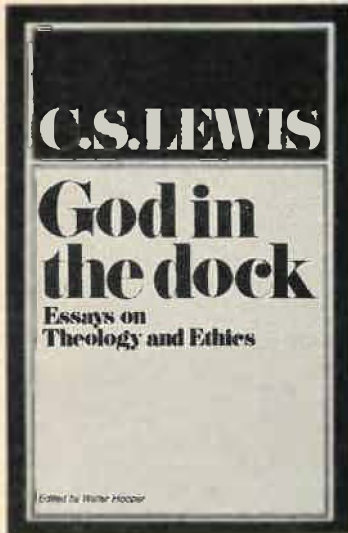




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The Church's

By GEORGE WILLIAM RUTLER

I RECENTLY attended a large diocesan convention held in the ballroom of a major city hotel. When the time came for the bishop's celebration of the Eucharist, the chairman's table was cleared and covered with a small fabric. Jugs of wine and loaves of bread were produced and the bishop concelebrated with his deans, all wearing simple stoles worn over sack suits. Certain aspects were disconcerting: a choral group singing some tired guitar laments which reminded us that Joan Baez is approaching middle age, and many delegates casually engaging in business conversation during the administration. For the most part, however, the celebration was a skillfully-effected product of what we should call the new ritualist movement.

Notice that there is a difference between liturgy and ritual as there is between content and form. Much of what has been labeled in recent years as part of the new liturgical movement is actually a-liturgical and profoundly ritualistic. Form has captured the popular imagination more than content. In the avant-garde name of the simplification of worship, we are witnessing the actual revival of a ritual romanticism hardly surpassed by the more informed eclectic ritualists of the 19th century. The hero may be Uriah Heep rather than the ultramontane popes, but the self-consciousness about confecting an aura is the same. As Evelyn Underhill maintains, the determined rejection of ritual acts becomes itself ritualistic and, once again, "Martha takes the place of Mary as the pattern of the worshipping soul." When the above convention assembled in the midst of a colorful and sophisticated city, in the center of some of the world's greatest music and art, and joined its chief priest in donning felt and burlap around a collapsible table, it was rubbing its hands to the world saying, "We are very humble men," with

all the satisfaction of Pio Nono nodding from his golden throne.

I frequently celebrate house masses in a college community where no chapel is available, breaking homemade bread over a kitchen table. These are the most natural and simple things and are good. But on occasions when the best we can produce is better than what we do produce and what we do produce is made primitive on purpose, we are as romantic as Hurrell Froude getting misty over Notre Dame. When a bishop, in the midst of a city of secular pomp, hides the silk and puts on burlap, he is not really playing Francis of Assisi. He is in the world of Rousseau, trotting hand in hand down the lane with Marie Antoinette to her artificial farmhouse where it is fun to frolic with the scented cows away from the frenzy of the court.

In *Liturgical Piety*, Louis Bouyer eloquently indicts baroque worship. His chief attack is against the operatic stagginess which made worship a performance rather than a communal act. If timely "relevance" is a criterion of worth, however, the Counter-Reformation bravado rates five stars. The grand style perfectly expressed the idiom of that age and was the 17th century's version of our generation's utilization of secular forms. If we enjoy singing the latest record hit, no matter how maudlin, in our present masses, we cannot mock the earlier mind which sang the *Kyrie* to settings imitative of a courtly *divertissement* by Lully.

The fact is that the baroque forms were a much more genuine offering of their age than our present innovating rites. Our neo-primitivism, inasmuch as it so self-consciously takes wing to a purer time when people were not yet "corrupted" by the dogmatism of the Fathers and ate and drank and sang in functional catacombs and houses anticipatory of Corbusier, is apart from the secular integrity of the Baroque and is united with the romance of the Victorian ritualists. The problem is that we know as much about the primitive ethos as the Victorian Camden Society knew about the Gothic. Perhaps the flourishes of Victorian Gothic

The Rev. George William Rutler is curate at the Church of the Good Shepherd, Rosemont, Pa.

New Ritualists



were right for an age which had found India and Edgar Allan Poe. They bound the people, however, to the fate of all eclectics who, having failed to reproduce the original genius of an exemplary time, are reduced to confecting its crust. We have recaptured the "golden age of the early church" as much as the elephants and camels on the Albert Memorial recaptured the spirit of Chartres.

We are repeating the mistakes of the 19th-century ritualists in two ways. First, we are heirs to their romanticism which defiantly harked back to something no longer quite real. While the pleasant pastures of pre-Reformation England were succumbing to the satanic mills of the Industrial Revolution, they tried to rebuild the pinnacled world of Salisbury and the Pilgrimage of Grace. Today, when homespun America has yielded to a culture of unprecedented complexity and color, we have cut out the intricacies of the ritual dance and have brought out the burlap. All this is to be relevant; used that way, "relevant" is a romantic word. I remember an Orthodox scholar encountering a magazine photograph of a Dutch priest who, according to the magazine's sophistry, was being relevant because his chasuble was a dull gray; the professor asked what was particularly relevant about the color gray, and the class was befuddled.

Second, we are the new ritualists because we concentrate on forms of worship rather than its theology. Fortunately, the ritualists of the last century were preceded by the thinkers of the Oxford Movement whose faith, as John Betjeman remembers in a poem, they "taught and fanned to a golden haze." The revival of the centrality of the Eucharist today is not a matter of catholic glory. Indeed, it has proved in many quarters the validity of the old evangelical claim that frequent celebrations would result in baseness. Without the discipline of a sacramental theology, the Eucharist has become an *agape*. The neo-primitivists are not alone in the blame. A man is not aware of the catholic priesthood just because he wears a chasuble. Newman

never wore a colored stole during his Oxford years. On the other hand, there are a lot of Unitarians in the Episcopal Church tripping about in more flounce than Cardinal Richelieu's grandmother.

Perhaps the decline of the church's literacy is a sacramentalization of the general anti-intellectual tenor of society. It is not a cause for rejoicing that "heart has won out over mind." That may be romance but it is not Christian love. Nevertheless, this shoddiness has prevailed in us with the consequence that we have turned to the apostolic age without reading history and have revived the Eucharist without a theology. I have received invitations to eucharistic "celebrations of social guilt," "celebrations of diversity and oneness," and "affirmations of life." Such jargon is the price we pay for not thinking much. We countenance this and the shallowness pervades the liturgy itself so we find priests reading from Kahlil Gibran and the like instead of the real prophets. With not much learning it is easy to be duped into that state of mind described by C. S. Lewis in which one thinks it extremely telling to call God *Jahweh* and Jesus *Yeshua*.

As new ritualists we will take the crust of the primitive Eucharist without its stuff. We will pretend that age did not care about details such as theology and spiritual preparation. In this romance we hide our best silver and drink the wine of Eucharist from jugs carefully crafted to look primitive, pretending the heroic simplicity of the early church was really akin to the vulgarity of our own season. We like to play church and refuse to grow up.

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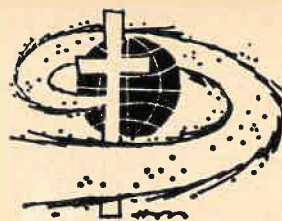


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Around



& About

— With the Editor —

As a lover and collector of aphorisms I want to introduce to you a new friend in whom I delight. New to me, that is: his *floruit* was 2,000 years ago. His name was **Publius** (that's right) **Syrus**, a minor Latin poet who wrote mimes. If you ask why I didn't know him years ago I can only answer, in **Dr. Johnson's** words: "Ignorance, Madam; sheer ignorance."

Mimes were something like modern vaudeville entertainments. Those which P. Syrus wrote passed into speedy oblivion, probably deservedly. But they contained some lines which, extracted from their contexts, seemed interesting enough to warrant a collection, and that is what has come down to us. Here are a few of the extant nuggets:

"An angry lover tells himself many lies."

"We tolerate the usual vices but blame new ones." (Cf. fogies like myself, who tolerate social booze but not social pot.)

"Cruelty is fed by tears, not broken by them."

"Harmony is all the sweeter for a quarrel."

"The future struggles not to let itself be mastered."

"Luck is like glass—just when it glitters, it smashes."

"Even one hair has a shadow of its own." (Cf. Jesus: "The very hairs of your head are all numbered.") But note the difference: in the pagan's view each hair asserts itself, in the Christian view each hair is "asserted" by the Father.)

"Even without law conscience works as punishment." (This coming from a pre-Christian pagan documents what St. Paul is talking about in *Romans 2:14-15*: the pagans who have not the law show the law written in their hearts, "their conscience also bearing witness.")

Agas before Publius Syrus, an aphoristic Egyptian wrote—or I suppose one would have to say, drew—this: "The man who hurries all day long has not one good moment."

William Blake was one of the best aphorists who ever lived, but is not especially noted for it. Consider these specimens:

"Joys impregnate. Sorrows bring forth."

"One Law for the Lion & Ox is oppression."

"Christianity is Art & not Money. Money is its curse."

"If morality was Christianity, Socrates was the Saviour."

"I found myself sitting on a pleasant bank beside a river by moonlight, hearing a harper, who sung to the harp; and his theme was: 'The man who never alters his opinion is like standing water, & breeds reptiles of the mind'."

"As the air to a bird or the sea to a fish, so indeed is contempt to the contemptible."

"Prisons are built with stones of Law, Brothels with sticks of Religion."

But why should I, or anybody, keep poking around in the past looking for aphorisms relevant to the present? I think I'll let **Robert Penn Warren** answer that question for me. Accepting the 1970 National Medal for Literature Mr. Warren made a speech in which he said what follows:

"Almost 150 years ago, the young **Nathaniel Hawthorne** sat in an upper room, totally withdrawn from the real world, and wrote stories. No doubt writing stories was bad enough, but his stories were about the distant past. Later on, still brooding over the past, Hawthorne moved to Concord. But there he had a neighbor who was really relevant. The neighbor certainly didn't write stories, he told people how to live, and he took a very dim view of the past. He was a prophet with a crystal ball and his crystal ball did, as a matter of fact, show some important things about the future.

"It seems only natural that Hawthorne did not think very highly of his prophet neighbor, any more than the neighbor did of him. Hawthorne and **Emerson** met on the wood paths of Concord, and passed on, Emerson with his head full of bright futurities and relevances, Hawthorne with his head full of the irrelevant past. As **Henry James** was to say of them: 'Emerson as a sort of spiritual sun-worshipper could have attached but a moderate value to Hawthorne's cat-like faculty of seeing in the dark.'

"We revere Emerson, the prophet whose prophecies came true. But having once come true, those prophecies began to come untrue. More and more Emerson recedes grandly into history, as the future he predicted becomes a past. And what the cat's eye of Hawthorne saw gave him the future—the relevance. He died more than a century ago, but we find in his work a complex, tangled, and revolutionary vision of the soul, which we recognize as our own. Emerson spoke nobly about relevance. Hawthorne was relevant."

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- 19. Wulfstan, B.
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- 22. Vincent, Dn., M.
- 23. Phillips Brooks, B.
- 24. Epiphany III
St. Timothy

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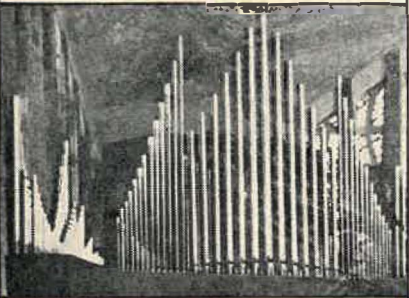
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Bp. Moore Replies

I would like to reply to the letters of the Rev. and Mrs. John Hildebrand and Miss Jacqueline Kasan [TLC, Nov. 29], and also to your editorial in that issue.

First of all, there are factual errors in Miss Kasan's letter. I was the bishop she referred to as having traveled to Vietnam and I have not been denied reentry by the USA or South Vietnam governments. We were in constant communication with our embassy while there.

Secondly, peaceful demonstrations are not allowed in Saigon. Ours was broken up by heavy tear gas.

Bishops may not have technical diplomatic and military competence. However, those that have such skill have destroyed three nations and threatened the life of our own. The present regime in Saigon remains in power because of our support. Surely we can point out its repression and suggest that the support of a repressive government is immoral and should be withdrawn. This takes no special skill. You do not have to be a lawyer to condemn murder.

Finally, I am weary about the rejoinder, "What about repression in Hanoi?" Surely it is severe, but we are not supporting Hanoi! And about pornography—when will people learn that God is probably more concerned about the slaughter of hundreds of thousands of his children than about how much of the bodies he created are revealed in photographs?

(The Rt. Rev.) PAUL MOORE, JR., D.D.
 Bishop Coadjutor of New York

New York City

Re Confirmation Rubric

Thank you for your editorial [TLC, Dec. 6]. I shall be happy to send a check for Cuttington College as you suggest.

The demise of the confirmation rubric causes me no dismay. Let us never again make a "fence" of our altar rails—either for our children or devout adults. This is not to say that we should not insist upon good instruction beforehand. And the idea of delaying confirmation until mid-teenage has much to recommend it.

ELMER B. CHRISTIE

Lacey, Wash.

Up the 10 Cs

Has our clergy forgotten all about the ten commandments in their frantic search for "relevance"? Why doesn't someone wake up to the fact the commandments are the perfect prescription for the "social action" they are all talking about? And if they will only check over the *Instructions for Confirmation* they will find everything spelled

The Living Church is not responsible for any of the views expressed in "Letters to the Editor," and in fact disagrees with many. This is a free open forum, dedicated to the proposition that people have a right to be heard.

out in detail. Why waste so much time searching for nebulous group solutions when in the final analysis all solutions must come from a commitment on the part of the individual?

URSULA B. STONE

Chicago

How did James Russell Lowell put it?

"In vain we call old notions fudge,
 And bend our conscience to our dealing.
 The Ten Commandments will not budge,
 And stealing will continue stealing."

Ed.

Church and Homosexuality

I wish to make some comments on your editorial on homosexuality [TLC, Dec. 27], with which I do not entirely agree.

I agree that our ultimate sexual ends ought to be heterosexual. However, it is also possible for a person to have strong homosexual feelings despite his Christianity. The role such a person is sometimes subject to—the object of constant criticism, counseling, and psychologizing—seems to me to be a very unfair one. If one in late adolescence has difficulties with homosexuality, and his parents are reasonably mature adults, something is surely to be said for their knowing about it, with, of course, his permission. Given the power of parental affection, the problem sometimes tends to disappear.

However, I also think that something is to be said for showing an extreme amount of simple charity towards one with difficulties with homosexuality, to the extent of not trying to control his sexual life, and not immediately criticizing it if it takes a homosexual turn. Given the possibility of a "homosexual panic," in which a person acts in confusion or simply freezes because of societal pressure (such panics sometimes end in suicide), I would not be surprised if fear more than a small amount of overt homosexual activity were the devil to our Christian aims. At any rate, one honestly afflicted with the difficulties with homosexuality certainly deserves one's affection and sympathy and I am not certain that your editorial provides either.

TERRY BROWN

Detroit

Nothing was said, or implied, or intended, by our editorialist to suggest that the homosexual should not be given the same charity and justice as anybody else. Our point was solely that Christians should be more concerned about God's "attitude" than man's.

Ed.

P.B. on Astrology

"We are born at a given moment, in a given place, and, like vintage years of wine, we have the qualities of the year and of the season in which we are born. Astrology does not lay claim to anything more" (Carl Jung).

With all respect to the P.B.'s admirable intention of debunking popular astrology of the \$5-a-throw, computerized, pulp mag-

The Living Church

azine, sun-cult variety [TLC, Dec. 20], it is only fair to point out that this type of thing bears as much relationship to classical astrological theory as does typical "guitar mass" music to a Beethoven sonata or a Schubert art song.

I would also like to point out that in classical astrological theory, one is not tied to the various planets in the various houses of the zodiac—nor to the aspects created by the positions of the various planets one to the other. There is no "rigid determinism." The whole point of classical astrology is that the horoscope shows *tendencies*, life-thrusts. One is *not* tied to one's horoscope, in a karmic relationship. "Forewarned is forearmed" is the most modern practice of astrological theory.

