440 Northlake Center
Dallas, Texas 75238
- Church Farm School**
P.O. Box 5
Paoli, Pa. 19301
- Church Interiors of Tacoma, Inc.**
1515 So. Tacoma Way
Tacoma, Wash. 98409
- Church Pension Fund Affiliates:**
Church Agency Corp.
Church Hymnal Corp.
Church Insurance Co.
Church Life Insurance Co.

- 20 Exchange Place
New York, N. Y. 10005
- Church Society for College Work, The**
17 Dunster St.
Cambridge, Mass. 02138
- City Glass Specialty, Inc.**
2124 South Calhoun St.
Fort Wayne, Ind. 46804
- Collegiate Cap & Gown Co.**
1000 North Market
Champaign, Ill. 61820
- Collingwood Corp.**
44 Warren St.
Providence, R. I. 02901
- Collins Cushions**
3 Searingtown Rd.
Albertson, L. I., N. Y. 11507
- Compassion, Inc.**
7774 Irving Park Rd.
Chicago, Ill. 60634
- Concordia Publishing House**
3558 S. Jefferson Ave.
St. Louis, Mo. 63118
- Connick, Charles J., Associates**
Nine Harcourt St.
Boston, Mass. 02116
- Cotrell & Leonard, Inc.**
472 Broadway
Albany, N. Y. 12201
- Cuthbertson, J. Theodore, Inc.**
2013 Sansom St.
Philadelphia, Pa. 19103

D

- Daystar Designs, Inc.**
7855 Burnet Ave.
Van Nuys, Calif. 91405
- Decar Plastic Corp.**
2600 Washington Blvd.
Bellwood, Ill. 60104
- deVarenes, Joseph A.**
P.O. Box 23
Dundee, Ill. 60118
- Dole Refrigerating Co.**
5910 North Pulaski Rd.
Chicago, Ill. 60646

E

- Eerdmans, Wm. B., Publishing Co.**
255 Jefferson Ave., S.E.
Grand Rapids, Mich. 49502

- Electro-Voice, Inc.**
600 Cecil St.
Buchanan, Mich. 49107
- Episcopal Fdn. of Chicago, Inc.**
65 E. Huron St.
Chicago, Ill. 60611
- Episcopal Mission Society**
38 Bleecker St.
New York, N. Y. 10012
- Episcopal Supply House of Texas**
P.O. Box 13205
Houston, Tex. 77019
- Esser, T. C., Stained Glass Studios**
3107 W. Galena St.
Milwaukee, Wis. 53208
- Evergreen Conference, The**
P.O. Box 366
Evergreen, Colo. 80439

F

- Faithcraft**
7 Tufton St.
Westminster, S.W. 1, Eng.
- Fawcett, Mary, Co.**
Box 325-L
Marblehead, Mass. 01945
- Fleet Press Corp.**
156 Fifth Ave.
New York, N. Y. 10010
- Fortress Press**
2900 Queen Lane
Philadelphia, Pa. 19129
- Forward Movement Publications**
412 Sycamore St.
Cincinnati, Ohio 45202
- Foundation for Christian Theology, The**
P.O. Box 2624
Victoria, Texas 77901
- French Religious Imports, Inc. c/o Ralph Barger**
P.O. Box 2456
Gary, Indiana 46403

G

- Geissler, R., Inc.**
252-17 Northern Blvd.
Little Neck, N. Y. 11363

ADDRESSES OF ADVERTISERS IN CLASSIFIED SECTION

(Continued from previous page)

Glazier, Louis F.
450 Jericho Turnpike
Mineola, New York 11501

Good, Carroll, Inc.
17 Park Place, 2d Floor
New York, N. Y. 10007

**Grace Cathedral Greeting
Cards**
1170 California St.
San Francisco, Calif. 94108

Grossé, Louis, Ltd.
36 Manchester St.
London, W. 1, Eng.

H

Hall, J. M., Inc.
16 East 52nd St.
New York, N. Y. 10022

Hannah More Academy
Reisterstown, Md. 21136

Harper & Row, Publishers
49 East 33rd St.
New York, N. Y. 10016

Hartley Religious Vestments
1809 Church St.
Nashville, Tenn. 37203

**Hauser Studios of Stained
Glass**
Mankato Ave.
Winona, Minn. 55987

Holy Cross Publications
West Park, New York 12493

Howell, H. A., Pipe Organs
607 W. 7th St., Box 404
Dixon, Ill. 61021

**Hunt Stained Glass Studios,
Inc.**
1756 W. Carson St.
Pittsburgh, Pa. 15219

J

Jacoby Studios, Inc.
822 Wilmington Ave.
St. Louis, Mo. 63111

Journal of Church Music
2900 Queen Lane
Philadelphia, Pa. 19129

K

Kemper Hall
Kenosha, Wis. 53141

Koleys, Inc.
2951 Harney St.
Omaha, Neb. 68131

L

**Living Church, The, and
Living Church Book Club**
407 E. Michigan St.
Milwaukee, Wis. 53202

Living Church Foundation
407 E. Michigan St.
Milwaukee, Wis. 53202

Loire Imports, Inc.
150 East 35th St.
New York, N. Y. 10016

M

Magi Arts
P.O. Box 38
Merion Station, Pa. 19066

**Manitowac Church Furniture
Co.**
1214 Lincoln Ave.
Waukesha, Wis. 53187

Margaret Hall School
Versailles, Ky. 40383

Meyer & Brother, Publ.
1414 S. Wabash Ave.
Chicago, Ill. 60605

Monroe Co., The
20 Church St.
Colfax, Iowa 50054

Moore, Mary
Box 3394-L
Davenport, Iowa 52808

Morehouse-Barlow Co.
14 E. 41st St.
New York, N. Y. 10017
29 E. Madison St.
Chicago, Ill. 60602
276 Golden Gate Ave.
San Francisco, Calif. 94102
4400 Melrose Ave.
Los Angeles, Calif. 90029

N

**National Chair & Furniture
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the eucharistic liturgy itself. The worshiper may come to the Sacrament having violated some or all of the Commandments. If he comes unrepentant, he will eat and drink to his own condemnation. But he should do his repenting before he comes. The liturgical recitation of the Decalogue, or any other public form of examination of conscience in the service itself, is inappropriate for a number of good reasons, one of these being the plain psychological fact that if the worshiper lets this liturgical, formal, perfunctory self-examination suffice for him he is not really repenting at all but simply doing an easy and painless bit of mumbo-jumbo.

The *Kyrie* is provided in either its original Greek text or the not very accurate familiar English translation: "Lord, have mercy upon us." Cranmer's addition of "upon us" alters the tone and therefore the meaning of it, changing what was originally a joyous acclamation of the divine Lord at His coming into a cry for mercy and forgiveness. The SLC in its rationale explains that it has retained this longer English version "so as not to rule out of use so much of our musical heritage." This makes good sense. But we hope that the use of the traditional Greek text will prevail. It is hard to see why anybody should object on the principle that it is in an "unknown tongue." The meaning of the Greek can be explained to any child in about 45 to 60 seconds, and thus cease to be "unknown." The alternative provision of the *Trisagion* from the Eastern liturgies—"Holy God, Holy Mighty, Holy Immortal, *Have mercy upon us*"—is a welcome enrichment, especially if some musical settings are provided which will express the truth that this is an acclamation of praise and adoration rather than a plea for mercy.

We approve the restoration of the *Gloria in Excelsis* to its original place here in the beginning, but we like even more the permission of the *Te Deum laudamus* as a substitute for the *Gloria*. It is true that the *Te Deum* is not a traditional part of the Eucharist and the *Gloria* is; but here is a case, we think, where the Church can improve tradition. The *Te Deum* is a superb composition, far superior as meaningful doxology to the *Gloria* which is structurally a hodge-podge, poetically tautological and singularly barren of rich worshipful imagery. For our own part we should be delighted to see the *Te Deum* replace the *Gloria* in normal use.

This seems a good point at which to run for cover. We'll be back later.

On Suppressing Good News

A diocesan correspondent of THE LIVING CHURCH in the Deep South has expressed a sense of frustration in trying to cope with a problem which, we can inform him, is by no means confined to his region. It usually takes one particular form in the South: a reluctance or flat refusal on the part of some Church leaders to let news of progress in race relations appear in public print. No matter that it is good news of real progress; mum must be the only word. If a hitherto segregated institution or program de-segregates itself, or if some long-standing barrier between man and man is removed

in the name and strength of the Lord, the less said about it the better according to this theory; to tell the world about it is to invite counterattack by the segregationists.