I am not arguing for or against modern astrological theory. I am simply willing to let it prove itself, as willing as was Carl Jung. Incidentally, at a recent meeting of some two dozen priests, ministers, and rabbis, I began to "guess" the ascendant and the sign of the various persons present. I was correct in 20 of the 23 cases. Yet I had never met any of these persons before. I am not willing to say that this type of guessing could be repeated at will—but I am also unwilling to say that the astrological theory of the ascendant-sign ruling the appearance of the subject being studied had nothing to do with it.

Francis Bacon, when challenged for his interest in astrological theory, said: "I have studied astrology; you have not. How dare you condemn it without having either studied it or practiced it?"

I must admit that I remain a sort of sceptic in regard to this entire field. But I am at least willing to admit that Jung,

Galileo, Copernicus, Butler, and Bacon—all of whom at least allowed for the possibility of there being some truth in astrological theory—might have known more than I do.

(The Rev.) GEO. A. J. PORTHAN
Rector of Christ Church

Calumet, Mich.

The Smile of Recognition

I like your idea of a Christmas carol based on Vergil's famous messianic line from the Fourth Eclogue [TLC, Dec. 20], in which the poet refers to a smile on the face of the baby boy. You can be pardoned for not remembering that such a smile is in the second verse of the German original of "Silent Night" as given in *The Hymnal 1940 Companion*, because the familiar English translations do not seem to render this verse in English. The two lines of the German which apply are:

*Gottes Sohn, o wie lacht
Lieb' aus deinem göttlichen Mund.*

This could be translated freely: There is a loving smile on your mouth!

(The Rev.) JOHN BRADNER
Vicar of Trinity Church

Northfield, Conn.

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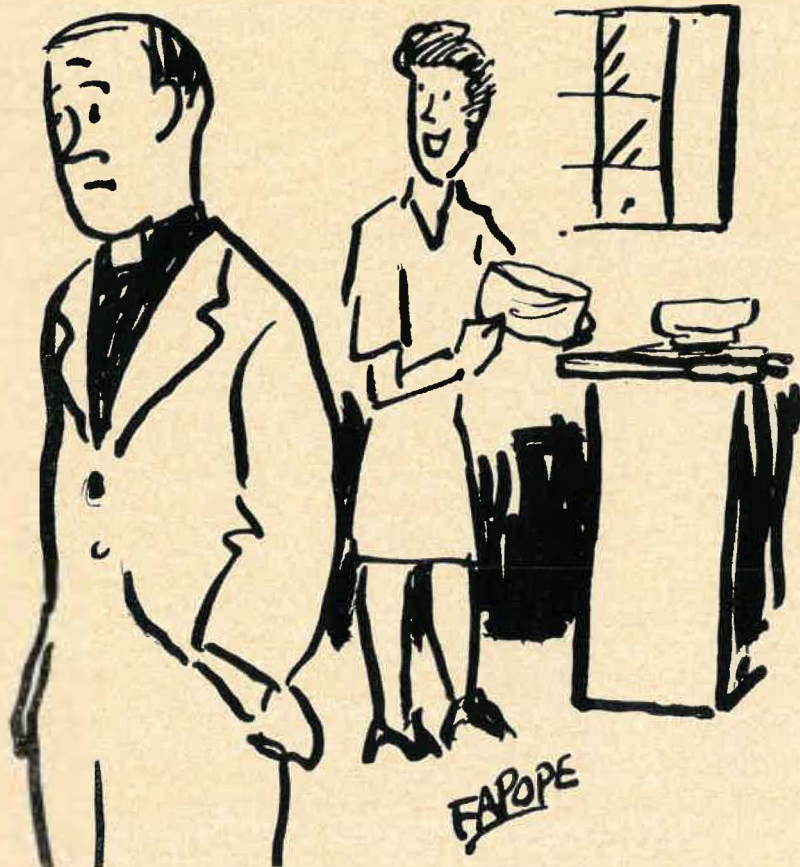
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Some New Recordings

Karl G. Layer

Several new and important phonograph records of a religious nature have appeared on the musical scene recently, and now that the Christmas rush is dwindling, perhaps this is an ideal time to bring just a few of them to the attention of readers of TLC. "Religious" music these days ranges all the way from traditional hymns and mass settings, to folk music and rock—almost, in a sense, to a return to the parody masses of the late Middle Ages. The following selections are all good, will appeal to different tastes, and are representative of what is available on today's market.

CHRISTMAS CAROLS IN WORSHIP OF CHRIST'S NATIVITY. Sung by **The Choir of St. Bartholomew's Church, New York City.** Directed by **Jack H. Ossewaarde.**

A SERVICE OF EASTER MUSIC IN PRAISE OF CHRIST'S RESURRECTION. Sung by **The Choir of St. Bartholomew's Church, New York City.** Directed by **Jack H. Ossewaarde.** Obtainable from the church. \$5.50 mono, \$6.50 stereo, each.

St. Bart's choir, of course, is one of the foremost in the Episcopal Church, and these recordings give no reason for doubting that deserved prominence. The carols are, for the most part, not the extremely well known ones, and this renders the recording all the more interesting. The Easter music is truly glorious. Included in the selections are the Widor Toccata, Hymns 85 and 90 from *The Hymnal 1940*, the canticles "Christ Our Passover" and "Cantate Domino," the Halle-

lujah Chorus, and the *Te Deum* as arranged by Dvorak (and here is the only time this reviewer has ever heard the *Te Deum* concluded with the "Benedicamus Patrem"). This latter selection is quite long and takes up the major portion of side two. The service portions on the recording are conducted by the rector of St. Bartholomew's.

A LATIN HIGH MASS FOR NOSTALGIC CATHOLICS. Sung by **The Bonaventure Choir.** World Library of Sacred Music. LR-2281-SM.

Here is a Latin mass sung by a mixed choir—and performed very well. The sung portions of the rite, and the propers (*Missa Nuptialis*), are in Gregorian Chant, and the ordinary (Casali, *Mass in G*) is polyphonic. Also included (would anyone doubt their presence?) are the Schubert *Ave Maria* and the Franck *Panis Angelicus*. The final selection is the Toccata from the Fifth (Organ) Symphony of Charles-Marie Widor. While perhaps not of as great interest to Episcopalians as to "Nostalgic Roman Catholics," this performance is a good one and worthy of note by collectors of ecclesiastical recordings.

JOY, AND OTHER SUBLIME ASPIRATIONS. Sung by **The God Unlimited Choir.** Directed by **Tom Belt.** G.I.A. Records M/S-120. \$5. Choir and song books available.

The record jacket states: "Aspire to joy. Aspire to Freedom. Aspire to the Living God. That is the kind of spirit that

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represents the God Unlimited Choir . . . a community trying very hard to become free in Christ so that they can love, relate, touch, feel, and be themselves, both personally and with others." And that describes well this collection of 12 songs for the liturgical year, sung in the folk idiom of today. Contemporary Christian concerns are central to the music—joy, freedom, God among us, celebration. The choir, made up of students at Arizona State University, is dynamic and powerful; it is unfortunate that individual soloists are not named on the record jacket so that they might be singled out for particular commendation. "Blow Wind," in its relating the presence of God to the life of the world, and "A New Song," for Holy Communion, are especially noteworthy. This is fine contemporary liturgical folk music.

JESUS CHRIST SUPERSTAR: A Rock Opera by **Andrew Lloyd Webber** and **Tim Rice**. Orchestra, soloists, the City of London Ensemble, Moog Synthesizer. Decca DXSA 7206.

The idiom of "rock opera" is so new to the musical scene that it is rather difficult to make any comments of intelligent comparison on this work to those who have not experienced the medium. Very few rock operas have been written—*Tommy* by The Who was the first of any sort of prominence, and that appeared only a year or so ago—and *Superstar* is the first, at least to this reviewer's knowledge, on a directly religious theme—namely, the Passion of Christ. The music is hard-driving, something of a cross between *Hair* and the style of Blood, Sweat, and Tears. The instrumentation is quite clever in several spots, and well done throughout. And the music is also cleverly eclectic, such that the careful listener will note shades of Kurt Weill, Stavinsky, and Tom Leher. Of particular interest is the identification of speech, music, and characters—an old device, but well handled. But, it must be said, that this is also—and perhaps more accurately—a pop-rock Passion Play, where the theme and language are "in" and many traditional orthodox religious beliefs are "out." Gone, for example, are the Resurrection and various questions of the Virgin Birth. In fact, in some respects it is not difficult to visualize this story as a parable for life today, with Christ being a rock star, Judas being his road manager, and Mary Magdalene a groupie. The theme of the work centers around Judas's fears that crowd adulation is starting to give Christ visions of grandeur, Jesus's doubts about his own mission, and Mary Magdalene's varied feelings toward Christ. But this is a good and important ecclesiastical album for theologian, musician, and casual listener alike. The time spent listening to it, for its musical, theological, and sociological content, will not be wasted.



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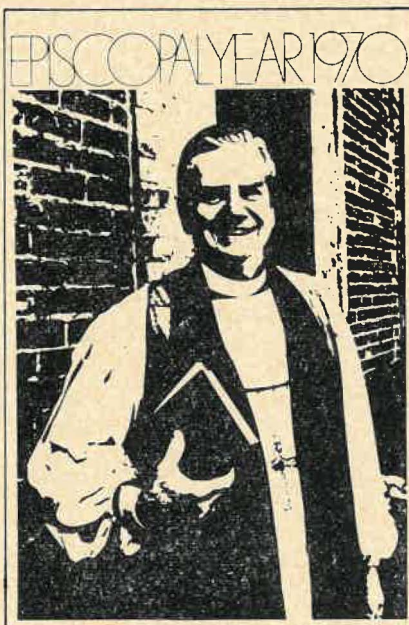
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EPISCOPAL YEAR 1970

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The Living Church

January 17, 1971
Epiphany II

For 92 Years,
Its Worship, Witness, and Welfare

EXECUTIVE COUNCIL

Staff Cut Drastically

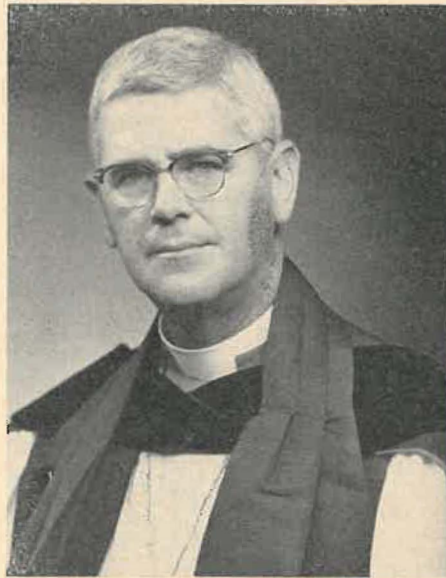
Following an announcement that the national church headquarters staff was to be cut from 204 to approximately 110, effective Jan. 1, a list of those to be retained was released Dec. 16. Missing from that list was the name of the Rev. Roberto Morales, whose dismissal and reinstatement caused some controversy last spring. Mr. Morales had been executive secretary for Latin America in the office of the Deputy for Overseas Relations.

Also missing were the names of William G. Moore, director of communications services; Mrs. Robert Webb, director of experimental and specialized services; and Mrs. Robert N. Rodenmayer, director for professional leadership development. Leon Modeste, director of the General Convention Special Program (GCSP) and Peter Day, ecumenical officer remain on the staff.

The Rt. Rev. Roger Blanchard, executive vice president of the Executive Council, had the task of supervising the staff cuts. He said that decisions on who would stay were based in part on the need for strategic planners and multi-skilled persons. Under the new structure, a secretarial pool will serve all but the top executives.

In addition to those who are good strategic planners and have multi-skills, Bp. Blanchard said the new team would have "persons who understood that the core of the job involves the entire team (no room for prima donnas for there will be limited areas for the exercise of specialties)—no single-cause pleaders." The new team also will consist of "persons who are knowledgeable about the system." Team members, he said, "must have a specialty which contributes to the skill pool—but—[each] must be a generalist and expect to find fulfillment of vocation in latter."

Bp. Blanchard stated that the staff would function "as a member of a number of task forces dealing with different issues; as a member of total staff body in strategic planning." Under the new concept — new team process, the "relationships-program" divisions are: office manager; administrative assistant for jurisdictions; logistics; printed media; broadcast media; GCSP assistant for grants; Armed Forces secretary; secretarial pool (16 members); executive secretarial team (four members); assistant



BISHOP BLANCHARD
A task of supervising staff cuts

to the secretary of the Executive Council; finance department (18 members); personnel office; electronic data processing; and administrative services (21 members, with two to be terminated June 30).

The Rev. James Long, responsible for information, resigned prior to the staff reduction, as did Canon Charles M. Guilbert, council secretary, who has been full-time secretary for General Convention. Under the new organization Paul Tate will serve as deputy for jurisdictions; the Rev. John Stevens, administrative officer and secretary to the Executive Council; and the Rev. Robert Martin, program officer. No other titles are anticipated.

The new staff approach is "highly experimental and without any models that we know about," Bp. Blanchard said. "It will be brought under review periodically and evaluated for its effectiveness." The bishop also said that the new system "gives us a strategic base on which we can build the kind of program which will be the vehicle for mission in the 70s."

After the list of those to be retained was released, most of the executives at the Church Center took the remainder of the day off. Tensions, reportedly, were very high.

RHODESIA

Broadcast Raps Archbishop

Rhodesian Radio assailed the Archbishop of Canterbury for what it called a "vicious attack" on South Africa. Re-

ferring to a BBC television show in which Dr. Michael Ramsey gave his impressions of his 20-day tour of South Africa, the broadcast charged that "Dr. Ramsey's attack on the country which was his host is not only vicious, but a wild string of unsupported allegations."

The Rhodesian broadcast characterized Dr. Ramsey's TV appearance as "the highlight" of an "anti-South Africa Week," which saw the United Nations ask for the severance of diplomatic relations between South Africa and various states, and heard other organizations and countries "snarl like jackals" over South Africa. The station also said Dr. Ramsey had expressed his criticism of *apartheid* and, alluding to alleged spying, had asserted that he feared his room had been bugged during his visit to South Africa.

Dr. Ramsey, the radio said, "seemed to concentrate all his attacks on South Africa. The archbishop may be genuinely distressed at the plight of the Jews in Russia, but he does not kick up a tenth of the fuss about this, nor about . . . the plight of Tibetans being exterminated by the Chinese. It appears that the Archbishop of Canterbury is trying to jump on the United Nation's bandwagon in criticizing South Africa's *apartheid*, and the question is not so much why he is doing so, but who is driving the wagon?"

NEW YORK

"Young Lords" Vacate Harlem Church

The Young Lords, a predominantly Puerto Rican organization, agreed to vacate the First Spanish Methodist Church in the Harlem section of New York City, held since mid-October. The decision came about a week after the New York State Supreme Court ruled that the occupation violated parishioners' right to worship. Leaders of the Lords said they would leave because they did not want "to risk people's lives at this point over the issue of a building." The voluntary evacuation removed the need for church officials to seek forced removal.

The late-1970 occupation by the group was the second in 1970. More than 100 Lords were escorted out of the church by sheriff's deputies last January. The Puerto Rican organization wants the building for community-oriented programs—breakfast for ghetto children, a clothing exchange, a liberation school, and a day-care center.

Under an agreement reached last

spring by the Spanish Church and New York City, a day-care center was due to begin in the building. A part of the reason for the October takeover was to protest a failure to get the center underway. Church officials said contractors were due to assess the building alterations the day before the seizure.

At one point, the Young Lords said, local church leaders had agreed to sell the building to them, but this was denied by Dr. Wesley Osborne, superintendent of the United Methodist District covering Manhattan. Spokesmen for the Lords insisted that the local church leaders had agreed to the sale to them but denominational higher-ups vetoed the move.