There may be some real truth in this, and it is not for one who lives in Milwaukee to tell anybody living in Atlanta or Dallas or Los Angeles how to deal with his peculiarly local problems. But we are sure of one pertinent, universal, and unexceptionable fact: If the Church anywhere accomplishes something good, and it does *not* report the matter to the world, it plays straight into the hands of its enemies and slanderers. There are those (inside as well as outside the Church, alas) who keep shouting that the Church is the most segregated institution in America. We paid our respects to this slogan recently [L.C., June 4th] and gave some of our reasons for branding it a lie. But how can anybody answer the lie without the necessary information? And how can he have the information if it is suppressed at the source?

Too few Americans, wherever they live, have any idea of how much the Church in many southern communities has accomplished in the war against racial discrimination. Thoughtful observers of both religious and secular scenes are noting that southern cities generally are pulling abreast of northern cities and in many cases pulling ahead in the drive toward social justice. That much remains to be done in, say, Birmingham or New Orleans or Tampa is true; but at least as much remains to be done in Milwaukee or Detroit or Boston. This was not true five years ago, but it is today. It is wrong for Church leaders or others to suppress the good news of these achievements: wrong, and tactically self-defeating. When Church leaders try to hush it up "for the good of the Church" their intention is purely good; but what are the results? At least two bad ones almost invariably follow. One is that of giving the enemy a pretext for saying that the Church leaders have been trying quietly to "put something over" on the public. Usually the most vehement reaction against reforms occurs when they are carried out in an undercover way. The other bad effect is the misinformation of the world at large, which hears it said that the Church is accomplishing nothing whatever — and is given no facts with which to meet the charge.

The publication of the whole truth can never hurt the servants of truth in the cause of truth, in the long run — which is the only run that matters.

An Experiment

I have corseted my brain
Early this morning
to chance a non-day.
One of existing without urge
or reason.
Unable to hold in
the supports broke away
I live once more
moving among the
giant wonders
of non-clay objects.
God Is.

Judy T. Sternbergs



God. Now let us understand that all living is sacramental enclosing the holy life of God in Christ amidst His people. But our consideration of a subject so vast must be limited and made pertinent to our role as altar guild members.

Our primary duty in our care of symbolic things is to prepare them for a future event, namely, their participation in a service of worship. In truth, on a deeper level, we are preparing for the meeting of God with people. If then we are the ones who have learned to make ready in the church, let us also be the ones to make ready in the world. But how to prepare for God Who is always present; or how to make the souls of men sensitive to His presence? Again we grasp thoughts too large. Let us limit our meditation to three ways we know in our altar guild duties. What do we do with the vestments and sacred vessels? We clean and order and offer them with a prayer that our work of preparation will

we ask, "O Lord, cleanse our hearts in their intentions. Let us act not to justify ourselves in our own eyes, but teach us to do all for Your sake. Let the inner commands that we hear be not our own but Yours. Bestow Your light whereby our sins leap into view. Lead us to penitence, O Lord; chasten our hearts with Your holiness."

Daily communication with others, with friends and strangers, this is the very fabric of our living. What quality of cleanliness can make these exchanges shine? There is a brightness that dissolves the dark, an inner buoyancy that transforms the day's calendar even though it be marked with family illness, financial worry, unexpected intrusions, monotonous tasks. But can we stimulate brightness in our own hearts or enliven the spirits of those we meet in their trouble? No, we cannot find our joy, but we can let ourselves be found by One who gives us joy. By act of faith we say, "This day

We speak the word "Church" and follow it with the word "world." To some of us, mental images appear: a building specially designed for worship and an environment — town or city street, lined with offices, shops, and a school. Then we let the walls become transparent to what they enclose: people — people in both areas woven together. Now we search deeper than the dress, well-cut or worn; we look behind the features to the common human thoughts and feelings, and yet deeper to the soul, that radiant center of each being which responds to the grace of God. To assume we are flesh inhabited by spirit is a false concept. We know ourselves as a blending of body, mind, and soul, and in speaking of outer form and inner spirit we never doubt their interlocking character. Both are involved in any meditation on Christian living.

What has the altar guild to do with this picture of Church and world? Is there some special vocation here for us, its members, passing through the quiet of the chancel to the traffic of the town? We who work with symbols are accustomed to thinking through the outer forms of things to the meaning they express. We hang with care the violet frontal and call to mind its statement of penitence; we place a candle and wish the Gospel like its flame might beckon to many; we see the altar as the place of sacrifice. On Good Friday especially, but also at Holy Communion, our inner vision assembles around the central cross the whole Passion of our Lord, not only the dying figure of one time in history but the continuing risen Christ in open embrace of the world. We bow before His love that triumphs for us. We, who have learned by working in the Church to read beneath appearances, carry our insight beyond the chancel. A moment ago we saw buildings as the garments of people and people as souls woven together under



On Living



be accepted and used for God's ends. People are sacred vessels too. As reverently as we prepare the chalice, let us prepare our personal relationships with a prayer that Christ will indwell them and make them sacramental.

To cleanse, order, offer for God's action: this is our way. God alone can really cleanse, but we can prepare with an honest inward search of ourselves and an honest outward search of our attitude toward others. Are we using our committee work for personal ends or for the good of the cause? Are we charitable from a sense of duty or for Christ's sake? We need a hard scrubbing up of our motives, and in prayer for purification

of my life is bound to Christ, to His very life. And Christ is the Song of His Father, the Song, the Joy of God the Father." Here is music to accompany the darkest times; Christian affirmation sings; the distress is bearable; there is pain, but pain with joy in Christ; the day is lifted to upper levels of companionship; we climb the white heights where God is known.

Often it may be that joy in our Lord will be filtered through the person we have sought to comfort, his gift of grace coming before ours. It is our privilege to respond to another's loveliness in a way that we will express to him then or later. How God must rejoice to hear one person spreading good sayings about another. Our kindness to each other praises God. How dispraised He is when we judge another, knowing as we do so little of the structure of his life. At the very moment we meet him in the shop he may be bearing some hurt. Let our prayer be

By Elizabeth Randall-Mills

**Directress of the Altar Guild
St. Ann's Church
Old Lyme, Conn.**

immediate. The divine Love of Jesus Christ pleads to companion our thoughts at the altar and away from the altar. We are given Christ to look at and love in all human meetings. When we talk with someone we look at the face of that person and at Christ at the same time. We speak to Christ about the person and, at the right moment, to the person about Christ. And we listen to the speaking person for evidence of Christ in his words. If it is a hard meeting where misunderstanding exists and emotions might flare, we look more intensely, holding in concentrated love that person and Christ. Christ acts even if we do not glimpse it at once. This is His redeeming action through us, His Church. We, as the altar guild, as a small part of His Church, are called to mediate Him in the world. How exalted is the privilege of helping to offer mankind to the Father. And as we resume the parallel we have been drawing between our care of God's things in His

the altar guild in the world as well as in the Church, is it not our responsibility to care for and keep orderly the material furnishings of our lives that what they enclose may be spiritually harmonious, to see that the house is tidy, the office papers filed, the family meal composed, the town dump well located, the school rooms light, the fire engine up to date, the hospital ample, the town hall efficient? These are symbols no less than fair linen and candlesticks. We clean and order and offer the forms to offer their inner meaning which is the life of man with man under God. We offer our lives to God through Jesus Christ. He who took our lives, their good and bad, and carried them in His flesh and lifted us back to God, takes now our lives and pierces their outer structure and their inner reality. In His offering is our offering, and we say, "Take, God, our houses and the living they enclose—the fun and failure, sacrifice, and pain, and love. Help

be spent in its cure, loyalty to God in public gatherings, honest dealing over desk and counter, increase of skill and knowledge, self-giving in classroom and hospital, all awareness of beauty, all love in families and beyond families, parish life, worship life, all life of grace with the Trinity.

How can we not praise Him who fathers our lives and fires our souls, who creates gathered harmony and rich courage and self-emptying love? We look first at the Son of God and through Him to the Father. Jesus Christ it is who cleans the structure of our lives as we, like children, hold up the objects. He orders the world to God's will as we carry the instruments for God's design. He elevates the world of men in His redeeming embrace that we may be carried into God's redeeming service. He acts mightily and we are swept into His gracious gestures. He lifts our sin that we may receive forgiveness and sweeten each other with forgiving love. Christ's is the brilliant action of the sacrament of life. We perceive Him in every pattern of experience—behind closed doors or in the street or on a hilltop. Greatly we desire to praise Him and the Father.

Adoration is the climax of our series: to clean, to order, to offer for God's action, and to praise. In the Church's liturgy the crescendo comes to a summit in the Holy Eucharist; in the world it may come at any moment. Each of us has her own way of singing the *Sanctus* on her knees in the dark or crossing the street in the sun. We need only to silence self-tuned hearts and Christ will sing in ours. And our avenue of praise is Christ for through Christ is opened the soaring between man and God. Thrust forward by our faith in Him, and impelled by the Holy Spirit, we look to God. We praise God, and little as we are; we behold His glory because He beholds us with His holy Love. Praise Him forever.