SATANISM

Cincinnati Church Operating

The knowledge that there is a "church of Satan" operating in Cincinnati has touched off a storm of official and unofficial hostility to both its high priests and the reporter whose story appeared in *The Enquirer*. Scores of callers condemned the church and some accused the reporter, Ben L. Kaufman, of writing his story to discredit Christmas. Some attributed this to Mr. Kaufman's being a Jew.

City housing inspectors, meanwhile, told the church to move its worship services, since the basement quarters failed to meet safety standards, and the SPCA

won a promise that no more lambs would be slaughtered in the three high masses held annually.

The Cincinnati Church of Satan is related to that maintained by Don Blyth in Los Angeles, the local high priest said. Part of a spreading, albeit still apparently small, movement, the suburban Cincinnati congregation is public, open, and unabashed, Mr. Kaufman wrote. Unlike the more notorious west coast churches of Satan, this one is devoid of sexual activity as part of the worship, although animal sacrifice is part of the initiation at the thrice yearly high mass. Its minister, James Guthrie, 22, from North Vernon, Ind., bears the title, "High Priest." His congregation is called the Church of Satan, part of the Cathedral of the Fallen Angel, which is based in Los Angeles. Mr. Guthrie said there are about 40 members in his church, whose sanctuary is a black painted and draped basement room.

All but three high masses are open to the public; those three major celebrations on Halloween, Candlemas Eve, and the Yule Mass, are for members and initiates only.

Members are 18 years or older "to avoid trouble with parents," Mr. Guthrie said, and members are men and women from all walks of life. He admits there is a conscious attempt to mock Christianity although, he claims, the parody on the catholic mass is more from tradition of

witchcraft than any special antipathy toward the church.

Members are initiated "into the brotherhood of the ram" as Satanists also call their bond, having studied magic and other information, and "meet a demon face to face." At the high mass, the prospective member goes through an intricate ceremony involving a newly slaughtered lamb, its blood, the host—reportedly from a church supply house—painted black, and an elaborate liturgy. In other Satan churches, the initiate is also "seduced" on the altar by the high priest if she is female, or by the high priestess in a coffin if the new member is male, Mr. Guthrie said. That sort of activity, as well as nudity, is banned in the church because "Ohio is law-ridden" and he fears an arrest and charge of conducting "an orgy."

Mr. Guthrie, with the aid of his wife and a young student of their cult, demonstrated what they could of the high mass. Crosses were hung upside down, the Lord's Prayer was said backwards, and considerable Latin was used. The girl who took the place of the initiate on the altar was clothed in a bikini and was shackled hand and foot during the initiation. At the end, the formal ritual slaughter of a virgin on the altar was signified by Mr. Guthrie who touched her abdomen with a knife.

Satanists have a complex hierarchy of demons and spirits, and a plan of salvation that includes a heaven for Christians who are not hypocritical in their faith and lives, Mr. Guthrie said. For those not taken to heaven, he said, there is a life on earth at some future date after the Messiah has come.

"What need does Satanism serve that organized religion fails to satisfy," the *Enquirer's* reporter asked. "Everyone likes to have a certain amount of power, and with the help of Satan, you can do anything," Mr. Guthrie said.

THE YEAR 1970

Top Religious Stories Selected

Chosen by editors of Religious News Service, the top stories of 1970 were:

(☞) Pope Paul's visit to Asia and the attempt on his life in Manila;

(☞) Controversy over the World Council of Churches' gift of \$200,000 to liberation groups, mostly in Africa, including some reportedly guerrilla operations;

(☞) Financial and membership losses by U.S. Roman Catholic and mainline protestant churches contrasted with increases of conservative groups and surging quests for religious meaning;

(☞) Tie: Anti-war priests, the brothers Berrigan, jailed for destroying draft records; Release of the Most Rev. James Walsh from China;

(☞) Completion of the plan of union



SPANISH CONGREGATION BUILDS IN MIAMI

Communicants of La Iglesia Episcopal de Todos Los Santos, Miami, matched grants from the UTO and the Diocese of Southeast Florida, to buy a lot 80' x 55' from a Baptist church, and will erect a multi-purpose building. A kindergarten and day school are already in operation. Cost of the building will be reduced from \$45,000 to \$20,000 as the architect, the contractor, sub-contractors, and members are contributing their talents to the project. Seen at the ground-breaking are (l to r): The Rev. Leo Alard, the Rt. Rev. James L. Duncan, Dr. Charles Concepción, Mr. David Cavarrocas, and the Rev. Max Salvador.

by the U.S. Consultation on Church Union (COCU) and the formation of the United Church of North India;

(✓) Crisis in parochial school education;

(✓) Clergymen contending for public office. The Rev. Robert Drinan becomes the first priest elected to Congress;

(✓) Controversy over abortion legislation;

(✓) Publication of *The New English Bible*, under British sponsorship and *The New American Bible*, under American Roman Catholic auspices;

(✓) Discussion of women's liberation in churches, coupled with decisions by the American Lutheran Church and the Lutheran Church in America to ordain women.

Other developments that placed high on the list were:

(✓) The visit of the Archbishop of Canterbury to South Africa;

(✓) Religious opposition to *apartheid* in South Africa and Rhodesia;

(✓) Increased attention to conscientious objection;

(✓) Church backing for farm workers led by Cesar Chávez;

(✓) Pope Paul's decision to bar cardinals over 80 from voting for his successor;

(✓) Attempts of the Greek Orthodox archdiocese to move toward the vernacular liturgy in the Americas;

(✓) Independence for the former Russian Orthodox Greek Catholic Church in America—now the Orthodox Church of America—from the Moscow Patriarchate.

WASHINGTON

Lawyer, Poet Indicted

William Stringfellow, Episcopal layman and lawyer, and poet Anthony Towne, also an Episcopalian, were indicted in Providence on federal charges of harboring a fugitive from justice, the Rev. Daniel Berrigan, S.J. The priest was captured at their home last August after evading the FBI for three months.

Both Mr. Stringfellow and Mr. Towne pleaded "not guilty" to the charges. They were released on personal recognizance and \$2,500 bail each. In addition to the charge of harboring a fugitive from justice, the charge also carried the addition of "being accessories after the fact in concealing a person to prevent punishment." If convicted on the first count, each could be sentenced to five years in prison and a \$5,000 fine. The second charge, if it becomes a second conviction, carries two and one-half years in prison and a \$2,500 fine.

The indictment claims that Mr. Stringfellow and Mr. Towne harbored Fr. Berrigan between Aug. 7 and 11, 1970. The anti-war priest was seized by FBI agents posing as bird watchers on Block Island, where the two Episcopalians have their



WILLIAM STRINGFELLOW
Indicted in Providence

home. At the time of the arrest, the two men said they were prepared to face charges. Mr. Stringfellow compared the seizure of Fr. Berrigan to the arrests of the Apostles Peter and John in the New Testament.

Mr. Stringfellow has long insisted that American society is repressive and militaristic. He bases his disagreement with what he sees on the power of the resurrection of Christ to expose "the subservience of the state to death." He is the author of a number of books, was called the most "conscientious and thoughtful person" he met in America by the late Karl Barth, and was described by *Time* magazine as "one of Christianity's most persuasive critics from within."

Mr. Towne is the author of *Excerpts from the Diary of the Late God*, a satire on the God-is-dead theology.

Mr. Stringfellow told a reporter, following an appearance to plead innocent, that there are "many kinds of imprisonment. A man who doesn't have any conviction or integrity is in prison just as much as a man who is in the clink."

The case is expected to be ready early this year.

RHODE ISLAND

Protest by Berrigan Supporters

A group of Roman Catholics and non-Romans who took part in a 24-hour vigil and fast protesting charges by FBI Director J. Edgar Hoover against a Roman Catholic peace group, received little, if any encouragement from its demonstration in Washington, or from U.S. Attorney General John M. Mitchell. Mr. Mitchell said that he would only react to anything Mr. Hoover did if it "impinges on the rules and regulations or the functions of this department," and added that he did not expect Mr. Hoover would do such a thing.

Against this backdrop, the protesters marched 10 blocks from the First United Congregational Church of Christ to the Justice Department, where several persons gave speeches and an impoverished Eucharist service was held. The protest-

ers said they were "incensed" not only over the Justice Department actions and accusations against the brothers Berrigan, Roman Catholic priests now in federal prison for burning draft records, but also for the recent arrest of William Stringfellow and Anthony Towne for allegedly harboring the Rev. Daniel Berrigan.

In Washington, the official newspaper of the Roman Catholic archdiocese, *The Catholic Standard*, took a dim view of the vigil because of its proposed "eucharistic service." The *Standard* said the "quasi-religious meeting" is ostensibly to protest statements by Mr. Hoover which he made before a Senate committee and implicated the Berrigans. [The statements included charges that a so-called "kidnap conspiracy" against a White House aide was masterminded by the imprisoned Berrigans, who have denied the charges.]

"The charges are serious," the *Standard* said, pointing out the evidence of allegedly supporting these charges has not been made public. But the paper added: "While we do not question their right to protest, we feel that the format of the protest is grossly inappropriate. At the very least it is confusing and may well involve serious violations of the church's laws with regard to liturgical and ecumenical services."

ORGANIZATIONS

EPF Plans Stringfellow, Towne Defense Committee

The executive committee of the Episcopal Peace Fellowship is planning a support and defense committee for William Stringfellow and Anthony Towne. Details of the plan were not available at press time for TLC.

However, in a statement released by the EPF, it did state: ". . . We stand ready to accept prosecution with Stringfellow and Towne. Our acts of support are done in a corporate body and we will accept the consequences as a corporate body. We have been and will continue as members of the Resistance Underground until the poor and ethnic minorities of this country have fulfilled their liberation struggle and our nation ceases to use war as an instrument of foreign policy. . . ."

WCC

Aid Asked for Deserters in Canada

The World Council of Churches has appealed to its 235 member communions to give funds to aid U.S. draft resisters and military deserters in Canada. The council's Division of Interchurch Aid, Refugee, and World Service hopes to raise \$70,000 in each of the next three years to bolster programs already started by the Canadian Council of Churches

and the National Council of Churches in the U.S.

Estimates of the number of U.S. citizens who have emigrated to Canada to escape military service range from 50,000 to 100,000. The Rev. Alan Brash, head of the WCC aid division, said about 60% of the total are "deserters from the armed forces of the U.S.A."

Earlier in 1970, \$8,930 was given through the WCC for the Canadian program. The decision to make a formal appeal raised the level of the resisters to that of "refugees."

MILWAUKEE

Jews Help Gentiles

Members of the Brotherhood at Congregation Emanuel-el B'ne Jeshurun in Milwaukee began a program of enlisting area Jews who would work without compensation for Christians on Christmas Eve. Behind the movement was Alfred Jacobs who took a "crash training program Dec. 21, from Miss Heidi Zook, on how to run matters on 2-North of St. Mary's Hospital, Milwaukee.

On the hospital's main floor, at that same time, Hans Mosher was being tutored by Mrs. William Fetherston on how to find patients' room numbers and how to direct visitors to patients' rooms.

Mr. Jacobs had a list of 85 volunteers who planned to work at the hospital. Elsewhere in the city at least 20 couples were working the Christmas shifts in other hospitals. One couple, Mr. and Mrs. Franklyn Berg, not only worked for Christians on Christmas Eve, but did baby sitting for friends who attended church on Christmas Day. Mrs. Berg said that during Jewish holy days Gentile friends had cared for the Berg children while they attended temple services.

RHODE ISLAND

Bishops Bless Bread in *Agape* Ceremony

Three bishops of different religious bodies blessed bread together in Cumberland, R.I., in a re-enactment of the *agape* or love feast of early Christians, that one bishop called a foreshadowing of the common Eucharist.

"Pray God that one day we share in it together," said the Roman Catholic Auxiliary Bishop of Providence, the Most Rev. Bernard M. Kelly, referring to the Eucharist.

The Episcopal Bishop of Rhode Island, the Rt. Rev. John S. Higgins, said: "We shall never be quite the same again after what we have experienced tonight." He made the comment following the service at the Church of St. Joan of Arc, Cumberland, in which he blessed bread with Bp. Kelly and United Methodist Bp. James K. Mathews, of Boston.

Bp. Higgins told the congregation of

some 300 persons of various Christian communions that "we shall go home to our own churches and celebrate our Christmases with a joyfulness as never before. But we go forth in agony" because "we cannot share this bread (Eucharist) in one church" and "we cannot share this bread with all the hungry people of the world because we are not one church."

The ceremony was described as a combination of the Liturgy of the Word from the Roman Mass and the love feast or *agape*, of the early Christians.

Bp. Mathews, preaching in a Roman Catholic church for the first time, explained that the love feast was a common meal shared by early Christians and that it was usually followed by the Eucharist. He noted that it fell into disuse, probably because of a rebuke by St. Paul regarding excesses in the meal. But it was revived by the Moravians, he said, and later used by the Methodists when they did not have enough ministers to celebrate communion in all the churches.

The three bishops blessed the bread while facing the mixed congregation, standing behind the altar in St. John's Church. The bread—the regular communion wafers—was brought to the altar by members of the congregation. After the Lord's Prayer and a sharing of the signs of peace, the bread was distributed into the hands of the faithful by Bp. Kelly and Bp. Higgins.

The ecumenical service brought to a close the interreligious classes sponsored by St. Joan's Parish and conducted by the Rev. Edward G. St. Godard, parish assistant.



BISHOP HIGGINS
Ecumenical bread blessed

Also taking part in the Liturgy of the Word portion of the service were Swami Sarvagatananda of the Vedanta Society of Providence; Sr. Mary Kieran Flynn, provincial administrator of the Sisters of Mercy; and the Rev. John W. Martiner of Emmanuel Episcopal Church, Cumberland.

Pointing to the unity and strength of the early Christians, Bp. Mathews said, "suppose those few Christians had had as little faith as some of us today. The church would have lived and died there. It's because they had faith that we are here today." The congregation included Episcopal and Roman Catholic nuns, Methodist teenagers, members of St. Joan's Parish, and Emmanuel Church, and clergy and laymen from several protestant churches.

NEWS FEATURE

Russian Christian Writes Pope

A remarkable letter—from a devout Soviet Christian and avowed socialist to Pope Paul VI—described as "one of the most significant religious documents coming out of the Soviet Union in 1970," has been published in English.

Religion in Communist Dominated Areas (RCDA), a National Council of Churches publication edited by Dr. Paul B. Anderson and Dr. Blahoslav S. Hruby, carries in its current issue the complete text of a long letter written (possibly in December 1969) by Anatoly Levitin, an Orthodox layman who has been imprisoned several times (once for seven years) because of his dogged role as a "dissenter," a critic who has lashed the communist regime on human rights issue. He has also castigated the Russian Orthodox Church for failure to undertake renewal.

The letter reveals a man who dearly loves Eastern Orthodoxy, who recognizes its faults and urges renewal, and who prays for the day when Christendom will be reunited. It also reveals a man who, although barred from practicing his profession—teaching—is an advocate of communist-style socialism.

Although Levitin (who writes under the pen name of Krasnov) is known only through clandestinely-printed documents, Dr. Anderson and Dr. Hruby report that "we have been assured that his letter to the pope was sent to Rome in the open post from Moscow." They have no information, they said, as to whether there was a response from the Vatican.

Levitin tells the pope (whom he calls at one point, "Your Holiness, Mighty Teacher, and Father") that even "in my youth I dreamed of the union of the Orthodox and Catholic Churches. In prison camps where I spent most of the time in prayer, I constantly prayed to the Lord for the Catholic Church, her leading pastors, and for you personally, whom I have

known from the press to be the leader of the foreign policy of the Vatican and later Archbishop of Milan. Even now I daily remember you in my prayers. Although my many sins before the Lord make my prayers feeble and weak, yet my prayers come from a sincere heart."

In writing of his great hope in the ecumenical movement, the writer tells the pope that while Orthodox do not accept infallibility, "the concept of a single High Priest of the Universal Church" is understandable to many Orthodox.