Sacramentally

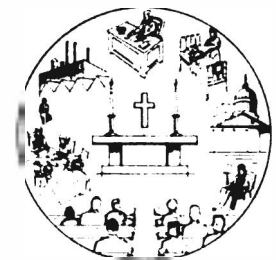


Church and our care of God's people in His world, let us pick up the cues to our thought. We have been speaking of cleansing, of making bright our awareness of Christ in human relationships, that He may permeate and transform them. We come now to ordering.

All of us have known the disaster of committee meetings where there is no listening, where love fades out and misunderstanding is bred; and all of us know serenity of rapport—people who unlock the best in each other through words courteously disciplined in their timing and expression because they bear Christian caring. We who order the chancel for services know the importance of things in right places. Ordering is a means only. But isn't that what we are engaged in providing, the means for God's action, the vehicles for His Grace? And that is why the means, the outer forms, need to be clean and properly placed and efficient. And if we would be

us to clean them with Your forgiveness, to arrange them in patterns of peace for talking and listening and working and loving under the quiet dome of Your Sheltering Divinity."

We offer all the houses of our living: the dwellings of our relationships, our schools, offices, factories, shops, municipal buildings, and churches, and the corporate living that flows through them. We hold up our many sins: self-centered motives in town government, prejudice in employment, gossip in neighborhoods, and family disunity—to be overthrown by divine charity. We ask that our fears be pierced by the confidence of our faith, that our failures be the occasion for learning, our apathy fired to commitment, our coldness turned to love. Let us go to God to be changed that we may be fit to work in God's world. And we hold up goodness: the striving for brotherhood in the secular and the religious, sensitivity to the world's anguish and the desire to



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REQUIEM, K. 626. By **Wolfgang Amadeus Mozart**. Irmgard Seefried, Gertrude Pitzing, Richard Holm, Kim Borg, Chorus of the Vienna State Opera, Vienna Symphony, Eugen Jochus, conductor. Heliodor H25000.

In the last months of his life Mozart was composing the Requiem. Although written on commission, he told his friends that he was writing it for himself as he felt his death was imminent. It is said that he was working on the "Lacrimosa" when he fell into the coma that ended with death. With such a short lifetime, less than 36 years, it seems impossible that Mozart could have written so many masterpieces in every domain of music. It has been said of him, "No one else has been great in such diversity." Beginning with his travels as a child prodigy he was brought into contact with every kind of music that was being written in Western Europe, and he transformed and illuminated the musical ideas of the late 18th century in a marvelous synthesis which combined national styles and divergent schools of composition. The Requiem, then, is one of his masterpieces in sacred music. The massive chorus sections, showing at once his great gift of melody coupled with the greatest of contrapuntal skill, are contrasted with the quartet sections, where, as in the ensemble passages of his greatest operas, he reaches the height of expressiveness. The participants in this recording render a fine per-

formance. My only complaint is an occasional shrillness in the soprano section. The soloists are very good and the quartets which are so important in this work are beautifully sung.

STABAT MATER. By **Gioacchino Rossini**. Maria Stader, Marianna Radev, Ernst Haefliger, Kim Borg, Chorus of St. Hedwig's Cathedral, Berlin Radio Chorus and Orchestra, Ferenc Fricsay, conductor. Heliodor H/HS 25032.

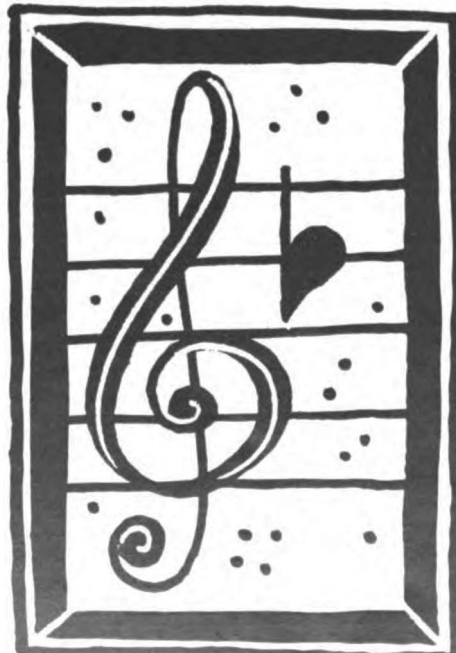
It seems appropriate to discuss Rossini after Mozart because, of all composers, Rossini admired Mozart the most. In contrast to Mozart, Rossini lived to the age of 76. In his early career he wrote 40 operas, but during the last 39 years of his life he wrote only two major works, the *Stabat Mater* being one, and a variety of small pieces. Rossini, who was almost exclusively an operatic composer, remained true to himself when he turned to sacred music. His gifts of melody, rich orchestration, and dramatic emphasis which made him the most popular operatic composer of his time, are beautifully illustrated in this work. If you think that "sacred" music must somehow be different from "secular" then you should skip this work. However, if it seems right that all of the good and beautiful in life can be used to adore and praise God, Rossini's *Stabat Mater* will edify and delight. It is beautifully performed on this record. The soloists are fine—each has a glorious solo and the soprano and alto duet "Quis est homo" is especially fine.

Books

MUSIC LESSONS FOR THE MAN IN THE PEW. By **Omer Westendorf**. World Library of Sacred Music. Pp. 80 paper. \$1.

As the title indicates, this slender book is aimed at the layman (more specifically the Roman Catholic layman) who finds himself ill prepared for the role of singing participant in the liturgy. In a most amusing and entertaining style, the volume's six chapters give much information on basic musicianship: why we should sing, how to use the natural voice, sight-reading, finding *do*, intervals, sharps and flats, rhythm, etc. The chapter on hymns shows how music can foster ecumenism. The illustrations by Paul Daeger are very humorous.

CRISIS IN CHURCH MUSIC? Proceedings of a meeting on Church music conducted by the Liturgical Conference and the Church Music Association of Amer-





ica. The Liturgical Conference, Washington, D. C. Pp. 128. \$2.95.

Since Vatican II the Roman Church has experienced many changes in the Liturgy of the Mass including a greater use of the vernacular and an emphasis on the active participation in song of all the people. These twelve papers provide the Church musician and the layman with brief studies in the history of Church music, evolving liturgy and its effect on music, and practical "how-to" suggestions to achieve a music program to fit the needs of today's worshippers. We Episcopalians may think that we went through all this 400 years ago, but if we think again we may decide that we should re-define and re-examine the meaning and use of music in the liturgy. Are Episcopalians actively participating—enthusiastically and lustily joining in song—or are the hymns, psalms, and Ordinary of the Eucharist just "time fillers"? What about using folk masses and folk songs—how should we use the great music of the past—what is the function of the choir? These and many other subjects of concern to us are discussed in this collection of papers.

Music

MASS FOR JOY. By C. Alexander Peloquin. For solo voice, SATB, choir, and congregation; and optional trumpet, trombone, string bass, timpani, guitar and organ. Gregorian Institute. \$1.50.

In *Crisis In Church Music* reviewed above are three position papers: *Leaning Right?*; *Church Music Today—The Center Position*; and *In Praise of Joy—The Left Position*. The latter was written by C. Alexander Peloquin and his position, I think, can be summarized by saying that we need a new song—new music for a new liturgy and a new time. In this setting of the Eucharist, Peloquin goes one step beyond the folk masses (such as the Mitchell or "Rejoice"). The style is a combination of folk and jazz elements but requires more "musicianship." The choral writing is two, three, and four-part and would be challenging and interesting for a choir. The text easily can be changed to coincide with that in the Book of Common Prayer.

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PSALM 6: NO LONGER, LORD, DESPISE ME. By James Hopkins. World Library of Sacred Music. #ESA-1159-8. SATB unacc. 40¢.

SONG OF PRAISE. By Noël Goemanne. World Library of Sacred Music. #ESA-1313-8. SATB organ. 50¢. Very long with organ interludes.

O VOX OMNES. By Dennis Wickens. Oxford University Press. #A227. SATB unacc. 25¢. Less difficult but also written in contemporary style. General use.

THREE HYMNS: 1. *Father, God of All Things*; 2. *Let All Mortal Flesh*; 3. *Now Thank We All Our God.* By Ernest Peeters. World Library of Sacred Music #ESA-1074-3. SSA unacc. 40¢. Very fine, medium easy arrangements.

FOLLOW ME. By Alex F. Hegenbart. Brodt Music Company #561. SATB organ. 26¢. Simple and unpretentious.

I SING THE MIGHTY POWER OF GOD. By Philip Young. Brodt Music Company #590. SSATBB organ. 28¢. This has many unison sections.

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OUT OF THE DEEP. By Nathaniel Giles. Oxford University Press #A219. SSAATB organ. 50¢.

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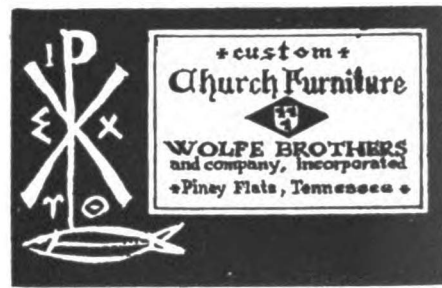


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NEWS

Continued from page 9

fumigation equipment, symbols of modern agriculture and part of a movement to restructure the concept of rural life in Latin America. Isidro, a simple but devout Spanish farmer, is considered the patron saint of the Latin American peasant who traditionally prays to San Isidro for his crops and his cattle.

The inclusion of an Anglican bishop in this ceremony was of great interest in view of the tradition of intolerance towards all non-Roman Catholics which was characteristic of life in Colombia prior to 1958.

NEWARK

NJCC Urges Abortion Reform

The present 118-year-old abortion law in New Jersey holds that it is illegal to perform an abortion "without lawful justification." Courts have interpreted the law to justify abortion only when pregnancy threatens the mother's life.

At its meeting in East Orange, the General Board of New Jersey Council of Churches approved a resolution calling for a "reformed and more humane abortion law" in the state. The resolution had no dissenting vote.

A law is being urged to permit legal abortions "under adequate medical supervision," under the following situations: mother's physical or mental health is at stake; pregnancy is the result of rape or incest; the mother is an unwed girl under 15 years.

During debate on the matter, State Senator Alfred W. Kieffer asked who would have the final decision in the case of a minor. "It has not been the intention of the department (social education and social action of the NJCC) to spell out the specifics, but to indicate the areas in which reform is desired," said the Rev. Marshall T. Rice, chairman of the department and rector of the Church of the Atonement, Fair Lawn.

WESTERN NEW YORK

Bishop on RC Faculty

For the first time in the history of the Jesuit-operated Roman Catholic Canisius College in Buffalo, non-Roman Catholics will be members of the theology department. The appointments of the Rt. Rev. Lauriston Scaife, Bishop of Western New York, and Rabbi Martin Goldberg of Temple Beth Zion have been announced by the college president, the Very Rev. James M. Demske.

Bishop Scaife, who holds an earned doctorate, is also chairman of the Episcopal commission on relations with Eastern Orthodox Christians. He will conduct a course on Christian Churches. Rabbi Goldberg, active in interreligious activi-

ties in Buffalo, will teach a course on Jewish religious thought.

Students at Canisius are required to take two years of theology.

WEST MISSOURI

Ecumenical Social Agency

Much of the necessary action toward bringing the Metropolitan Inter-Church Agency (MICA) into being in the Kansas City area has been taken. For the first time, major Christian bodies are joining in a single agency to deal with community issues and problems.

At a luncheon following the consecration of the Rt. Rev. Robert Spears, Jr., Suffragan Bishop of West Missouri, Bishop Helmsing of the Roman Catholic Diocese of Kansas City-St. Joseph announced that the Roman Catholics would join the agency. On May 21st, the Kansas City Council of Churches voted to disband.

Plans call for MICA to begin functioning July 1st, with its membership and action on the regional Church level. Included in the initial members of the new group are: Episcopal, Roman Catholic, National Baptist, American Baptist, Southern Baptist, Presbyterian, Methodist, Christian Methodist Episcopal, Mennonite, Reformed Latter Day Saints Churches, United Church of Christ, and Church of God.

VIETNAM

St. Christopher's, Saigon

By The Rev. PAUL SAVANACK

The congregation of St. Christopher's, Saigon, is neither a parish nor a mission. It is an alien group meeting in a building



Bishop Ruben Josefson of Haernoessand, Sweden, has been named Archbishop of Uppsala and Primate of the Church of Sweden (Lutheran) by King Gustav. Selected from three candidates, he was the first bishop in his country to ordain women clergy and long has been an advocate of greater lay participation in the Church. He succeeds Archbishop Gunnar Tullgren who retires September 30th.

borrowed from the French Reformed Church. St. Christopher's was begun quite a few years ago by members of the British embassy staff, and followed the traditions of the Church of England. Later the Americans came along supporting the work and providing the clergy.

This is an ecumenical group—Church of England, Church of Ireland, Church of Scotland, the Episcopal Church, and Lutheran, Presbyterian, Baptist, Congregational, Menonite, Methodist Churches, and perhaps others. There are many national groups—a miniature United Nations. All levels of civilian and military life are found here, too. The Episcopal Church in the United States provides funds for the priest in charge, his travel, and his home in Saigon. The local congregation, through unpledged offerings, takes care of other expenses involved. Assistance is given to the Foster Parents plan as well as to other missionary work in this part of the world. The assistant and organist was ordained by a bishop of the Old Catholic Church in Germany; the vicar's warden is a confirmed Lutheran; the people's warden is a Welsh Presbyterian; the choir director is a Presbyterian born of missionary parents in Japan; and a recent check showed one Anglican in the choir. To climax all this the Church is canonically under the jurisdiction of the Bishop of Singapore and Malaya, a Chinese who receives his authority from the Archbishop of Canterbury.

At the present time there is no Episcopal chaplain in Saigon, all having been moved with troops. The clergy of St. Christopher's are available to meet emergencies. Fr. Savanack has met with the chief chaplains of the various branches of service and has visited the field hospital.

(Fr. Savanack, who is 70, began his ministry as curate at St. Mark's, Toledo, Ohio, in 1925. He was in Hawaii 1949-1960, and then returned to the Diocese of Ohio. He has never retired.)

NEW JERSEY

Wright Characterizes Powell

A Negro clergyman told a Lutheran group meeting in Ocean City, N. J., that Adam Clayton Powell is a "magnificent scoundrel" who is more "representative of our white culture and its hypocrisy" than of the Negro community. The Rev. Nathan Wright, executive director of the urban department of the Diocese of Newark, speaking at the annual meeting of the New Jersey Synod, Lutheran Church in America, added that "this has been his (Powell's) downfall."

His remarks came in response to a question by a Lutheran minister as to whether Dr. Wright considered Mr. Powell "representative of the Negro in America." He added that the Congressman "characterized something people did not want characterized and brought out into

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the open." People were "offended," the speaker said, because Mr. Powell "had power, black power, and the words black and power seemed incongruous."

MISSISSIPPI

Unified Racial Efforts Requested

Episcopal, Roman Catholic, and Methodist bishops of Mississippi have called on their fellow citizens to unify their efforts to change the "confused condition of race relations" in the state. Specifically, the men asked for the establishment of a statewide commission composed of both Negro and white citizens. Signers were the Rt. Rev. John M. Allin, Bishop of Mississippi; the Most Rev. Joseph B. Brunini, Apostolic Administrator of the Roman Catholic Diocese of Natchez-Jackson; and Bishop Edward J. Prendergrass of the Jackson area Methodist Church. The bishops in their joint statement said that they were speaking primarily as concerned citizens of Mississippi.

"Our state and our many communities have nothing but promise ahead of them. . . . Our needs are great, but so is our determination to build a better tomorrow. The one threatening cloud on the horizon, and it is one whose storm we have already felt, is the confused condition of race relations in Mississippi."

The bishops noted that no effective means of communication between Negro and white communities exists. At a time when this communication is needed, "there is instead a tendency toward greater polarization along racial lines. Law and order based on police strength is not our goal. Law and order from peace and tranquility is."

ORGANIZATIONS

C.B.S. Centennial Observed

St. Paul's Chapel of Trinity Parish, New York, was filled to capacity May 25th, when a Pontifical High Mass was sung by the Rt. Rev. William H. Brady, Bishop of Fond du Lac and Superior General of the Confraternity of the Blessed Sacrament in the United States. The noon service was held to commemorate the 100th year of C.B.S. in America. The Rt. Rev. Charles F. Boynton, Suffragan Bishop of New York, preached, praising the accomplishments of the devotional society's history. The Rev. Dr. Edward R. Hardy, professor of Church history at Berkeley Divinity School, presented a historical paper at the luncheon in Trinity Parish dining room following the service.

The Confraternity, founded in 1862 in England to honor the presence of Our Lord in the Holy Eucharist and to promote the centrality of eucharistic worship, was an amalgamation of other devotional societies founded during the previous

decade and honoring the Blessed Sacrament. On September 11, 1867, the first American associates were admitted to the Confraternity of the Blessed Sacrament at a service in St. Paul's Chapel, New York. A centenary service of thanksgiving also is planned for September 21st, to be held in Seattle during General Convention.

ALBANY

Mahalia Jackson Sings

The noted queen of the Gospel singers, Mahalia Jackson, sang in Washington Avenue Armory, Albany, N. Y., for the benefit of the African Methodist Episcopal Zion Chapel building fund. The concert by the Carnegie Hall artist was sponsored by the chapel, Trinity Episcopal Church, and Mr. Benjamin Becker, principal of Philip Schuyler High School, Albany.