One of his purposes in writing, he told the pontiff, was that because he is best known in the West for having criticized the Russian Orthodox Church on several occasions—notably for upholding two priests who condemned activities of the Moscow Patriarchate—and the government for interference with that church, he wished to set things straight and to explain his church and his country. He expressed fear that "in the West they very poorly grasp the psychology of the modern Russian person and the position of the Russian Church. This is evident in the daily broadcasts of Vatican Radio in the Russian language."

To understand his church, he tells Pope Paul, one must understand what has happened in the 50 years beginning with the Revolution. He states that the Soviet system rests on sound foundations, is a "great historic achievement of the masses," and stresses its achievements. And, he adds, objectivity is needed in assessing the USSR: "One must not imagine the Soviet system as a paradise descended to earth, nor paint it only black." Nevertheless, Levitin notes that the system "gave birth to Stalinist tyranny, to the Yezhov and Beria secret police, which were the worst crimes against mankind. . . ."

To make his point of the Revolution's effects on religion, he divides the Russian generations as "grandfathers, fathers, and youth." The grandfathers, the revolutionaries, hated the Orthodox Church and sought to obliterate religion in the USSR. "This impassioned hatred of the church moved on to uncontrolled anti-religious fanaticism. One of the worst recollections of my childhood is that of the chapel Krestovsky Island in Petrograd, with ikons thrown on the floor and even the eyes poked out of their faces. . . ."

Levitin says that he is of the "father" generation, an era when religion was "driven deeply underground, the great majority of churches closed, clergy imprisoned, and the struggle against religion conducted by purely administrative methods. . . . It was not permitted to talk openly about religion (so) with quiet, silent steps it passed out of life. Fyodor Dostoevsky brought into the Russian language a new verb, 'stutchevatsya,' which, he said, means to go out, to leave not noisily but quietly, unobtrusively, to change yourself into nothing. . . . The

complete absence of religious upbringing and religious teaching has done its work. The second post-revolutionary generation was the most estranged generation of any ever inhabiting the earth: it did not hate, it simply was ignorant of religion."

Levitin tells Pope Paul that the third generation—today's USSR youth—"holds a quite exceptional place in the matter of religion, having received a clearly expressed anti-religious upbringing. Although it may appear strange, this has not only a negative but also a positive side for the promotion of religion."

Soviet youth, he said, does not know the "negative aspects of pre-revolutionary Orthodoxy, which widely led to hatred and bitterness on the part of the people. They do not remember when religion was obligatory, when the church was an official institution, a support for Czarism." While youth is often without religion, infected with anti-religious prejudices, "one does not find the anti-religious fanaticism and animosity of their grandfathers, and all the efforts of professional anti-religious propagandists in Khrushchev's time to spread anti-religious fanaticism ended in complete failure. Now," he wrote, "the average representative of the younger generation approaches religion with mixed feelings of incredulity and interest."

Here Levitin assures the pope that he finds "religious reaction" characteristic among many young people. Those who are converted, he said, show an "intensity and strength . . . no less than the feeling of fiery enthusiasm among the earliest Christians."

The Soviet writer is heartened by this phenomenon. "More and more frequently there are cases in Moscow where the sons of Communists and even of security police are baptized. . . ." Those who enter from outside the church, "who a few years ago had not the slightest comprehension of religion" face "sharp family collisions, leading to loud quarrels and even to complete alienation from their parents."

Levitin tells the pope that in most cases the process of conversion to the Orthodox Church comes from efforts of the laity. "The official church here, as is well known, does not engage in missionary work; the higher clergy warn priests against it, and if individual priests nevertheless lead persons to the faith this is at their own risk, getting no support from the bishop." He adds that young converts "are usually filled with the desire to proselytize."

At this point Levitin devoted about a thousand words to typical cases of conversion, each involving great sacrifice of the new Christian. Typical: A troubled friend who hated religion asked Levitin to explain religion. Later, the friend reported: "I tried to pray. It worked. Made me feel better." Then followed "hard months . . . under oppression" and he was sent to an asylum for observation.

Coming out, he said, "I prayed all the time. I should like to be baptized as soon as possible." Today he is a believing Christian: he did not deny his faith either in the prison or at the trial.

"More mature" Russians have entered the Orthodox Church "out of unbelieving circles in recent decades," he wrote. "Their path to Christ led through Stalinist prison camps; in the midst of despair and sorrow, they gained the great treasure of faith." He also told Pope Paul that "church circles listened with tenderness and joy to communications telling of your contacts with the Holy Ecumenical Patriarch Athenagoras. All here welcome the efforts for peace made by His Beatitude Pope John XXIII and by Your Beatitude."

Other topics of interest in Levitin's letter:

Religion in Beria Camps: Noting that the "sects" grew quickly in the early days after the Russian Revolution, Levitin says that the "vast majority of those converted to the sects were deserters from Orthodoxy. Propaganda against Orthodoxy was the basis for Baptist activity, of Evangelical Christians, Adventists, Dukhobors, and others. Orthodox propaganda . . . responded to the sects with bitterness and anger, almost hatred. It would have seemed that there was no force that could modify this mutual antagonism. "What then happened? For several decades Orthodox Christians and sectarians suffered together in Beria camps, slept side by side in prison bunks, gulped the same prison soup out of the same rusty bowls. So now the church and the sects practically do not compete with each other."

Ecumenism in Russia: "One can see a new spirit in relationships between Orthodoxy and the sects; the old mistrust and bitterness is entirely gone, there is rather mutual respect and sympathy. . . . Thus in Russia there is authentic ecumenism, in living religious practice, and this ecumenism takes place without conferences, official speeches, or great banquets, but perhaps just because of this it is authentic ecumenism."

Liturgical Reform: "Frequently, worship strikes (unbelieving youth beginning to show interest in religion) as cold and turns them away. All of this makes liturgical reform absolutely necessary; the question is, how to carry it through." He warns that "obligatory liturgical reform is entirely unacceptable, and could only arouse deep dissatisfaction among the faithful. . . . Liturgical reform must be introduced not by breaking down tradition but by gradual introduction of new customs, allowing them to exist side by side with the old. Thus together with the liturgy in Church-Slavonic there could be liturgy in the Russian language."

Orthodox-Roman Catholic Union: "I did not follow (philosopher) Vladimir Soloviev in recognizing the dogma of papal infallibility. . . . However, (this) dogma . . . is the only hindrance separat-

ing me from the Catholic Church, since I see nothing in other dogmas of the Catholic Church contradictory to Orthodoxy or hindering recognition of the pope as the Supreme High Priest of the Universal Church. The church has only one unseen Head—the Sweetest Jesus—but can have a visible High Priest symbolizing her unity, raised up above nations, free of all nationalistic and political passions. It seems to me that the great mass of people in the Russian Orthodox Church hold these views. . . .”

In their introduction to the translation, the editors of *RCDA* say that “the most important thing about this letter is that it looks at the situation from the standpoint of a believing Christian layman who is, at the same time, a loyal citizen of his country. However, he feels very strongly that there is a need for change, for more freedom and human rights.” The editors cite Levitin’s words: “The process of inner renewal of the Russian people goes on with seven-leagued boots, and the time is near when Russia will become ‘the world’s brightest democracy,’ as was prophesied by Gorky.”

PERSONALITIES

Salt Creek’s Missionary Still Working

Salt Creek’s missionary, Louise Underwood Blake, nears the half-century mark in her service “to God, my church, and my community.” Sent out to the booming oil field in Wyoming in 1923, as a missionary for All Souls Church, Edgerton, she had some frightening experiences and concurs with others who relate harrowing details of those days in Salt Creek’s history. She went to Wyoming as a young woman, and she and her late husband lived in Sheridan before moving to the boom town of Lavoye. When Lavoye was no more, they moved to a one-room house in Edgerton, where Mrs. Blake still lives. The house has had several additions over the years.

Long ago she had a dream in her heart, and a conviction of the truth of the scriptures, “man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” She wished to see a house of worship built in Edgerton. The wish was a long time in being fulfilled, but until that time came, Mrs. Blake held services in an old store on Edgerton’s main street.

The happiest day in her life, she relates, was June 30, 1941, when the little log church in Edgerton was consecrated. Others from all over the country had shared her dream and contributed to the church furnishings—flags, pictures, plaques, hand-woven altar rug, and the church bell. The organ was a memorial to Darrell Creek who grew up going to the church.

Mrs. Blake has received recognition from her own diocese, from the Executive

Council, service clubs, and the U.S. Army. In 1926, she was appointed United Thank Offering missionary. The work entailed the mailing of Sunday school materials and other literature to 187 adults and 240 children, seeking out isolated families in Wyoming, and sending Christmas gifts to all under her care. One of her great joys is the knowledge that a young man chose the ministry as his life’s work, because of her efforts.

Camp counseling and work with Indians at Ethete took many of her summers. She also counseled families, worked with students, comforted the bereaved, held funerals on several occasions, and she has been known to make a casket. In addition she has provided services for fun and entertainment as well as a ministry to physical needs of many people.

TEXAS

Rector Backs Segregation, Raps Ecumenism

The Rev. T. Robert Ingram, rector of 1,000-member St. Thomas Church, Houston, for the past 17 years, supports segregation, vigilante activity, and capital punishment, also holds the Jews responsible for the death of Christ, and is anti-ecumenical. He says that more and more people are beginning to agree with him. He believes the idea of the brotherhood of man is “an atheistic concept.”

Mr. Ingram, a Southern Baptist and a former newspaper reporter, went to seminary when he was 34. He states openly that he “scares people because of my ideas,” but he would like to be known as a good Christian man, he said in an interview. His parish, which supports a 600-pupil private school, stopped contributing to the Diocese of Texas, except for an amount toward the bishop’s salary, ten years ago. An exception was made in 1967, when allotments for national church work were made.

Mr. Ingram disapproves of “mob action” but he favors vigilante activity because, he says, “all men are expected to bear the burdens of law enforcement.” He bases his belief that all Jews are guilty of the death of Jesus, on Acts 11:36, “Let all Israel then accept as certain that God has made his Jesus, whom you crucified, both Lord and Messiah.” He also holds the establishment of modern Israel in 1948, “an unlawful action by an unlawful government,” but he says he does not oppose the existence of that state. “I use Israel to show people what is not their Christian hope and goal,” he stated. He defines Zionism, which he opposes, “as the belief that the prophecies of scripture are to be fulfilled with the establishment of a Jewish nation in Palestine which will rule the earth.”

He also opposes the theory of evolution. He says he once accepted it but now believes only the creation story in Genesis.

Briefly. . .

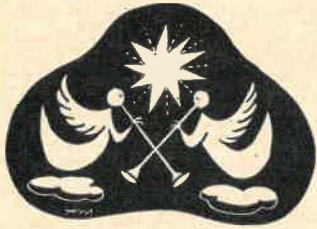
■ The Very Rev. Sherman E. Johnson, dean of the Church Divinity School of the Pacific, Berkeley, Calif., has been appointed a scholar in residence at the Ecumenical Institute for Advanced Theological Study in Jerusalem. The appointment is for the academic year 1971-72, during the dean’s sabbatical leave. He plans to retire in June 1972.

■ Forty-six United Methodist missionaries who attended a convocation in Westerville, Ohio, have asked their sponsoring board to stop holding meetings in expensive commercial hotels. The request referred to annual sessions of the church’s Board of Missions staff and volunteer directors. In a petition to Bp. Lloyd C. Wicke, of New York, board president, the missionaries said the board should convene on an Indian reservation or at a church-related institution. “We question strongly the Christian stewardship and image projected by holding the annual meeting in a place as pretentious as the Los Angeles Hilton Hotel.” The board met there last fall. Signers of the request were among the 100 missionaries and executives attending the annual convocation held at Otterbein College, a United Methodist school.

■ The Commission on Theology and Church Relations for the Lutheran Church—Missouri Synod has reaffirmed its objection to women clergy. In response to a request by Dr. Jacob A. O. Preus, president of the LCMS, the commission said that it had answered the essential issues raised, by its document, “Women Suffrage in the Church.” It also reaffirmed a resolution adopted at the church’s 1969 convention which said: “Those statements of scripture which direct women to keep silent in the church and which prohibit them to teach and exercise authority over men, we understand to mean that women ought not to hold the pastoral office.”

■ The Church Army has founded a new volunteer service organization called the Volunteer Corps. Its purpose is to recruit and train young persons who want to do volunteer church (or related) work for a summer or a year. They will then be placed in parishes or agencies which have a need for such persons and who have community support for their project. The Church Army has been given a United Thank Offering grant to begin the project. The first volunteer, Richard Stevens, worked in Alaskan missions this past summer and is now attending Church Army Training in Lynchburg, Va. The first yearly volunteer, William Assad, is now working in the inner-city parish of Grace Church, Jersey City, N.J.

MUSIC IN CHURCH



O praise God in his sanctuary; praise him in the firmament of his power. Praise him in the sound of the trumpet; praise him upon the lute and harp. Praise him in the timbrels and dances; praise him upon the strings and pipe.

Psalm 150: 1,3,4

*Three articles on
music in church*

A Service of Rededication

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By LEE H. BRISTOL, JR.

“IS Choral Evensong the ideal service for a choir festival?” Peter A. White, organist and choir-master of St. Hilda’s Church, Darlington, England, raises this question in an article which appeared in *English Church Music*: 1968, the annual collection of essays published by the Royal School of Church Music (RSCM).

In an article called “Off the Peg or Made-to-Measure,” Mr. White makes a plea for specially devised choral festival services and offers as an example a service written by the Rev. Harvey Griffiths of All Saints Church, Blackwell, for use at a service in which the Darlington Deanery choirs took part. When Fr. Griffiths was approached, Mr. White said his committee explained, “We wanted to thank God for music, to ask his blessing on our efforts, to re-dedicate ourselves to his service, to have these ideas expressed in modern English; and we wanted music to be the bricks and mortar of the service, not an optional piece of wallpaper. After the service was first used on Nov. 4, 1967, it was generally agreed that all five objectives had been achieved.”

The service represents such an interesting “change of pace” for choir festivals,

Dr. Lee Hastings Bristol, Jr., F.R.S.C.M., is vice-chairman and executive secretary of the Episcopal Church’s Joint Commission on Church Music.

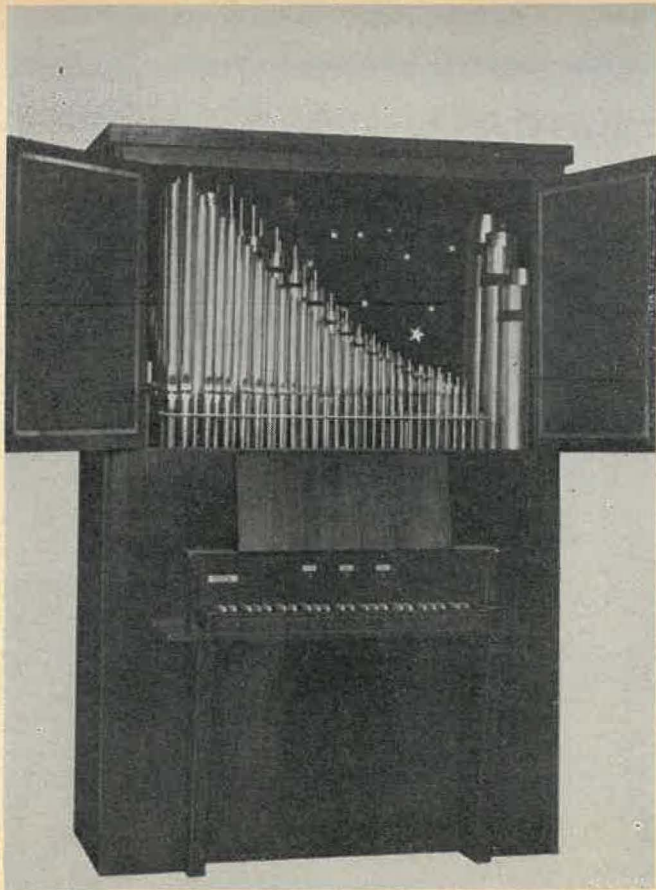
I asked Mr. White’s permission to reprint it. It could well be a helpful springboard for committees interested in devising a made-to-measure service of their own. The service would, of course, have to be altered to suit the particular occasion and local resources and Americanized to make use of our own hymnals. Choirmasters and clergy would probably want to consider using different service music and choosing hymns that would seem appropriate and feasible in their own local situation. Our American hymnals include suitable substitutes for “Angel Voices Ever Singing” and “Lift High the Cross,” although we do, of course, frequently sing “I Bind Unto Myself Today” (Hymnal 1940: 268) and occasionally “Forth in Thy Name, O Lord, I Go.” Percy Dearmer’s “Sing Praise to God Who Spoke Through Man” would seem appropriate with its last-stanza reference to “all the poets who have wrought through music, words, and vision” (Hymnal 1940: 299). Another hymn, although not well known in Episcopal churches, might be appropriate: “Sometimes a Light Surprises the Christian While He Sings,” a Cowper text set to an early American tune (Hymnal 1940: 443).