The AME Zion Chapel now meets in two rooms in a house, and needs a church building. The joint effort to bring Miss Jackson to Albany is unique in the city's history.

The concert also had the support of the Diocese of Albany and its bishop, the Rt. Rev. Allen W. Brown, who said of the concert: "It is in thanksgiving for local interracial understanding as an ecumenical venture."

New Home Started

Actual construction of a new home for the aged was begun May 24th, when the Rt. Rev. Allen W. Brown of Albany, and Mr. Storrs Bishop, president of the board of governors, turned the first spadeful of earth at the site. It is the first new construction for the care of the aged in the city of Albany in the last 35 years and the only home in Albany that will operate on other than life-care basis for entrants. The new home will provide middle income housing and care for \$175-\$190 per month per person on a monthly payment basis, allowing residents to enter or leave as they may wish.

Nelson House, as it will be known, is named in honor of the second Bishop of Albany, the Rt. Rev. Richard Henry Nelson, who served as diocesan from 1913 to 1929.

MISSOURI

Speakers Barred

The dean of student affairs at St. Louis University has failed to approve a student committee's proposal to have the Rt. Rev. James Pike and civil rights leader Stokely Carmichael speak on campus during the 1967-68 school year.

In an article appearing in the *National Catholic Reporter* of May 31st it was noted that the banning was the first instance in the university's history, of a speaker's being turned down by the dean

of men. An appeal of the ruling to a faculty committee is permitted under university regulations, but prior to press time no confirmation of an appeal had been received.

CONVENTIONS

New Mexico and SW Texas: April 25-27

With an opening sermon, the Rt. Rev. C. J. Kinsolving III, Bishop of New Mexico and Southwest Texas, called the convention delegates to review the ownership of the Church—God's or ours? With a vision of involvement, he challenged them to give the answers by their actions on convention matters.

The Rev. John Ellison of El Paso, Texas, put the bishop's sermon into concrete proposals of planning and the convention adopted resolutions to set up a planning committee outside of any existing diocesan structures, with orders to report back to the 16th annual convention (1968) on ways of meeting the opportunity in the southwestern area of the United States, and the Anglican Communion at large. The Rev. Joseph Young, rector of St. James', Wichita, Kan., spoke on the concept of "voluntary plan dioceses."

Necessary amendments were adopted for the second and final reading, to change the diocesan constitution to allow the seating of women as delegates to conventions. Also adopted was the proposal for changes in nomination procedures in diocesan convention including voting process with a request to study the preferential system of elections.

A minimum salary scale of \$5,400 per year with \$300 per child up to four, for mission clergy was accepted. The child allowance would last through the school years or until age 22. This plan goes into effect June 1st.

A resolution addressed to national legislators representing New Mexico and Texas, requesting removal of exemption status of seminarians and clergy for military duty, failed.

The convention concurred with the request from the Diocese of Southwestern Virginia to General Convention, that licensed lay persons be allowed "to assist in distribution of elements of Holy Communion" and that other translations beside the King James be allowed in the Prayer Book; concurred with the Diocese of Washington to General Convention concerning the seating of women as delegates to General Convention.

The convention was held in Roswell, N. M.

Vermont: April 28-29

Citing the many divisive factors facing Churchmen today, the Rt. Rev. Harvey D. Butterfield, Bishop of Vermont, chal-

lenged members of the 177th diocesan convention to be guided in their choices by asking themselves, "Where would Jesus Christ stand on this issue?" The convention met at Stowe.

The bishop strongly defended the Vermont Council of Churches and its executive secretary, both of whom are under fire for their support of controversial legislative proposals concerning mental health, social welfare, and fair housing.

The convention met in a truly ecumenical atmosphere, opening in the Stowe Community Church with a service at which the Rt. Rev. A. W. Brown, Bishop of Albany, preached. The next morning the Holy Eucharist was celebrated according to the new trial rite of the Church's Liturgical Commission, in the Roman Catholic Church of the Blessed Sacrament.

There was prolonged debate on a resolution critical of American policy in Vietnam. In its final form the resolution expressed "Christian concern for those who are honorably working to contain and end the hostilities."

The convention:

(✓) Adopted a resolution setting a minimum stipend of \$4,000 for deacons and \$4,500 for priests in aided parishes and missions, and recommended an annual review by the diocesan council in an effort to bring the annual minimum stipend of a priest to \$6,000;

(✓) Adopted a resolution to enter into a partnership relation with the Anglican Church of Honduras. The state of Vermont is involved with Honduras under the State Department's program for the Alliance for Progress in Latin America.

(✓) Approved asking General Convention to permit trial use of the proposed rite of Holy Communion; to permit use of lections from *The Jerusalem Bible*; endorsed continuation of COCU; approved the appointment of a committee to study a plan for a revolving loan fund for seminarians from Vermont; and set the place of the next convention at Trinity Church, Rutland.

Easton: May 2-3

Consecrated last December, the Rt. Rev. Alfred G. Taylor, Bishop of Easton, presided over his first diocesan convention held in Trinity Cathedral and the diocesan center, in Easton, Md. Guest of the diocese and speaker at both the opening business session and the opening service, was the Rt. Rev. Donald R. Knowles, Lord Bishop of the Diocese of Antigua, in the West Indies. That diocese and the Diocese of Easton are developing a companion relationship.

The convention adopted a budget of \$43,654 (net after crediting endowment income) for bishop's salary and convention fund; \$72,250 for the diocesan executive council program, which included the estimated full asking of the National Church of some \$45,000. This will restore the diocese to the status of full participation in the whole program of the Church,



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from which the diocese had temporarily suspended itself to fulfill immediate diocesan needs.

Approval was given by voice vote to the bishop's proposal of a centennial fund campaign. The diocesan executive council was instructed to take steps toward inaugurating the fund. Also approved was a resolution favoring "open Communion" but there was confusion among some of the delegates as to whether this meant "guest" Communion and/or "other more or less guarded permissions."

The eligibility of women as deputies to General Convention received approval by resolution, as did encouraging the use of perpetual deacons within the diocese.

Lexington: May 2-3

Members of the new diocesan department of missions reported on their work during the dinner that was part of the convention program for the Diocese of Lexington. Several churches in the mountain areas have been reopened and new missions have been started in the growing metropolitan areas of the diocese.

The per capita giving in the missions was reported to be \$144 as compared with the national average of \$108. It was pointed out that if the largest church in the diocese raised its giving to the mission average, an additional \$50,000 would be realized. The bishop of Lexington, the Rt. Rev. William R. Moody, spoke of the work of the Episcopal Theological Seminary, Lexington, in supplying men for these churches and in helping to open others.

In convention action a budget of \$108,201 for 1968 was adopted. A resolution to permit lay distribution of the elements in the Eucharist was defeated.

Convention services and sessions were held in Trinity Church, Covington, Ky.

Colorado: May 2-4

A number of canonical changes to the constitution of the Diocese of Colorado were passed during the annual convention, one of them being read for the final time and accepted—deleting the word male wherever it appears with a restrictive connotation. Delegates also requested a revision in the canons of the National Church so that women may be considered along with men as deputies to General Convention.

A resolution (tabled last year) that the Diocese of Colorado pay its Executive Council quota every year in full was defeated.

A fair employment resolution was passed. Churches are urged to use concerns that assure others that they use fair employment tactics.

At noon of the opening day of convention, the Rt. Rev. Joseph S. Minnis, Bishop of Colorado, broke ground for a diocesan center and Bishop's Chapel to be located two blocks from St. John's Cathe-

dral, Denver. Completion is expected in approximately eight months. Later the same day, the bishop addressed the convention.

The Presiding Bishop was the convention dinner guest speaker. Bishop Hines said that if Christian vision is lost, the Church as an institution "may survive as a curious fossil . . . but the spirit will be dead."

Southern Ohio: May 5-6

The convention of the Diocese of Southern Ohio was held one month after five regional meetings within the diocese. At those sessions major issues and resolutions were presented for study by the delegates and those who elected them. At the convention in Columbus, delegates also participated in an extensive, detailed evaluation and review of the goal-setting program for the diocese.

The Bishop of Southern Ohio, the Rt. Rev. Roger Blanchard, presented "areas of concern" through the diocesan Long Range Planning Process in which the diocese would attempt to make some impact upon the modern world: religious nurture of teen age people, ecumenical and inter-disciplinary ministry to the college generation, ministry to urbanized society, and continuing education for clergy. A plan whereby diocesan giving that has been on the dollar-for-dollar schedule would now include the "considerable income from the William Cooper Proctor Trust Fund" for advance work outside the diocese was adopted by convention.

Guest speaker was the Rt. Rev. John Burt, Bishop Coadjutor of Ohio.

In favorable action the convention: proposed a council for renewal in the National Church and recommended that the Presiding Bishop and the Executive Council "grant such a body the widest possible scope"; proposed a "manpower management study of the ordained ministries of the Church," stating that such study should be distributed to all dioceses before the 1970 General Convention and that it be coordinated with the Church's review of theological education that will be presented in Seattle this fall; asked that General Convention be held every 2 rather than every 3 years and that the seating of women be on an equal basis with men; recommended that the National Church allow reading of scripture passages from alternate translations to the King James and allow lay participation in administration of Holy Communion; proposed proportional representation in the House of Deputies; committed the diocese to the February recommendations of the Executive Council on the American Negro and MRI; and set a base annual salary of \$5,500 for all clergy in the diocese.

Bethlehem: May 5-6

In the bishop's address to convention of the Diocese of Bethlehem, the Rt. Rev.

Frederick J. Warnecke asked that the year ahead might be one devoted to liturgical renewal, stressing "diligent private prayer" and corporate worship. He spoke at the opening service of Evening Prayer.

Meeting in Trinity Church, Easton, Pa., delegates had the benefit of a Honeywell computer tallying votes in 90 seconds that in past conventions, had taken ten people several hours to do.

Adopted resolutions or programs were: a new policy on clergy placement within the diocese; the proposed program for the diocesan centennial in 1971, costing in excess of \$70,000, and to benefit the Church as a whole, "pointed outwardly rather than inwardly for the diocese alone"; and a diocesan program budget for 1968 that is one-third again higher than the present budget, with an equal amount going to the National Church.

Two mission congregations were accepted into union with convention.

Some 700 people including the Mayor of Easton, the Hon. George Smith, attended the convention dinner at Marquis Hall on the campus of Lafayette College. Speaker was the Presiding Bishop, the Rt. Rev. John E. Hines.

Indianapolis (Recessed): May 6

Clerical and lay delegates of the Diocese of Indianapolis met May 6th in recessed convention to debate and decide upon a plan of restructure for the administrative function of the diocese. The plan came after a year's study, and uses a cabinet-type order replacing individual departments each with a specific function. It was adopted.

Main areas of change in addition to the cabinet form are an enlargement of the responsibilities of the standing committee and an increase of from five to six or more of the number of deaneries and increased authority for each. Also adopted were the necessary changes for the diocesan constitution. Those will have their final reading and be voted upon at the next annual convention to be held in October.

The May recessed meeting, held in St. Paul's, Indianapolis, was a continuation of the annual convention that had met last September, and after routine business, was recessed to allow time to study the matter of restructure.

AROUND THE CHURCH

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Letter from London

Ever since the *Ne Temere* decree of 1907 against mixed marriages, the problem of a Roman marrying a non-Roman has irked many. Vatican II went quite a distance towards ameliorating this problem, but Roman canon law has thus far made few concessions although nowadays, where the non-Roman partner objects to giving undertakings about the way children are to be brought up, the question may be referred to Rome.

But matters are much more complex than that—and also much more hopeful than they were. That is why J. G. Williams's pamphlet *Mixed Marriages between Anglicans and Roman Catholics* (S.P.C.K. 1/-) is both timely and valuable. Written at the request of the Archbishop of Canterbury's Commission on Roman Catholic Relations, its English, Scottish, and Welsh editions respectively have forewords by the Archbishop of Canterbury, the Primus of Scotland, and the Archbishop of Wales.

To quote the *Church Times*: "The great value of this pamphlet is that it demonstrates the falsity of the notion that a member of another Church who wishes to marry a Roman Catholic partner has no option but to accept Roman rules. The official Roman attitude is still far from satisfactory. But the situation is becoming easier and the future more bright." And after referring to obstacles in the path of reconciliation between Rome and Canterbury, including regulations on mixed marriages, it continues: "The pamphlet under discussion has chosen the right way to assist in their demise, which is not to rail against their lingering survival, but to push gently and firmly at the points at which they are beginning to give way."

In June 1966 a multi-faith service held in St. Martin-in-the-Fields in the heart of London and attended by the Queen and the Duke of Edinburgh became the subject of much discussion. In October 1966 the Lower House of the Convocation of Canterbury passed a resolution expressing concern at the holding of such inter-faith services in a consecrated building. On June 10, 1967, another such service, to mark Commonwealth Day as the last one had done, was planned for St. Martin's and to it had been invited Muslims, Buddhists, and Hindus as well as Christians. The Duke and Duchess of Kent had provisionally promised to be present.

The plans have now been abandoned, after the Archbishop of Canterbury signified directly to the Joint Commonwealth Societies Council that he could not give the service his approval. "I am very disappointed at not being allowed to hold this service," said the Rev. Austen Williams, vicar of St. Martin's. It had been made clear to the Joint Commonwealth

Societies Council that there was no objection to such a service being held on secular premises but, said Lord Amory, chairman of this council, "It was too late to consider such an alternative. We were, and still are, of the opinion that such an act of multireligious affirmation is wholly in keeping with the modern Commonwealth. We shall, therefore, hope that any obstacles can be overcome with a view to holding further repetitions of an event which was generally considered to have dignity and spiritual significance."

As a result of the St. Martin's ban, this will be the first time for many years that a Commonwealth service has not been held. But the Archbishops of Canterbury and York have asked that special prayers for the Commonwealth should be said in all churches on June 11th, the Sunday immediately following Commonwealth Day.

Some have gone so far as to describe *Power Without Glory* as "potentially the most explosive tract since *Honest to God*." Others have dismissed it as being an ill-mannered example of the lovelessness its author so deprecates. But Ian Henderson's anti-ecumenical book (published by Hutchinson at 30/-) has certainly aroused a lot of attention. Perhaps this is due to his position, he being professor of systematic theology at Glasgow University and moderator of the presbytery of that city as well as being the author of books of serious modern scholarship.

Power Without Glory is a swinging attack on the ecumenical movement based on the conviction that institutional churches are power structures with imperialist ambitions to swallow all else in sight. Most contemptible villain of all is what Henderson sees as the Anglican plot to take over Christendom. The inspiration behind the ecumenical movement, he reveals (or is that the right word?), is not the Holy Spirit but a secret world power based at Canterbury. Anglicans who had thought their Church was losing strength, who were worried that theological ferment was shaking its roots, who pondered falling ordination rates or baptisms or whatever, can dismiss all their fears. They are, instead, parts of a ruthless power structure as efficient as the Hitler of the thirties. And Prof. Henderson sighs for and fulminates against those good Presbyterians who have lent themselves as Quislings.

If you want our personal opinion, a year from now few will remember the title *Power Without Glory*. But I would hate our readers to miss even a glimpse of a soldier who is convinced he is the only one in step.

Visitors to Westminster Abbey this summer are not likely to hear the dean

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or the sub-dean preach. Dr. Eric Abbott, the dean, has been ordered a prolonged rest on medical advice, and the sub-dean, Canon Max Warren, is still recovering from his illness. The Archdeacon of Westminster, the Ven. Edward Carpenter, is empowered to act during the dean's absence.

Sir Kenneth Grubb, who has been chairman of the Church Assembly Missionary and Ecumenical Council since its formation in 1963, will resign the chairmanship in September.

After a lengthy debate the Church of Scotland (Presbyterian) has voted, by 397 to 268, in favor of allowing women to be ministers thus ending a 400-year-old tradition. The various Presbyteries in Scotland can still prevent this being implemented.

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The Rev. David B. Allardye, former vicar of Trinity Mission, Bellaire, Ohio, is rector of St. Philip's, 129 W. Mound St., Circleville, Ohio 43113.

The Rev. George C. Anderheggen, former curate at St. John's, East Hartford, Conn., is assistant at St. John's, 768 Fairfield Ave., Bridgeport, Conn. 06604.

The Rev. Frederick G. Bannerot III, former assistant at St. Matthew's, Wheeling, W. Va., is vicar of Emmanuel Church, Moorefield, and Emmanuel Church, 303 S. Mineral St., Keyser, W. Va. 26726.

The Rev. Robert K. Bernhard, former assistant at St. Luke's, Dallas, Texas, is vicar of St. Mark's, Lyons, and St. John's, 2701-17th St., Great Bend, Kan. 67530.

The Rev. Harry J. Bowie, former vicar of the Chapel of the Annunciation, Lawnside, N. J., is with the Delta Ministry of the NCC. Address: 403 Maddox Ave., McComb, Miss. 39648.

The Rev. John A. Bruce, former chaplain in the US Navy, is vicar of the Church of the Resurrection, 5909 Walzem Rd., San Antonio, Texas 78218.

The Rev. Clifford B. Carr, former assistant at St. Mark's, Warwick, R. I., is rector of Church of Faith, Mahanoy City, and St. John's, Ashland, Pa. Address: 106 N. 12th St., Ashland (17921).