Instead of slavishly following this sample service, why not try your hand at fashioning one of your own? It can be a rewarding experience. My colleagues and I have found it so.

- Entrance:** "Lift High the Cross" (AMR 633)
- Officiant:** We are gathered here in the presence of Almighty God as those whose special responsibility it is to lead his people in their acts of worship. It is our privilege and joy to offer the talents he has given us in making music in his church; to play instruments, and to sing hymns, psalms, canticles, and anthems, to his praise and glory. And because the conduct of public worship is so excellent a duty, we, being mindful of our high calling, are assembled at this time to dedicate ourselves anew to our Lord and Saviour Jesus Christ, and to ask his blessing and guidance. We pray more earnestly that not only in our music but in our lives we may show that example to others which befits those in Christ's service. But first we remember with sorrow those many times in the past when we have failed him, and with full trust in the gospel of his mercy, we confess our faults to him.
- All:** *Almighty God, our heavenly Father, we have sinned against you through our own fault, in thought, and word, and deed, and in what we have left undone. For your son our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may serve you in newness of life, to the glory of your Name. Amen.*
- Choir:** "Let Thy Merciful Ears" (Thomas Weelkes)
- Officiant:** Almighty God, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and keep you in life eternal; through Jesus Christ our Lord. *Amen.*
- Psalm:** Gelineau Psalm 100
- Lesson:** The Epistle to the Hebrews II:10—III:6
- Hymn:** "Angel Voices Ever Singing" (AMR 246)
- Address:** (On the place of music in worship and the choristers' contribution to the church)
- Hymn:** "I Bind Unto Myself Today" (AMR 162, verses 1, 2, 5, 8, 9)
- Officiant:** As members of the household of faith, let us now pledge ourselves in God's service, through him who is the head of that household, Jesus our Lord. Let us pray that we may proclaim his name both with our lips in our praises and in our lives, that our worship and our work may be a reflection of the grace we have received and of the faith we profess.
- All:** *Alleluia, Alleluia, Alleluia.* (Gelineau)
- Officiant:** O Lord our heavenly Father, we thank you for the gift of music with which you have blessed our creation, for the song of birds, the sounds of nature, and the many ways you have given to men to echo your praise.
- All:** *Glory to you, O God.* (Gelineau)
- Officiant:** For those throughout the centuries who have given delight through their playing and song; for those who have created music for others to perform; and for the great composers and performers of the world, we praise you, O God.
- All:** *Glory to you, O God.* (Gelineau)
- Officiant:** For the liturgy of the church and for music in worship; that your love for us declared in Jesus Christ and your saving grace may be proclaimed through the highest arts of men, we praise you, O God.
- All:** *Glory to you, O God.* (Gelineau)
- A Choirman:** For all men in church choirs we pray to you, Lord, and as his disciples joined in a hymn of praise with your son, our Lord Jesus Christ, before his passion and death on the cross, so may we dedicate ourselves as his disciples through our singing and in our lives.
- Choirmen:** *Glory to you, O God.* (Gelineau)
- A Choirlady:** Remembering the blessed mother of your son, Jesus our Lord, and her hymn of gladness on receiving the tidings of your Holy Gift to mankind, we pray for all women of our choirs; may they ever with love and joy sing of your grace.
- Choirladies:** *Glory to you, O God.* (Gelineau)
- A Choirboy:** O Lord Jesus Christ, you are the way, the truth, and the life; who gathered the children around you and spoke of the Kingdom of Heaven; bless the gift of music we pray, that in the song of your church we may be gathered to you, and led to our heavenly Father.
- Children:** *From the voices of children, Lord, comes the sound of your praise.* (Gelineau)
- An Organist:** May the sound of the organ, O Lord, echo to the music of the heavenly host, and may all who play instruments in your house inspire your people to the realms above.
- Organists:** *Glory to you, O God.* (Gelineau)
- Officiant:** May we all give our lives in your service, in holiness and righteousness, to your everlasting praise and glory.
- All:** *Alleluia, Alleluia, Alleluia.* (Gelineau)
Lord, have mercy upon us. (Plainsong)
Christ have mercy upon us
Lord, have mercy upon us.
Our Father. . . .
- Officiant:** Accept in your mercy, O Lord God, the service of those who render praise in the music of the church. May they serve you with glad hearts and dedicated lives; and grant that by their ministry your name may be glorified, and the hearts of your people uplifted in worship and love, through Jesus Christ our Lord. *Amen.*
- Anthem:** "O Thou, the Central Orb" (Charles Wood).
- Canticle:** *Te Deum*
- Officiant:** The Blessing
- Hymn:** (During the singing of the final hymn the clergy and the choir move from their places to the vestry) "Forth in Thy Name, O Lord, I Go" (AMR 336).



Karl Wilhelm Single-Manual Organ



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MUSIC IN CHURCH: 2

Organs for Small Churches

By JAMES H. LITTON

NEW approaches to the type of music used in the church's worship during the past decade demand a serious consideration of the kinds of instruments which will be used in the evolving church. We have returned to the use of various instruments in place of, or in combination with, the organ for the accompaniment and leading of congregational and choral singing. The day when the organ was considered the only possible instrument for use in church may well be past history. It seems doubtful, however, that the organ will be completely replaced by other instruments, except in certain situations. The continued effect of inflation on the cost of organs has forced us to question the type of organ which will be the most practical instrument for our future worship, especially in smaller churches.

Since various instruments have been reintroduced in the music of the church, the organ must be an instrument which

can be used in combination with other instruments and voices. The sound source of the organ, therefore, must not be removed from other instruments and voices, and the organ must be capable of blending and still be adequate for leading in hymn singing. In other words, the organ should not be placed in a chamber nor attached to walls in distant corners of the church building. When the organ ceases to be an immovable part of the church building, but is a self-contained unit as are all other instruments, this may produce fewer inflexible organists!

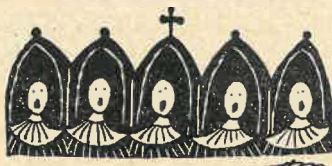
Such an instrument is the ideal organ for the small to medium-sized church. A pipe organ need not be highly complicated with multiple keyboards, a pedalboard, and a myriad array of stop and piston controls. Small organs of five or six stops are being built which require less space than a spinet piano, and can be moved through any standard doorway.

This organ is quite capable of leading a congregation in all hymns and responses, and a large amount of the organ literature can be played on it. Such a minimum-sized instrument is comparable in price to a fine grand piano.

Historically, organs have been of two kinds, the larger organ of three or more divisions, and the smaller portativ and positiv instruments. Our past concern for large instruments, which were hidden in chambers, has prevented our consideration of small and relatively simple positiv organs which are quite movable. Such an organ is the ideal instrument for the playing of hymns and service music in our smaller churches, and it blends well with other instruments and voices.

THE smallest organ should have three stops at 8-foot, 4-foot, and 2-foot pitches, with one keyboard and no pedal. Slightly larger instruments may include a pedal keyboard which is either a "pull-down" pedal coupled to the manual stops, or a one-stop pedal division. The larger one-manual and pedal organ may include up to eight or ten stops, but an instrument larger than this should become a two-manual and pedal organ. A small two-

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manual and pedal organ still can be quite compact, movable, and relatively inexpensive.

European organ builders always have produced small organs and positifs for use in small churches, as choir organs in larger churches and cathedrals, and as continuo instruments with orchestras and chamber-music ensembles. Following World War II, several continental builders specialized in building only small organs which, because of the economic situation and the many damaged buildings, were the only instruments used in services for several years. These instruments proved to be quite adequate for the requirements of the churches' services.

Many types of small organs are now available from several North American builders. Fritz Noack received his training in organ building under Von Beckerath in Germany, and now heads a well-established organ building firm in Georgetown, Mass. In addition to building larger custom instruments, he builds many small, standardized organs, the smallest priced between \$5,000 and \$6,000. Other builders of small as well as larger instruments in the Boston area include C. B. Fisk of Gloucester and the Andover Organ Company of Methuen, both in Massachusetts. One company in Alexandria, Va., Marshall Stone and Company, produces an organ kit. It is possible to purchase components from them for the building of a complete small instrument. The Harvey and Zimmer Organ Company in Texas imports and installs European positiv organs of four stops and pull-down pedal, priced between \$6,000 and \$7,000. There are, of course, many other small builders in various parts of the nation who have built many small, self-contained organs during the past decade. Several large builders, such as M. P. Möller, Reuter, and Aeolian-Skinner have begun to pro-



Noack Two-Manual Organ

duce mechanical-action instruments, and, presumably, will be building positiv type organs in the near future.

During the past 12 years Canadian organ firms have built some of the finest instruments to be found in North America, especially organs with mechanical action. The large firm of Casavant Frères has built many outstanding instruments in recent years, and, during the past few months, has added a division devoted to the construction of small one and two-manual organs. At the present time the smallest Casavant organ includes six manual stops and one pedal stop, priced at \$7,500. Gabriel Kney, another Canadian builder, offers a small one-manual instrument without pedal for \$5,500. Two young European builders have settled in Canada, and have established small, but highly artistic organ building firms. Karl Wilhelm in St. Hyacinthe, Québec, offers various one and two-manual instruments, the smallest being a

four-stop organ with pull-down pedals priced at \$5,750. Hellmuth Wolff, in Laval near Montréal, also offers a complete line of small, beautifully-constructed instruments.

Most European builders regularly build a complete line of small organs, including outstanding work by the Germans—Paul Ott in Göttingen, Alfred Führer in Wilhelmshaven, Kuhn in Zürich, Switzerland, and Rieger in Austria. Noël Mander, an English builder, has had wide experience in restoring historic English cabinet organs, and this has led to his firm's production of many types of smaller instruments. Organs from these and other builders are being imported into the United States at prices comparable to instruments by the better North American builders.

IT is obvious that the small organs which have been discussed in this article are limited as to the number of stop controls, pistons, and other "gadgets." This limitation is an advantage, however, for the small church. These instruments can be played by a reasonably good pianist. This is especially true of small one-manual organs without pedals. The musician in the small church is able, then, to concentrate on the music to be played, and need not be concerned with various "effects" controlled by swell pedals and pistons. Neither need he be worried about wrong pedal notes! The smallest positiv organ of three stops, however, has more tone color available than comparably priced electronic instruments, which usually have no more than two tone sources producing various pitches.

Since electronic instruments have been mentioned, it must be pointed out that the only electronic instruments which begin to compete tonally with a pipe organ are quite expensive. There is little doubt that the small pipe organ is far superior in tonal characteristics, touch response, and longevity when compared with small electronics, and costs are comparable, if not less.

Beyond doubt, the future of music in the church will include instruments of all kinds; guitars, strings, winds, percussion, and new electronic instruments which will be 20th-century in concept, and not imitative substitute instruments. One may hope that the small organ will join these other instruments as the contemporary organ capable of playing the literature of the past as well as the future music in the church.

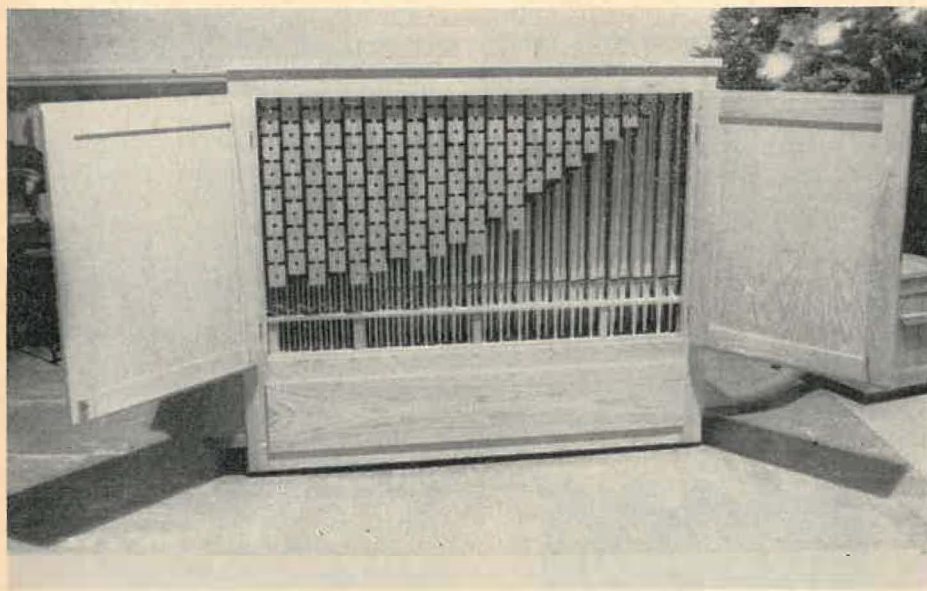
A LIST OF SMALL-ORGAN BUILDERS

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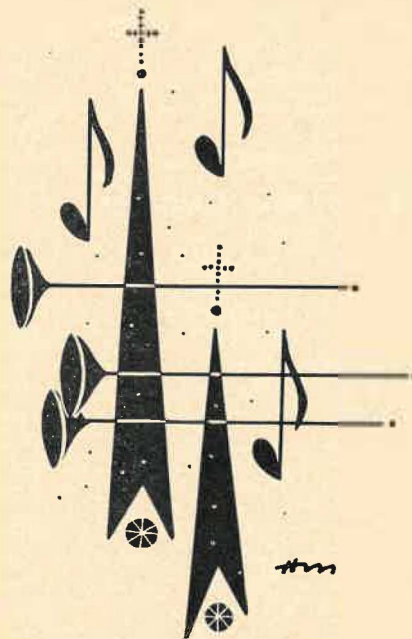
By DAVID MOORE

BY the above word the problem of many a church musician may be summarized. For at this time we may truly say that the prey hastens, the spoil speeds. Indeed, we are troubled on every side: On the one hand are those who insist that the music must be made "relevant" to the people, and on the other are those who believe that its primary function is to impress the critics. It is between these two evils that the present-day organist-choirmaster is called upon to steer *ad maiorem gloriam Dei*.

In essence the problem may be stated simply: Must art now be sacrificed upon the altar of relevancy? Shall we as musicians give you that which is good, or that which "turns you on?" Are the words of St. Paul still valid, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things"? Or did the poet Lowell speak truth when he wrote, "Time makes ancient good uncouth; they must upward still and onward who would keep abreast of truth." To put the question another way: Are there still absolutes by which we can measure, or does the effect now dictate the cause?

We are told that today's people no longer speak the language of art, so therefore the church must abandon art. Today's world no longer reasons by the laws of logic, therefore, she must leave logic. Today's speech is not molded by grammar; therefore, she must use no grammar. Today's thought is of this world, therefore, she must also be of this world. These, then, are to be the principles upon which we base the mass for the people of God. Ah yes, here is a mass

indeed! A mass of the people, by the people, and for the people. And so once again the "reformation" cry is raised. Oh, we have no ax-wielding Zwinglians to chop the organs to firewood and gather our hymnals for burning, and the would-be Huguenots are not so free to cast our Saviour's body and blood to the dogs. But there are yet "reformers" within who are about their destruction just as surely. They would have the shadow of the sacraments without the substance; and they would divorce the sacraments from art. They would teach that art is a functionless appendage which we, who are art's craftsmen, have added to the mass through our own selfishness. They will be blind to the fact that art flows from the sacraments, just as did the water from the rock in the wilderness. (For art is the response to the sacramental grace, as was the water to God's word in Moses's mouth.) They tell us that "Christ became poor" and hastily say, "Go thou and do likewise." They wag their heads and point us to Isaiah 53:



David Moore is organist and director of music at the Church of St. Gabriel the Archangel, Lexington, Ky. "Mahershalahbaz" is the name of the second son of the prophet Isaiah. The word means "The prey hastens, the spoil speeds."

"He hath no form nor comeliness, and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men, a man of sorrows and acquainted with grief." Summarily, there they may stop, but let us go on: "Surely he hath borne our griefs and carried our sorrows. But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed."

Here we have come face to face with the holy sacrifice of the mass; for by Christ's cross and passion, we are brought to the glory of his resurrection; and for this cause we likewise offer our sacrifice of praise and thanksgiving. We strive to offer the best that we have and are. But before communion must come confession; we pray for cleansing, "*Aufer a nobis, quaesumus, Domine, iniquitates nostras*, that we may worthily enter into thy Holy of Holies." The children of Israel were commanded to offer not a representative member, but rather a perfect specimen of the flock, without spot or blemish or any such thing. Are we now to believe that we are to offer anything less than our best? Shall we offer the music of the world, the flesh, and the devil, which we renounced with our baptismal vows, because it is "meaningful" to the world and the flesh? Or is our gratitude so small that we are content to give God mediocrity? John Dryden once made the observation that while the music of the world might raise a man temporarily to heaven, the music of the church could draw an angel down.

Let us strive to offer up that portion of the best which lies within our grasp. Let us seek to make a worthy sacrifice, one which is the highest we can give. "O come let us sing unto the Lord, let us heartily rejoice in the strength of our salvation. Let us come before his presence with thanksgiving and show ourselves glad in him with palms. O come let us worship and prostrate ourselves before God who made us, for we are his people and the sheep, of his pasture" (translation mine). But our parishes cannot do it without a choir; and having a choir, we cannot do it without attended rehearsals. But rehearsals mean effort and work. In short, they mean that we must present ourselves a living sacrifice, as St. Paul says.

Here then, is the challenge. Today as never before the Anglican Communion stands virtually alone as the sole guardian of much of the splendid heritage of the church's musical treasure. At the mass we stand in the presence of immanent God. How are we prepared to greet him? St. Bernard said, "Great is the Lord, and very worthy to be praised. Lowly is the Lord, and very worthy to be loved." Is he great enough to deserve our best praise? Is he lovable enough that we dare to pray, "O Lord, open Thou my lips," or must we sadly say *Mahershalahbaz*?

EDITORIALS

We and Our Betters

THE Prayer Book Catechism is a shocking document to the contemporary mind—or would be, if it were read. It teaches by forthright implication that all people are not equal, in such words as these: "My duty towards my Neighbour is . . . To submit myself to all my governors, teachers, spiritual pastors, and masters: To order myself lowly and reverently to all my betters. . . ." *My betters!* What kind of talk is this, in this USA?

The late Bertrand Russell seldom came out on the same side as the Book of Common Prayer, but on this subject he wrote: "In America everybody is of opinion that he has no social superiors, since all men are equal, but he does not admit that he has no social inferiors, for, from the time of Jefferson onward, the doctrine that all men are equal applies only upwards, not downwards." (*Unpopular Essays*, 159. Simon and Schuster.)

What the Catechism says about our "betters" and our "governors, teachers, spiritual pastors, and masters" is anathema to permissivists in education and levellers in politics. Few Christian educationists in the Episcopal Church would defend or tolerate it. For this and other reasons the Catechism is now in Siberia being subjected to radical re-education-or-else. Can anything possibly be said in its defense? Let's play Devil's Advocate.

First, there is Lord Russell's comment on equality as practiced in America. He charges that the American equalitarian manifestly believes that some (especially himself) are more equal than others. The typical American professor of equality is very hospitable to the possibility that he has his inferiors, but he will brook no betters. American equalitarianism as normally believed and applied to cases is not genuine, since it "applies only upwards, not downwards."

Then there are two friendly witnesses for the defendant, *i.e.*, the doctrine of human *inequality*. One of these witnesses is the Word of God as contained in both Old and New Testaments, and the other is the true and sensible avouch of our own eyes if we will but use them.

There is no germ of modern equalitarianism anywhere in the Bible. There is, from beginning to end, a recognition, even a proclamation in the name of God, that every human soul is infinitely precious to God, that God has not pets, that God is no respecter of persons. From beginning to end there is clear teaching, often admonitory, that of the man or people to whom much is given much is required. Such a doctrine would have no point except on the premise that God has given more to some than to others; in other words, all men are created unequal.

The Lord Jesus himself in the midst of his chosen band was the Master—not a first among equals. As Dean Inge remarked, no man ever took liberties with him. His washing of the disciples' feet was an expression not of equality but of love. Nowhere in his teachings or actions do we find a trace of equalitarianism.

There was no effort by the Twelve, or St. Paul, as

they established Christ's community, to make it an equalitarian society. All were *one* in Christ Jesus, but unity is not equality; unity in Christ is the harmony of unequal and diverse members—unequal because they are diverse. All brothers in Christ were to be loved as brothers for whom Christ died, but with no pretense that the dullest was equal to the brightest in intelligence, the morally weakest equal to the strongest. In the body of Christ, as it has been from the beginning, the inequalities which are the most obvious fact of the human family are accepted, but they are wisely seen and gratefully cherished as being of the Lord's own doing: no two members are alike, hence equal, because each one has a unique work to do for the divine Head.

The Christian doctrine is that God has created us all unequal so that we may be a true body in Christ. This doctrine has nothing in common with any racist or elitist doctrine that brands a person as inferior because of his race or any other circumstance. In the Christian view the least impressive man is "a man for a' that" and he may well be the greatest in God's sight while being the least in the sight of his snobbish and bigoted brethren. An essential part of the Christian doctrine is its insistence upon leaving the grading of people to God who is the only competent judge.

So, in speaking plainly of our "betters," the Catechism is entirely biblical and realistic. We all have our betters. If we are in a state of grace we thank God for them, because they are provided for us as human means of grace. If they were our equals and not our betters they could give us nothing of whatever they have in which they excel us. The superiority of the doctor to the patient in medical practice is self-evident; if the doctor is not the patient's better, in medical knowledge, he should not be practicing. Sometimes our betters are very obviously our betters, but not always. Perhaps what we most need to do is to recall that Christ had equality with God himself (Phil. 2:6) but, instead of claiming and asserting this, concerned himself in love with those who were infinitely his inferiors.

We conclude that it is debatable whether the doctrine of human equality has been good or bad or neither or both for those who have professed it; but that it rests upon sheer human fancy and has no warrant of Holy Writ, or of the testimony of observation and experience, is undebatable. God does not create us equal. He loves us too much for that. It is only as we have our betters, and know how to learn of them and profit by their superiority, that we can grow in grace and wisdom.

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Holiness is wholeness;
Atonement is at-one-ment.

Robert Hale

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Book Reviews

MAKING SEXUALITY HUMAN. By **W. Norman Pittenger**. Pilgrim Press. Pp. 96. \$3.95.

In *Making Sexuality Human*, a small but timely volume, his latest from Cambridge University in England, the well-known former General Seminary professor has written quite frankly on a controversial subject of deep human concern.

Norman Pittenger's main thesis centers round two points: first, the need to deal with human beings as "personalities in the making" rather than as static individuals made to conform to fixed or preconceived rules of sexual morality; and second, the need to recover (from conventional distortions) the Jewish-Christian biblical view of man's bodily and sexual nature as intrinsically good, healthy, and necessary to the fulfillment of human personality. In this area Dr. Pittenger says much that others, in secular circles, have perhaps said somewhat better, but it is important that he has said it as an Anglican theologian. Yet he will doubtless incur considerable criticism, especially for equating homosexual with heterosexual love in terms of legitimacy. Many would not agree that this follows necessarily from his two main points.

Probably the most useful chapter is that entitled "An Ethic of Sexuality," in which nine guidelines are given for sexual relationships. Here Dr. Pittenger draws on the late Richard Niebuhr's three-fold test of *permissiveness* (the importance of free decision), *affection* (or genuine love), and *responsibility* (for the consequences to both persons involved and to society). This he relates directly to the humanity of Jesus Christ as the supreme expression of the love of God and hence the Christian "norm."

Churchpeople can be grateful for the candor and compassion with which this eminent Christian teacher, in his mature years, has sought to illuminate this vital area of man's personal and social life in relation to the demands of the Christian Gospel, in its claim to bring men "more abundant life."

(The Rev.) JOHN R. RAMSEY
St. John's, Ogdensburg, N.Y.

THE RECONSTRUCTION OF THE CHURCH: On What Pattern? By **E. Stanley Jones**. Abingdon Press. Pp. 208. \$4.95.

In his latest book Dr. Stanley Jones points to the church in Antioch as the model for renewal. This octogenarian evangelist holds old and great truths before us. The modern renewed church will be Christ centered, lay oriented, caring for the spiritual and physical needs of the

world, classless, racially mixed, able to hold together people of differing views, able to develop leadership amongst the laity, capable of using opposition rather than simply bearing it, and founded on "the good news of Jesus Christ."

Often times *The Reconstruction of the Church* is powerful and magnetic in its arguments, but it is weakened by an argumentative, even cantankerous attitude concerning the author's "hang-ups" about apostolic succession and other matters foreign to fundamentalist Christians. Dr. Jones suggests a worldwide church union made up of national federations of churches whose branches would maintain their distinguishing characteristics united on this "rock": "Jesus is the Christ the Son of the Living God." The federation would be sovereign but would preserve "branch-rights" and would avoid the monolithic limitations of union through merger. His position is backed up with some impressive data.

The author shows best the wisdom of his long years of devoted service when he warns the renewal effort against being satisfied with proselytism falling short of conversion to a new life. "Its (renewed church) sanctions may be ancient, its liturgy ornate, its preaching eloquent, and the setting worshipful, but if it has no power to convert weak men into strong men, impure men into pure men, self-centered men into Christ-centered men—no power to convert—it is all this side of the Christian faith."

(The Rev.) ROBERT L. HOWELL
St. Chrysostom's, Chicago

READINESS FOR RELIGION: "Sheep and Shepherds"; "The Importance of Bread"; "Symbols." Edit. by **Ronald Goldman**. Morehouse-Barlow. \$10.45 for the entire set.

Many parish priests and parents probably despair over their church schools. There have never been more series available, more variation, and more confusion.

The writings of Ronald J. Goldman have kindled some sparks in the field of Christian education. One of his main points is the life-theme approach. To teach by a life-theme is to begin with the real life experience of a child, and through this to lead the child to see its religious significance. It is possible in the life-theme approach to cross subject lines. Religion is not treated as a subject separate and different from the rest of life. These theories have been advocated by other educators. Even the *Seabury Series* of the Episcopal Church is based on a similar approach. The claim that this is a dramatically different approach to religious education is hardly the case.

The supplementary units in the *Readiness for Religion* series are said to be the practical examples of this new approach. Unfortunately, they are only supplementary courses. But there are situations in which they can be used in most parishes.

One cannot disagree with the basic approach. Many valuable things are done in the courses. The lessons reach out and bring in material from many sources. The biblical references are brought in naturally and at the proper places. But there are some problems. One can doubt if some of the supposed life-themes are really life-themes for most of our children. Some of the lessons seem far too intellectual and so removed from our ordinary experiences. It may take more intellectual effort and imagination to get into the spirit of the life-theme than it would perhaps to take the Bible or the Catechism straight. The pictures (line drawings) seem to be much too small for our children. It seems also that normally the religious material is brought into the course only after a number of lessons have passed. One would think that the transfer from the life-theme to the religious truth ought to be made in every session. It hardly seems that interest in the social, geographic, and scientific matters can be maintained for as long as the courses require.

The course "Importance of Bread" is

based on a real life-theme. There are enough interesting activities to hold a child's interest. One would think that the references to the Lord's Supper could be stronger than they are. "Sheep and Shepherds" is not based on a life-theme that is very real for most of our children. The lessons on all the different aspects of sheep and sheep farming might appeal to a few, but for the most part it hardly seems worth the effort. The unit on "Symbols" would appear to be more suited to a later age than is indicated. The material is true, valuable, and quite sophisticated. There are some lessons which would probably be more useful to adults than to children.

There seems to be one drawback in the whole series. It concentrates on knowledge and the acquisition of many facts. The Bible is brought in as a resource book for more facts. Facts, insights, knowledge—they're all there. But one pretty much looks in vain for much help in strengthening his faith in Jesus as a heartfelt response to a living person.

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

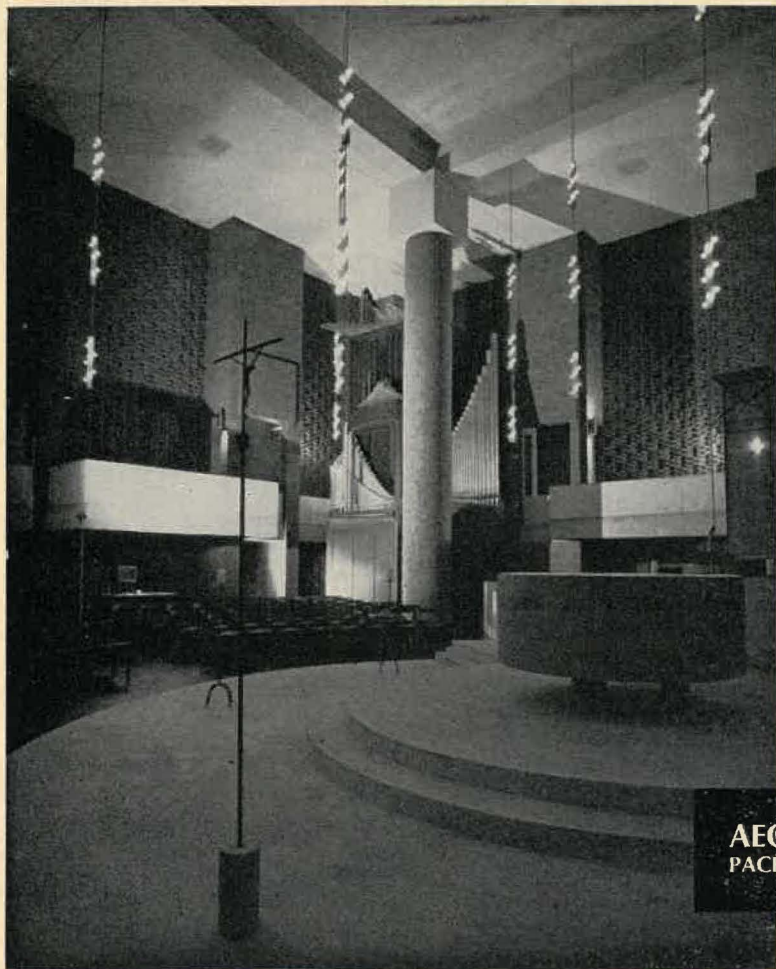
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THE ANCHOR BIBLE: The Gospel According to John (XIII-XXI). Trans. by **Raymond E. Brown.** Doubleday. Pp. 767. \$8.

All who read Raymond Brown's first volume on *John I-XII* (reviewed in TLC, Jan. 1, 1967) have been eagerly awaiting

this further one, *John XIII-XXI*. Now that the work is completed, it ranks among the outstanding commentaries on the gospel.