The Rev. Jeffrey P. Cave, former assistant at St. Paul's, Tustin, Calif., is rector of the Church of the Angels, 1100 Avenue 64, Pasadena, Calif. 91105.

The Rev. Frank C. Cleveland, former curate at Christ Church, Clarksburg, W. Va., is now rector of the parish. Address: 123 S. 6th St. (26301).

The Rev. Eugene B. Connell, former staff member at St. Andrew's Cathedral, Honolulu, is vicar of St. Mary's, 2062 S. King St., Honolulu, Hawaii 96814.

The Rev. Christopher K. Cole, former priest in charge of St. David's, Laurinburg, N. C., is assistant to the rector of St. Paul's, 520 Summit St., Winston-Salem, N. C. 27101.

The Rev. Fred G. Coleman, Jr., former curate at Christ Church, Schenectady, N. Y., is curate at St. Peter's, Freehold, N. J. Address: 39 Broad St., Apt. 4-14 (07728).

The Rev. W. David Crockett is assistant to the Bishop of Western Massachusetts for program, on a part-time basis, as he continues as executive secretary for the Province of New England.

The Rev. John Rogers Davis, former vicar of Good Shepherd Mission, Fort Defiance, Ariz., is vicar of St. Michael and All Angels, Corona del Mar, Calif. Address: 4614 Cortland Dr. (92625).

The Rev. Arthur E. Gans, former vicar of St. Barnabas' Mission, and missionary associate of the Episcopal Missionary Society of Elko County, Nev., is curate at St. Luke's, Lebanon, Pa., and chaplain of Talbot Hall, Jonestown, Pa. Address: 412 Chestnut St., Lebanon (17042).

The Rev. James H. George, Jr., former priest in charge of St. Matthew's, Spartanburg, S. C., is rector of St. Peter's by the Sea, Charleston Heights, S. C. Address: Box 4474 (29405).

The Rev. Walter A. Gerth, former vicar of Trinity Church, Henrietta, Texas, is rector of St. Peter's, De Valls Bluff, Tollville, Ark. 72041.

The Rev. William A. Grigby, rector of St. Andrew's, Big Rapids, Mich., is also dean of the Grand Valley deanery, Diocese of Western Michigan.

The Rev. Alan W. Jenks is priest in charge of St. Joseph's, Durham, N. C., and assistant professor in the department of religion at Duke University. Address: Box 4735, Duke Station, Durham, N. C. 27706.

The Rev. Edwin M. Leidel, Jr., former curate at St. Luke's, Racine, Wis., is rector of St. Stephen's, 1769 State St., Racine (53404).

The Rev. John H. MacNaughton, former dean of the Cathedral of Our Merciful Saviour, Faribault, Minn., is rector of Trinity Church, Excelsior, Minn. Address: Rt. 4, Box 393 (55331).

The Rev. Robert I. Maurais, assistant headmaster and chaplain of Berkeley Preparatory School, Tampa, Fla., will be headmaster of the Cathedral School, Orlando, Fla. Address July 1st: 4721 Wayfarer Dr. (32807).

The Rev. Walter S. Mitchell, rector of St. Thomas', Bath, N. Y., will be assistant at St. Paul's, Rochester, N. Y. Address July 1st: 151 Canterbury Rd., (14607).

The Rev. John E. Shoemaker, former rector of St. John's, Fort Smith, Ark., is vicar of All Saints', Russellville, Trinity Church, Van Buren, and Episcopal chaplain to students at Arkansas Polytechnic College, Russellville. Address: 1221 N. Boston St., Russellville, Ark. 72801.

The Rev. Wallace E. Sprague, former vicar of Our Merciful Saviour, Denver, Colo., is vicar of St. Luke's, Calistoga, Calif. Address: Box 381 (94515).

The Rev. James D. Swearingen, former vicar of St. Christopher's Mission, Cobleskill, N. Y., is rector of Trinity Church, Main St., Thomaston, Conn. 06787.

The Rev. H. Lawrence Whittemore, Jr., former rector of Church of the Redeemer, Chestnut Hill, Newton, Mass., is dean of the Cathedral Church of the Nativity, 321 Wyandotte, Bethlehem, Pa. 18105.

Armed Forces

Chap. (Lt.) R. C. Maddock, CHC, US Naval Hospital, Memphis, Tenn. 38116.

Suspension

The Bishop of Pennsylvania, acting in accordance with Canon 64, Section 3 (d), has suspended George William Davison from the active ministry, the suspension to end March 20, 1989, unless sooner terminated by the Bishop of Pennsylvania.

Degrees and Grants

The Rev. Ira L. Fetterhoff of the Diocese of Maryland, received an M.D. from the University of Maryland Medical School. Address: 1625 Kingsway Rd., Baltimore, Md. 21218.

The Rev. Canon Grover Falkerson of St. Paul's Cathedral, Oklahoma City, Okla., is studying anthropology at the University of Colorado, an National Science Foundation grant.

The Rev. Brian K. Rice, London, England, has received a fellowship grant from the Episcopal Church Foundation. He has completed the work for an S.T.M. from Seabury-Western Seminary.

The Rev. Darwin Kirby, Jr., rector of St.

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George's, Schenectady, N. Y., received the honorary L. H. D. degree from Union College, Schenectady.

Retirement

The Rev. J. Manly Cobb, rector of St. Paul's, Haymarket, Va., since 1959, retired June 1st. Address: 29 Chestnut St., Warrenton, Va. 22186.

The Rev. Harley Gibbs Smith, Jr., rector of the Church of the Ascension, Sierra Madre, Calif., since 1945, retired May 22d. Address: 3626 Faris Dr., Los Angeles, Calif. 90084.

New Addresses

Church Pension Fund, 800 Second Ave., New York, N. Y. 10017—July 1st.

The Rev. Roger M. Lund, Box T, College, Alaska 99701.

The Rev. Gardner W. Van Scoyoc, Administrator of Goodwin House, 4800 Fillmore Ave., Alexandria, Va. 22311.

Seminaries

Seabury-Western—The Rt. Rev. William P. Barnda, the Very Rev. William F. Maxwell, Jr.; Frs. Charles T. Gaskell, A. Balfour Patterson, and Llewellyn E. Williams; and Canon J. William Robertson received honorary degrees.

Philadelphia Divinity School—The Rt. Rev. Albert W. Van Duzer, and the Rev. Nathan A. Scott, Jr., Ph.D., received honorary degrees; 21 men in the Class of 1967 received B.D.'s.

Retirement

Dr. John Shank retired as headmaster of the Cathedral School, Orlando, Fla., because of ill health. He continues to live in Orlando.

DEATHS

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

Halcyon Chandler Littleford, 47, wife of the Rev. Osborne R. Littleford, rector of St. Michael and All Angels, Baltimore, died April 30th, from cancer.

The Littlefords were married in London, Ont., in 1937, and had lived in Faribault, Minn., and Orlando, Fla., before moving to Baltimore in 1959.

A Requiem Eucharist was celebrated by the Bishop of Maryland, May 3d.

In addition to her husband, she is survived by a daughter, three sons, four grandchildren, her mother, one brother, and five sisters.

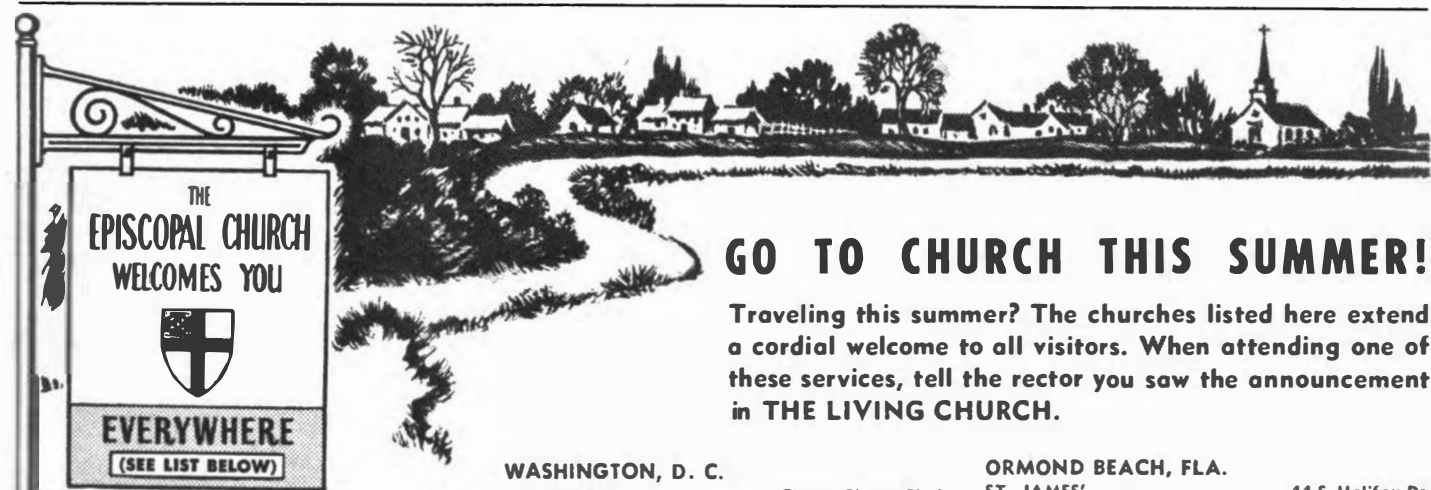
Clauda Rogers McAfee, 79, wife of the Rev. Leo G. McAfee, was buried April 2d, in Covington, La.