The format is the familiar one of *The Anchor Bible*: first, a fresh translation of each section of the text (the translation of I-XII is reprinted as an appendix), next come notes which take up various points—historical, textual, philological, etc.—then an extended comment on each section. Fr. Brown seems to have read most things that have been written on his subject—even unpublished dissertations—and his method is to set out contrasting views in a very fair manner, criticize them, and offer suggestions of his own. It will be recalled that, like some other recent writers, he rates the Fourth Gospel as a historical source more highly than was once fashionable, and considers that its background is not Gnosticism or Hellenism, but Palestinian Judaism. It reflects a similar world of thought to the Dead Sea Scrolls, which he frequently uses to illuminate the gospel, while denying any literary dependence on the part of the evangelist.

There are extended discussions of certain problems. What was the Last Supper? Was it a Passover Meal or not? It is well known that the gospels differ on this: for St. Mark (followed by Matthew and Luke) it was the solemn Passover Meal and eaten that year on Thursday evening;



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St. John contradicts this: Jesus died while the lambs were being slain in the Temple in preparation for the meal that evening—Friday. Fr. Brown follows the evangelist here and considers that on Thursday "Jesus ate with his disciples a meal that had Passover characteristics." On pp. 787-803 there is a discussion of the trial of Jesus and of the historical involvement of the Jewish authorities. The problem of interpreting the Resurrection as it is set forth in the gospel is discussed on pp. 966 ff: "There can be no question that the evangelists themselves thought that Jesus's body did not remain in the grave, but was raised to glory. Yet, even if by comparative exegesis we trace this idea back to the earliest days, we cannot prove that this Christian understanding corresponded to what really happened. That is a matter of faith."

Every reader will make grateful use of this book, and not least those who have to preach. We look now for the author's third volume in this series, on *The Johannine Epistles*.

(The Rev.) J. R. BROWN, D.D.
St. John's College, Winnipeg

THE CHURCH, CHANGE, AND DEVELOPMENT. By Ivan Illich. Co-published by the Training Center Press, Chicago, and Herder & Herder. Pp. 125. \$2.45 paper. \$4.95 hard cover.

Jim Morton and his Urban Training staff have worked for some years with former Msgr. Ivan Illich and his people in Cuernavaca on the complex problems of defining Christian ministry in the context of social action. The Urban Training Center Press inaugurates with *The Church, Change, and Development* a service of providing important religious and social texts not normally available from commercial channels, and in so doing has done a valuable service. Here, for the first time, are brought together in one book a thematic collection of Ivan Illich's speeches, unpublished manuscripts, and letters, as well as the famous article, "The Seamy Side of Charity," published in *America* in January 1967. The title chapter was written for the controversial Christian social relations conference of the Episcopal Church in San Juan, P.R., in April 1967, where this reviewer first encountered this complicated and paradoxical man who has done so much to make social activists in the church re-examine and question social-action programs.

As the introduction points out, Illich does this by insisting upon making a clear distinction between Christian mission and any particular social program—no matter how close the two may appear to be—and by warning that both the self-understanding and witness of the church are imperiled when her unique mission is identified with any particular action program in such a way as to confuse and distort both. The book is divided into

two sections. The first deals with American "missionary imperialism," campus clergy, and the questionable future of the institutional church. Section two examines the theology of missions and church development as well as the social, linguistic, and life style of the missionary.

How very much we in the church need to read and ponder Ivan Illich! He is truly a "radical" thinker, one who is deeply committed to revolutionary change in politics, education, and in institutions of all kinds, and yet one whose answers to questions about controversial social change are against the mainstream of dominant voices in the church.

(The Rev.) FRANK CARTHY
Christ Church, New Brunswick, N.J.

CALL TO MISSION. By Stephen Neill. Fortress Press. Pp. 113. \$3.95.

As one would expect, this short work by Bishop Stephen Neill is informative, interesting, and highly readable. Bp. Neill has a good way with words. *Call To Mission* is a general introduction, well documented with examples, of the nature of Christian missionary effort in the present day.

Bp. Neill successfully lays bare the component parts of today's missionary situation which are quite different from the 19th century's efforts. The author delineates the great cultural factors that have changed in the missionary situation: nationalism, anti-colonialism, the Third World, the life of the "Younger Churches," and technology. He illustrates well the difficulties of being a missionary today especially for a western missionary. One finds here the good restraint and well-qualified optimism of a knowledgeable and pastorally-experienced bishop.

There runs through this book a commendable sense of repentance for past insensitivities and failures on the part of western missionaries, and yet one reads also of a strong heartbeat of hope for future missionary activity. In speaking of the type of person needed today in missionary work Bp. Neill reminds us that the modern missionary "must be the kind of man or woman in whom we can see Jesus Christ." That type of missionary (or person for that matter) will never be obsolete, and will always be much in demand at home or abroad.

(The Rev.) WAYNE L. SMITH
St. Peter's, West Allis, Wis.

REFORM IN LEOPOLD'S CONGO. By Stanley Shaloff. John Knox Press. Pp. 195. \$5.95.

As Shakespeare did in Hamlet's play-within-a-play, Stanley Shaloff posits a dual theme and conflict, the titles and the tension within the Presbyterian Church post-bellum. In the latter situation, the Presbyterian Church (South) saw black membership drop from a pre-Civil War 14,000 to only 1,300 segregated in galleries circa 1892, when a separate synod for

blacks was established and a missionary awareness toward blacks in Africa reached an apex in the founding of the American Presbyterian Congo Mission (1890).

Ironically, the Southern Presbyterians found their frail new work in the Congo led by an American Negro minister, W. H. Sheppard. Dr. Shaloff documents this background well, including the doubts and dissensions within the Southern Presbyterian Church as to whether a black man could learn foreign languages (Sheppard became a brilliant linguist) or direct the complicated business of a mission outpost.

Sheppard electrified his church in the time from 1890 until 1921. On furloughs home (during the first of which he was married, helpfully, to a competent school teacher) he preached, raised funds, and attracted other American blacks into the Congo mission. The few whites who worked there—and several times there were none—seem to have come from other Calvinist bodies.

The prime tension in the plot, of course, is the Congo itself. Leopold of the Belgians (grandfather to the present king) had made the heart of Africa a private farm, peopled with antagonistic tribes bound into a common fiefdom. What's more, Leopold had fooled the world—notably Presidents of the U.S. and Premiers of Britain—into assuming the Congo pillage to have been a sacrificial white-man's-burden colonialism. In reality even the Portuguese and Afrikaaner have not been so completely vicious in techniques of exploitation as were Leopold and his henchmen in the Congo.

The Rev. Mr. Sheppard is among the first to report in the European and American press on the nature and extent of the rape of the Congo. That rich heartland of Africa included five basic tribal (language) groups, some of the world's finest mahogany, vast mineral wealth, and the serpentine Congo river. That added up to a commercial opportunity for astute Belgians who were forced away from the coastal zones (France, England, Portugal, and Spain were in Africa first) into the hazards of "darkest Africa" where the real wealth was and is. The Belgians cleverly gave their king a controlling interest in and profit from their endeavors so that for almost half a century Leopold was able to make more money from Africa than even Cecil Rhodes had done. Leopold denied all knowledge of the semi-slavery practiced by his agents in the Congo Company and when, well after World War II, Belgium was forced to grant independence to the Congo she did so abruptly, with no effort (as contrasted with England or France) to prepare leadership among Congolese. That withdrawal—its timing and manner—accounts for the horror of the Congo massacres of the 1950s.

Mr. Sheppard's mission was in the vil-



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lage of Luebo, among the tribe known as Tetela (Patricia Lumumba was Tetela). The mission was tremendously successful, ultimately, largely due to Sheppard's ability and sacrificial life. At one point (1906) the American Presbyterian Congo Mission was sued by the Compagnie du Kasai, the Belgian exploiters of South Congo. The mission was accused of supporting tribesmen in publishing certain articles exposing Belgian abuse of Africans in the *Kasai Herald*. The legal action backfired, drew publicity to Congolese exploitation, and was in large measure responsible for bringing the Congo and its missionaries to the attention of the world—especially the American government and President.

Reform in Leopold's Congo is a deserved tribute to the heroic efforts of the Congo missionaries—especially the Presbyterians—to serve God by serving God's children. For those only vaguely aware of Africa's history, this book makes a splendid starting point. For Africa scholars it is a documented treasure of a particular time, place, and people.

(The Rev.) RENE BOZARTH, S.S.P.
The Society of St. Paul

NEW OR OLD? The Christian Struggle with Change and Tradition. By Ernest C. Colwell. Westminster Press. Pp. 128. \$2.65 paper.

Dr. Ernest Colwell is one of America's most distinguished New Testament scholars, but he carries his weighty scholarship most gracefully and writes with the skill of a professional belletrist. The result is a book which is a delight to read and which clearly and usably shows how a Christian today can assimilate the new knowledge while remaining within the ongoing life of the old tradition which is Christianity.

His method consists of taking us back into the era of gospel-formation in the early church and of showing us how Christians then remained firm and secure in the "old" while so appropriating the "new" that what they had received from the past and what they were receiving from the future could be amalgamated by the Holy Spirit, whose work this is. In the course of his conducted tour through the New Testament period Dr. Colwell gives his reader the benefit of his immense

erudition, but in a way that is most happily digestible. Especially helpful and impressive is his treatment of the Johannine question.

I find myself echoing a comment on *New or Old* by Prof. John B. Cobb, Jr.: "I know of no scholar of the New Testament, living or dead, who can present so much reliable information about the New Testament in so attractive and readable a form."

C. E. S.

CHRISTIAN FAMILY LIVING. By Edward C. May. Concordia Publishing House. Pp. 122. \$2.25.

This slim, readable volume is addressed to persons within the church who want to improve their everyday skills in the art of Christian living. Edward May begins with the biblical concept of marriage as God's creation, but proceeds to show how marriage in fact has become a creature of our secular age. The result is a highly perceptive rather than moralistic interpretation. For example, the increasing instances of divorce are seen as the result of exaggerated expectations of the marketing mentality rather than a disparagement of the marriage covenant itself. The author's aim is to help families live as transforming rather than conforming agents in the midst of change.

Although the title, *Christian Family Living*, and format of this book will appear more inviting to conservative Christians, the book can be read with great benefit by any thoughtful churchman. The writing is lively, to the point, and informed by current literature in the field. Following each chapter are daily, practical suggestions which provide the occasions for the renewing of thoughtfulness and sensitivity in family living. As the author wisely suggests, the richest chapters of this book remain to be written . . . "in the lives of those who use it."

(The Rev.) EASTWOOD ATWATER, Ph.D.
St. Dunstan's, Blue Bell, Pa.

SERMON ON THE MOUNT: revised edition. By Clarence Jordan. Judson Press. Pp. 126. \$1.95.

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with all their spiritual and moral implications) and Clarence Jordan's commentary has not made them any easier. What he has done in *Sermon on the Mount* is to select *key* passages from the sermon and create not only an excellent commentary, but a practical manual of devotion, spirituality, and Christian living. He has distilled the essence of our Lord's words, casting them into modern language (the "Cotton Patch Version") and related them to the life and times of man today, and not by bending or compromising our Lord's teachings to today's "modern" ways, but by showing "modern" man the timeless truths of the sermon.

Anyone who has *any* intention of taking the words of the Sermon on the Mount seriously in their own lives should read and study this magnificent commentary.

(The Rev.) DONNE E. PUCKLE
St. John's, Bisbee, Ariz.

Booknotes

By Karl G. Layer

KARL BARTH. By T. H. L. Parker. Eerdmans. Pp. 125. \$4.50. For the most part Karl Barth lived his life between study and lecture hall, without experiencing many of the kinds of incidents that make up newspaper headlines. But, says Dr. Parker, a priest of the Church of England, there *was* drama in his life, and that occurred in the movements of his thought. Barth lived long enough to see a kind of resurgence of liberal theology, a theology that had so vastly disillusioned him. With great scholarship he worked his way through liberal theology to a renewed understanding of the scriptures. Dr. Parker recounts this process. Barth has been variously described as the greatest figure to appear in Christian theology since Thomas Aquinas, a man determined to be a theologian of the Word of God. This book provides many new understandings of both the man and his work.

THE STILL POINT: Reflections on Zen and Christian Mysticism. By William Johnson. Fordham University Press. Pp. xiii, 193. \$7.50. The author of this study, an Irish Jesuit priest and a professor of literature in Japan, has come to a personal conviction that Zen Buddhism is sure to have a great impact on the Christianity of the coming century. In this deeply sympathetic volume, he compares the principles and practices of Zen with the traditional concepts, aims, and results of Christian mysticism. He is not unconscious of the apparent anomalies between Zen and Christianity. His objective is, first, ecumenical—to explore the bases of Zen and Christian mysticism, so that Buddhist and Christian can communicate; second, to rethink the basic concepts of catholic mystical theology in the light of Zen experience; and finally, to encourage more people to contemplative prayer.

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PEOPLE and places

Appointments Accepted

The Rev. J. Stephen Bergmann, former assistant, St. Alban's, Columbus, Ohio, is rector of Christ Church, Cape Girardeau, Mo. Address: 101 N. Fountain (63701).

The Rev. Kenneth E. Brown is vicar of Good Shepherd, Momence, Ill. Address: 123 E. 2d St. (60954).

The Rev. Harold Brumbaum, former rector of Christ Church, Portola, Calif., is rector of Christ Church, 24400 Border Rd., Los Altos, Calif. 94022.

The Rev. Robert A. Burch, former program director for the Diocese of Rochester, is Church World Service representative in Taiwan and associate executive director of Taiwan Christian Service.

The Rev. Charles Cannon, former assistant, Trinity Church, San Jose, Calif., is vicar of St. Andrew's, Ben Lomond, Calif., address, Box 293 (95005).

The Rev. James H. Dunkerly, formerly of the Diocese of Birmingham, England, is rector of St. Peter's, Chicago, Ill. Address: 621 Belmont Ave. (60657).

The Rev. Marshall J. Ellis, former vicar of the Church of the Resurrection, Bellevue, Wash., is a graduate student at the University of Washington and priest in charge of St. Catherine's Church, Enumclaw, Wash. Address: 103 155th St., N.E., Bellevue (98007).

The Rev. Arthur L. England, former rector of Christ Church, Cape Girardeau, Mo., is operating a counselling service in Cape Girardeau. Address: 635 N. West End Blvd., Cape Girardeau (63701).

The Rev. Charles T. Gaskell, former rector of St. Luke's, Evanston, Ill., is dean of St. Luke's Cathedral, Orlando, Fla. Address: 130 N. Magnolia St., Orlando (32801).

The Rev. Francis C. Gray, Jr., former curate, St. Wilfred's, Sarasota, Fla., is chaplain to Manatee Junior College, Bradenton, Fla. Address: 5815 24th Street Court West, Bradenton (33505).

The Rev. Frederick J. Hanna, former coordinator of drug abuse program for the Health Department of the City of Baltimore, is rector of All Saints', Reisterstown, Md. Address: 203 Chatsworth Ave. (21136).

The Rev. John R. Harmon, vicar of St. Barnabas', Moberly, Mo., is also in charge of St. Matthew's, Mexico, Mo. Address: 1212 Ringo, Mexico (65265).

The Rev. Harry W. Henning, Jr., is assistant to the rector of St. Michael's, Orlando, Fla. Address: 2509 N. Westmoreland Dr. (32804).

The Rev. Joseph A. Howell, rector of St. Augustine's, Wilmette, Ill., is to be rector of St. Mark's, Grand Rapids, Mich., Feb. 1.

The Rev. Thomas C. Jensen, former rector of Holy Nativity, Baltimore, Md., is rector of St. Alban's, Glen Burnie, Md. Address: Box 61 (21061).

The Rev. David Jones is assistant, All Saints', Box 322, Palo Alto, Calif.

The Rev. Thomas Kennedy, deacon, is curate, Christ Church, 24400 Border Rd., Los Altos, Calif. 94022.

The Rev. Andrew G. Kuhber, former assistant to the rector of St. Peter's, Bay Shore, N.Y., is rector of Guardian Angel, Baltimore, Md. Address: 2629 Huntington Ave. (21211).

The Rev. Chester LaRue, former curate, Trinity Church, Rock Island, Ill., is vicar of Grace Church, Pontiac, Ill. Address: 900 Manlove St. (61764).

The Rev. William L. Matheus, deacon, former staff member, St. Stephen's, St. Louis, Mo., is in secular work. Address: 1929 Lynch St., St. Louis (63118).

The Rev. James McLeod, former vicar of St. Timothy's, Danville, Calif., is rector of All Saints', Box 322, Palo Alto, Calif. 94302.

The Rev. Richard H. Moses is rector of St. Michael's, Hays, and vicar of St. Andrew's, Rural Route, Hays, Kan. Address: 2900 Canal Blvd. (67601).

The Rev. Fred L. Norman, former rector of St.

George's, Road Town, Totola, B.V.I., is vicar of St. Michael's, Baton Rouge, La. Address: Box 73852 (70807).

The Rev. J. Ralph Patston, former vicar of the Church of the Mediator, Lakeside, Mich., is rector of Grace Church, Ludington, and vicar of St. James', Pentwater, Mich.

The Rev. Joseph W. Peoples, Jr., former rector of Christ Church, Joliet, Ill., is vicar of St. Nicholas', Elk Grove Village, Ill. Address: 1072 Ridge Ave. (60007).

The Rev. Donald Peter, former counselor, White Pines College, Chester, N.H., is assistant to the rector of St. John's in the Village, 218 W. 11th St., New York, N.Y. 10014.

The Rev. David H. Poist, former director of the ministries to higher education and head of the ecumenical campus ministry for the Diocese of Maryland, is director of the Koinonia Foundation. Address: Box 5744, Baltimore, Md. 21208.

The Rev. Carl C. Richmond, former chaplain and mathematics instructor, Manlius School, Manlius, N.Y., is a graduate student at Syracuse University and in charge of St. Mark's, Jamesville, N.Y. Address: 117 Academy St., Manlius, N.Y. 13104.

The Rev. George Ridgway, former rector of St. James', Monterey, Calif., is vicar of St. Timothy's, Danville, Calif. Address: Box 466 (94526).

The Rev. William M. Ripley, former associate rector of Emmanuel Church, Webster Groves, Mo., is rector of St. Paul's, St. Louis. Address: 6518 Michigan St. (63111).

The Rev. Philip B. Roulette, former assistant to the rector of the Church of the Redeemer, Baltimore, Md., is vicar of St. Christopher's, Linthicum Heights, Md. Address: 107 N. Camp Meade Rd. (21090).

The Rev. Millard G. Streeter, former assistant chaplain, St. Luke's Hospital, San Francisco, Calif., is on the staff of the department of pastoral care, St. Mary's (Roman Catholic) Hospital and Medical Center, 2200 Hayes St., San Francisco (94117).

The Rev. William S. Taylor is vicar of the Church of the Messiah, Chicago, Ill. Address: 8255 S. Dante Ave. (60619).

The Rev. Barry Verdi is vicar of St. Lawrence', Campbell, Calif. Address: 65 W. Rancan Ave. (95008).

The Rev. Edward A. Wicher, Jr., formerly at

Epiphany, San Carlos, Calif., is rector of St. Alban's, Box 383, Los Banos, Calif. 93635.

The Rev. W. Bruce Wirtz, former rector of St. Andrew's, Birmingham, Ala., is rector of St. Peter's, 50 Sherman St., Springfield, Mass. 01108.

New Addresses

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The Rt. Rev. Henry I. Louttit, retired, 2016 Countryside Circle South, Orlando, Fla. 32804.

The Rt. Rev. Alexander Stewart, Diocese of Western Massachusetts, 37 Chestnut St., Springfield, Mass. 01103.

The Rev. Victor Walne, Box 101, Bulolo, Papua, New Guinea.

Church Army

The organization for training professional lay church workers has established a new regional training center at Amherst, Va., where eight persons are enrolled in this program.

Sr. Lois Robinson, Church Army member formerly in charge of St. Anna's Mission, Poarch, Ala., is temporarily based at the Convent of St. Helena, Vails Gate, N.Y., and will eventually be a missionary in Liberia.

Armed Forces

Chap. (Capt.) H. Eugene Welsh, 60 Chanute Dr., Big Spring, Texas 79720. He is the former rector of Trinity Church, Watertown, S.D., and is now with the 3560th ABG, Webb AFB.

Chap. (Capt.) Douglass C. Colbert, Office of the Chaplain, HQ 5th Combat Support Training Brigade, US Army Training Center, Engineer, Fort Leonard Wood, Mo. 65473.

Ordinations

Priests

Iowa—The Rev. Bryce E. Hunt, priest in charge of Grace Church, Estherville, and St. Alban's, Spirit Lake, address, 505 20th St., Spirit Lake (51360).

Eau Claire—The Rev. George William Stamm, in charge of St. Barnabas', Clear Lake, and St.

Philip's, Turtle Lake, Wis., address, Box 246, Clear Lake (54005).

New Jersey—The Rev. Colin P. Kelly III, assistant, Trinity Church, Church and Main Sts., Moorestown, N.J. 08057. He holds the rank of Captain in the US Army, and he expects to return to the Army as a chaplain in 1972. After graduating from West Point in 1963, he served with an armored unit in Germany and then at Fort Riley. He then took a three-year leave, except summers, to attend seminary. (His father, Capt. Colin P. Kelly, Jr., became America's first WW II hero when he died in the flaming crash of his B-17 bomber Dec. 9, 1941.)

Renunciation

On October 5, the Bishop of Northwest Texas, acting in accordance with the provisions of Canon 60, Section 1, and with the advice and consent of the clerical members of the Standing Committee, accepted the voluntary renunciation of the ministry made in writing by Truman Ernest Bennett. This action is taken for causes which do not affect his moral character.

Depositions

On November 23, 1970, the Bishop of Long Island acting in accordance with the provisions of Canon 53, Section 1 (8) and Canon 32, Section 10 (the latter canon is specifically Long Island's) and with the advice and consent of the clerical members of the Standing Committee, deposed from the ministry, Richard Lee Winn.

On December 3, 1970, the Bishop of Tennessee, acting in accordance with the provisions of Canon 62, and with the advice and consent of the clerical members of the Standing Committee, deposed from the ministry, George Charles Brower.

Termination of Suspension

The Bishop of East Carolina, acting in accordance with the provisions of Canon 65 and with the consent of the Standing Committee, and the consents of the Bishops of North Carolina, South Carolina, Southern Virginia, Southwestern Virginia, and Western North Carolina, terminated the Sentence of Suspension pronounced on Nelson Bainbridge Hodgkins, December 15, 1967, and restored him to the Order of the Priesthood December 15, 1970.

CLASSIFIED

advertising in **The Living Church** gets results.

CAMP COUNSELORS

SUMMER VOLUNTEER service opportunity. Wanted counselors, college age or older, for Camp Galilee, Lake Tahoe, owned and operated by Episcopal Church in Nevada. Room, board, medical insurance, \$10/week allowance. (Transportation help if needed.) Staff required from mid-June thru July, some thru August. State preference. Write: Camp Galilee, 2390 W. 7th St., Reno, Nevada 89503.

GOD OR TV

EPISCOPAL MEN approaching or past retirement age are invited to contact Professor Albion Ross, Marquette University, c/o The secretary All Saints Episcopal Cathedral, 818 East Juneau Avenue, Milwaukee, Wisconsin 53202.

Professor Ross hopes to act as a postoffice, center of exchange of opinion and for planning for the creation of retirement communities on a small scale. These would be communities structured around the recital of the daily offices and around other religious obligations. Presumably the concepts of the daily prayers schedules and other religious obligations would be adapted to those who have spent their working lives in the secular world. (Hospitality to TV, which has its place in our lives, is not implied.)

A wide variety of choices, concerning the specific nature of such religion centered retirement communities or partial communities or groups, obviously exists.

LIBRARIES

MARGARET PEABODY Free Lending Library of Church literature by mail. **Convent of the Holy Nativity, Fond du Lac, Wis. 54935.**

NOTICE

WANTED by a small parish: Altar, Pulpit, Litany Desk (we will pay shipping charges). A choir and organist willing to record service music. For details and specifications write to: Robert Bowman, 2130 Park Ave., Apt. 5, San Jose, Calif. 95126.

WANTED: Summer Volunteers. Yearly Volunteers. Christians who want to give a few months time and energy to the Church.
AND FURTHER WANTED: Parishes or agencies or missions who need a volunteer to help them get a community project rolling. Write to Volunteer Corps, Church Army, 815 Second Ave., New York, N.Y. 10017.

OFFERING ENVELOPES

WE WANT YOU to save money on your next order of Offering Envelopes. Write APPCO, Dept. L, 8401 Southern Blvd., Youngstown, Ohio 44512.

POSITIONS WANTED

CONSERVATIVE RECTOR, small parish, desires change. Reply Box A-750.*

DEDICATED LAYMAN, 40, seeks teaching opportunity; small college or outstanding Episcopal school. M.A. Latin, German, Classics. Non-lethargic parish a must for family of five. Reply Box M-766*.

PRIEST, married, 23 years experience, desires hard work in growing parish. Reply Box L-768.*

PRIEST, English teacher, desires position at secondary school. Reply Box L-775.*

PRIEST wants church in low-income area, or church ready to work with underprivileged. Knows Spanish and German. Married; two children. Reply Box L-769.*

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

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407 E. Michigan Street Milwaukee, Wis. 53202

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THE LIVING CHURCH

CHURCH DIRECTORY

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



FRESNO, CALIF.

ST. JAMES' CATHEDRAL
The Very Rev. John D. Spear
Sun 8, 9, 11; HD 5:30
Dakota at Cedar

LOS ANGELES, CALIF. (Hollywood)

ST. MARY'S OF THE ANGELS 4510 Finley Ave.
The Rev. James Jordan, r
Sun Masses 8, 9, 11, MP 10:30, EP & B 5:30
Daily 9; C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
The Rev. J. T. Golder, r
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat 4-5

WILMINGTON, DEL.

CALVARY CHURCH Fourth & Rodney Sts.
The Rev. Fr. Clayton Kennedy Hewett, r
Sun Mat 7:15, H Eu 7:30, 10 (Sung), Ev B 7:30;
Daily Eu M-W-F 5:30; Tues & Thurs 7; Wed 7 & 9

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun HC 7:30, Service & Ser 9 & 11; Daily 10

ST. PAUL'S 2430 K St., N.W.

Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass Daily
7; also Tues & Sat 9:30; Thurs 12 noon; HD 12
noon & 6:15; MP 6:45, EP 6; Sat C 4-6

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15 except
Wed; Wed 6; C Sat 4:30

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11 & 7; Mon & Sat 9, Tues & Fri 7:30,
Wed Noon, Thurs 10; EP 5:30

MIAMI, FLA.

HOLY COMFORTER 1300 SW 1st St.
The Rev. R. B. Hall, r; the Rev. T. P. Ball
Sun 8, 10, 12, LOH Wed 10:30; Thurs 9

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jefferson
Sun 6:30, 7:30, 9, 11, 6; Daily 7, EP 5:45; Thurs,
Fri & HD 10; C Sat 5

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily
Mass 7:30; Fri 7:30 & 10:30; C Sat 5

KEY—Light face type denotes AM, block 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; HS, Healing Service; 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.

CHICAGO, ILL.

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

EVANSTON, ILL.

**SEABURY-WESTERN THEOLOGICAL SEMINARY
CHAPEL OF ST. JOHN THE DIVINE**
Sun HC 7:30; Mon thru Fri MP 7:15, 8:45, Eu 7:35,
Cho Ev 5:30; Sat HC 8

FLOSSMOOR, ILL.

ST. JOHN THE EVANGELIST Park & Leavitt
The Rev. Howard William Berks, r
Sun MP 7:45; HC 8, 9, 11; Daily Eu 9 (preceded
by MP) ex Tues & Thurs 7; C Sat 5-6 & by appt

BOSTON, MASS.

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30, 9:45 MP, 10 High Mass, 11:30; Daily 7
ex Mon 5:30, Wed 10, Thurs & Sat 9

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Karl E. Spatz, r; the Rev. D. E. Watts, ass't
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily EP

BROOKLYN, N.Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
The Rev. Frank M. S. Smith, D.D., r
The Rev. John M. Crothers, c
Sun 8, 9, 11; HC Daily

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8, 9, 10; MP HC & Ser 11; Organ Recital
3:30; Ev 4; Wkdays MP & HC 7:15 (HC 10 Wed);
EP 4. Tours 11, 12 & 2 daily; Sun 12:30 & 4:30

ST. BARTHOLOMEW'S Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r

Sun HC 8, 9:30, Ch S 9:30, 11 MP & Ser; 4 Ev
Special Music; Weekday HC Mon, Tues, Thurs &
Fri 12:10; Wed 8, 1:10 & 5:15; Saints' Days 8.
EP Mon, Tues, Thurs & Fri 5:15. Church open daily
8 to 8

SAINT ESPRIT 109 E. 60 (Just E. of Park Ave.)
The Rev. René E. G. Vaillant, Th.D., Ph.D.

Sun 11. All services and sermons in French.

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.

Mon thru Fri HC 7, MP 8:30; Mon, Wed, Thurs,
Fri HC 12 noon; Tues HC with Ser 11:15; Sat &
hol MP & HC 7:30; Daily Ev 6

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r; the Rev. D. Miller, c

Sun HC 8, Cho Eu 11; Wed & HD 6, Thurs & Sat 10

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer

Sun Masses 7:30, 9 (Sung), 10, 11 (High); Ev B 6.
Daily Mass 7:30, 12:10, 6:15; MP 7:10, EP 6, C
daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

THE PROTESTANT CHAPEL Kennedy Airport
Marlin L. Bowman, Chaplain

Sun 12:15 noon HC

RESURRECTION 115 East 74th St.
The Rev. Canon Bernard C. Newman, p-in-c; 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

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

ST. THOMAS 5th Avenue & 53rd Street
The Rev. Frederick M. Morris, D.D., r

Sun HC 8, 9:30, 11 (1S), MP 11, EP 4; Mon thru
Fri HC 8:15; Wed HC 5:30; Tues HC & HS 12:10,
EP 5:30. Church open daily to 11:30

THE PARISH OF TRINITY CHURCH

TRINITY Broadway & Wall St.
The Rev. John V. Butler, S.T.D., r

The Rev. Donald R. Woodward, v
Sun HC 8, 10; MP 9:30; Weekdays MP 7:45, HC 8
& 12 (Fri Sung HC & Ser 12), EP 5:15; Sat MP
7:45, HC 8; Organ Recital Tues & Thurs 12:45;
C by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
The Rev. Robert C. Hunsicker, v

Sun HC 8, HC Ser 10; Weekdays HC with MP 8,
12:05, 1:05, C 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, 12 (Spanish) and 6; Daily Mass, MP
& EP. C Sat 12 noon

ST. LUKE'S CHAPEL 487 Hudson St.
The Rev. Paul C. Weed, v

HC: Sun 8, 9:15, 11, 5:30; Mon & Fri 7:30; Tues &
Thurs 7, 6:15; Wed 8, 10. Daily: MP 20 min be-
fore 1st Eu; EP 6

ST. AUGUSTINE'S CHAPEL 292 Henry St.
The Rev. John G. Murdock, v

Sun H Eu 8, Ch S 9:30, Sol Eu & Ser 10:30. Misa
Español 25 monthly, 12 noon. Weekdays & other
services as anno

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
The Rev. Carlos J. Cagulat, v

Sun Masses 7:30, 9:45, 11:30 (Spanish), ex 1st
Sun 7:30 & 10:30 (bi-lingual); weekdays and HD
as scheduled

PHILADELPHIA, PA.

ST. LUKE & THE EPIPHANY 330 So. 13th St.
The Rev. Frederick R. Isackson, D.D.

Sun HC 9; 11 (1S & 3S); MP other Sundays

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; Mass daily 7 ex
Tues & Thurs 10; C Sat 4-5

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