Mrs. McAfee was a missionary in the Philippines before her marriage to Fr. McAfee, August 20, 1924. They and their son were prisoners of the Japanese during WW II and were in prison camps until February 1945. They then went to Covington in 1946, when Fr. McAfee became rector of Christ Church where he served until his retirement in 1961.

A Requiem Eucharist was celebrated by the Bishop of Louisiana, and interment was in the Garden of Pines Mausoleum.

She is also survived by her son, Robert, two brothers, and two sisters.

Belle Quinerly Joyner, Virginia Bryan Dietrich, Jean Byrd McCrelis, and Helen Grace Warner all of the Diocese of South Florida, were drowned when the car in which they were passengers, skidded and plunged into a canal. They were members of the Bishop's Chapter of the Daughters of the King and were on their way to the diocesan assembly of the Daughters when the accident took place.



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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

ORMOND BEACH, FLA.

ST. JAMES' 44 S. Halifax Dr.
Sun HC 7:30; MP & HC 10; Daily HC; C Sat 4:30

TAMPA, FLA.

ST. MARY'S Henderson at San Miguel
The Rev. John Mangrum, r
The Rev. Chas. Hotchkiss, c
Sun HC 8, 9:15, 11 (1S); MP 11 ex 15; Daily MP
& HC 7; Thurs HC & Healing 10

ATLANTA, GA.

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

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash
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

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

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

KEWANEE, ILL.

ST. JOHN'S W. Central Blvd. & S. Chestnut
Near Interstate 80; 2 Blks. W. Ill. 78, US 34
Sun 7:30, 9:30

LAKE FOREST, ILL.

HOLY SPIRIT 400 Westminster Rd.
The Rev. Frederick W. Phinney, r
Sun 7:30, 10:30; Tues 7; Wed 9:30

PLYMOUTH, IND.

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

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School, c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

GO TO CHURCH THIS SUMMER!

(Continued from previous page)

BALTIMORE, MD.

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

BOSTON, MASS.

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

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

ROCKPORT, MASS.

ST. MARY'S 24 Broadway
Sun 8 HC; 10 HC (1S & 3S); MP (2S & 4S);
HD HC 9. Church open daily

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, MICHIGAN

CHRIST CHURCH East Hamilton at Bonbright
Sun HC 8, 10; Wed HC 6:30, 10; Thurs HC 6;
HD HC 6; Daily MP 7, EP 7:30

HOLLAND, MICH.

GRACE CHURCH 555 Michigan Ave.
The Rev. Wm. C. Warner, r; the Rev. D. L. Clark, c
Sun HC 7:30, 9 & 1S 11; MP 11 ex 1S

STURGIS, MICH.

ST. JOHN'S Williams & S. Cley Sts.
The Rev. Benjamin V. Lavey, r
Sun HC & Ser 8 & 9:30 (Sung)

ST. LOUIS, MO.

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

LAS VEGAS, NEV.

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

RENO, NEV.

TRINITY (Downtown) Island & Rainbow
The Rev. J. E. Carroll, r; the Rev. D. D. Cole, ass't
Sun HC 7:45; MP & HC 10 (summer schedule)

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL 3rd & Phila. Blvd.
Sun HC 8, 9:30 & 1S 11; MP 11 ex 1S, Daily HC
7:30 ex Fri 9:30

BINGHAMTON, N. Y.

CHRIST CHURCH 187 Washington St.
The Rev. F. W. Dorst, r
Sun HC 7:30, 10; Thurs HC 10:30; Fri & HD 12:05

GREENE COUNTY RESORT AREA, N. Y.

GLORIA DEI, Palenville; Sun 8:15
CALVARY, Cairo; Sun 9:30
TRINITY, Windham-Ashland; Sun 11:15

BROOKLYN, N. Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
Rev. Frank M. S. Smith, r; Rev. Robert C. Dunlop, c
Sun 7:30, 9, 11. HC daily

GENEVA, N. Y.

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

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
Wkdays MP & HC 7:15 (G 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.
Jun 11. All services and sermons in French

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

HEAVENLY REST 5th Ave. at 90th Street
The Rev. J. Burfon Thomas, D.D., r
Sun HC 8, 11 MP Ser 11 ex 1S; Thurs HC & LOH
12; HD HC 12

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

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

ST. MARY THE VIRGIN

46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r
The Rev. T. E. Campbell-Smith
Sun Mass 7:30, 9 10, 11 (High); EP 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

RESURRECTION

115 East 74th St.
The Rev. Leopold Damrosch, r; the Rev. Alan B.
MacKillop; the Rev. B. G. Crouch
Sun Masses 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; Daily ex Sat
HC 8:15; Tues 12:10; Wed 5:30. Church open
daily 7:30 to midnight.

THE PARISH OF TRINITY CHURCH

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

ST. PAUL'S CHAPEL

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

CHAPEL OF THE INTERCESSION

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

ST. LUKE'S CHAPEL

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

ST. AUGUSTINE'S CHAPEL

292 Henry St.
The 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
The 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

UTICA, N. Y.

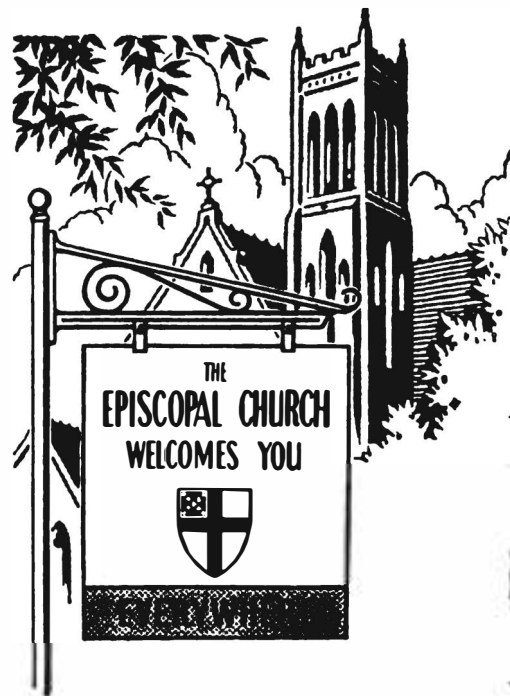
GRACE CHURCH Genesee & Elizabeth St.
The Rev. Stanley P. Gasek, STD, r; the Rev. Richard
J. Koch, ass't r; the Rev. Lawrence C. Butler, ass't m
Sun HC 8; MP, HC & Ser 10; Int daily 12:10

CHEROKEE, N. C.

ST. FRANCIS OF ASSISI
(in back of Redskin Motel)
Sun MP 9; Church open daily for prayer



CHURCH OF ST. URIEL, THE ARCHANGEL
SEA GIRT, N. J.



SANDUSKY, OHIO

CALVARY First & Meigs St.
Sun H Eu 8 & 10 1S, 3S, HD; MP other; Wed H Eu 6;
Fri H Eu 7; HD 7 & 9:30; Church open daily for
prayer

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 9, 11; Weekdays 7:30 (ex Sat); Wed
12:10; Sat 9:30; C Sat 12-12:30

NEWPORT, R. I.

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

DALLAS, TEXAS

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

FORT WORTH, TEXAS

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

BURLINGTON, VT.

ST. PAUL'S CATHEDRAL 120 Bank
The Very Rev. Robert S. Kerr, dean
Sun 7:30 HC; 10 MP, HC & Ser; 6 HC; Daily MP 9,
EP 5; Mon & Fri HC 7; Tues, Thurs, Sat HC 10;
Wed HC 5:15

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

MONTREAL, QUEBEC, CANADA

ST. JOHN THE EVANGELIST
President Kennedy & St. Urbain
Sun Masses 8:30, 10:30 (Sol); Daily Tues & Thurs
7:45, Wed 9:30; Fri 7; C Sat 4-5

ST. JOHN THE DIVINE (Verdun) 962 Meffat Ave.
The Rev. Frank M. Toope, r
Sun H Eu 8, 10; Wed H Eu 9:30

ACAPULCO, GRO., MEXICO

HOLY CROSS (behind Hotel Las Vegas)
The Rev. J. P. Black, tel. 2-11-43
Sun HE 10, MP 11, EP 6

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