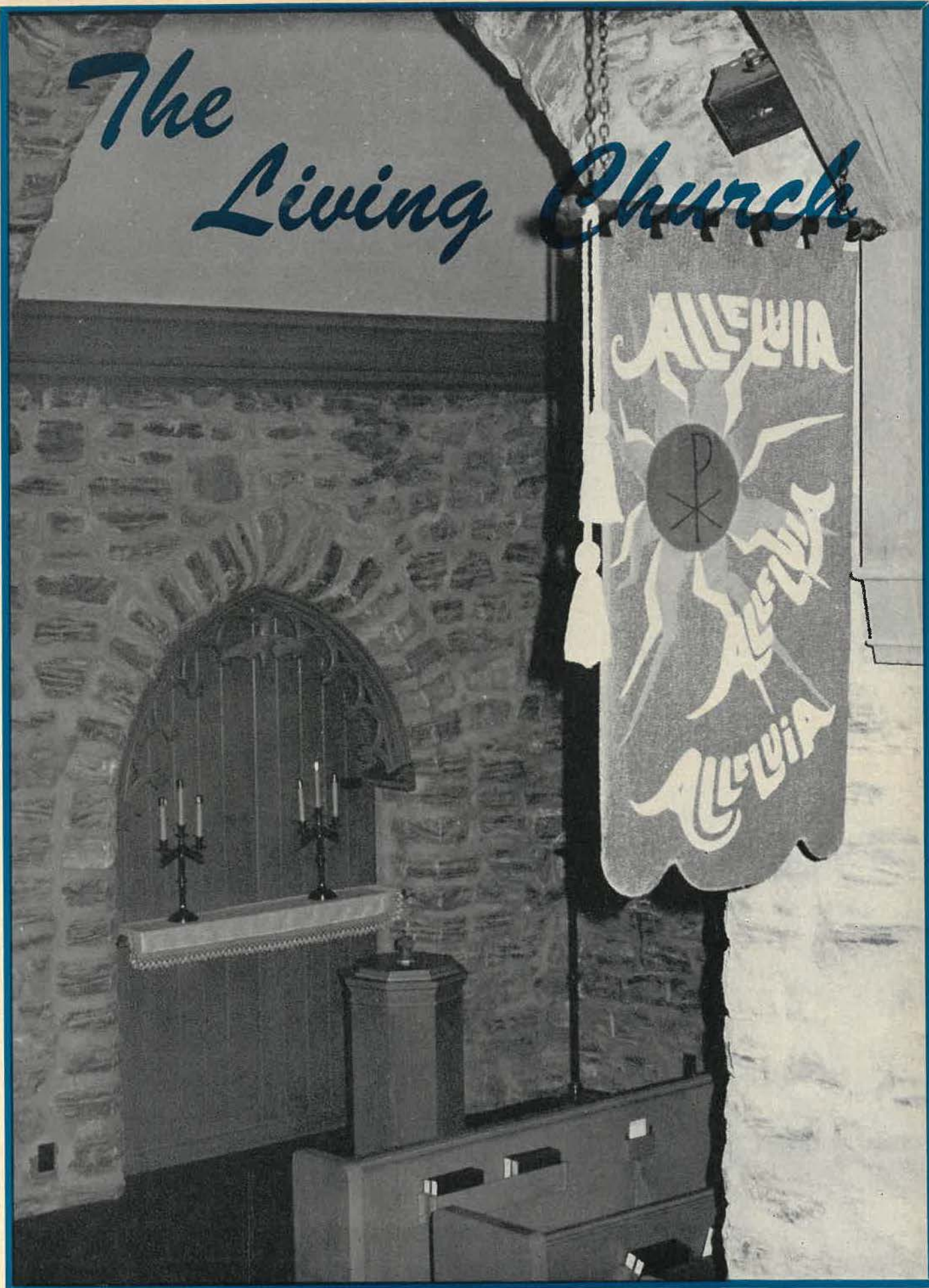
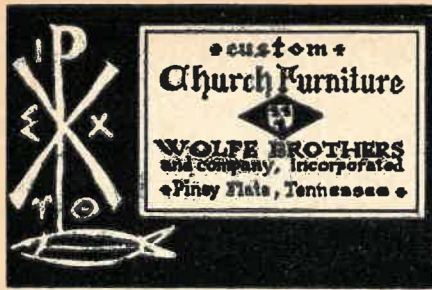


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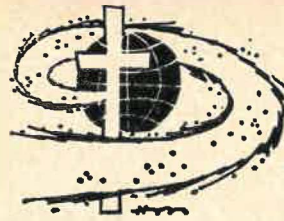
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## Around



## & About

— With the Editor —

An article in the magazine section of this Sunday's newspaper tells nostalgically of the demise of what used to be known as college humor. All, all are gone, all those old familiar campus fun mags—*The Princeton Tiger*, *The Harvard Lampoon*, *The Wisconsin Octopus*, and scores like them. Well, not all entirely gone—yet; a few stagger wearily forth from the press perhaps once or twice a year. *The Notre Dame Leprechaun* has suffered not only death but grave robbery; all copies of past issues have disappeared from the library. In such strongly Celtic locales things go bump in the night at some times and at others simply disappear.

The fate of college humor is a symptom of cultural change. Laughter is not among the in-things on campus today. The radicals, though a minority, dictate the tone and ethos of student life, and for them life is real and life is earnest. How can one laugh while Mr. Nixon is in the White House and Mr. Agnew is at large and Mr. Kissinger has not yet been subjected to citizen's arrest?

There are two conflicting points of view about this development, the eupeptic and the dyspeptic. Some hail the death of college humor as evidence of a new seriousness of purpose, maturity, coming of age. Others see it as evidence of senescence in the time of life appropriate to juvenescence and hence as a crime against nature. These latter believe that to regard humor as a sign of immaturity, and fanatical gravity as a sign of maturity, is to stand in the need of prayer and a sound education. Ill fares the land, to hastening ills a prey, say they, when people settle down for a cozy literary evening with Herbert Marcuse rather than with P. G. Wodehouse.

With my customary cold detachment and clinical objectivity I merely report these two points of view with no hint of where my own sympathies lie. However, the learned Gibbon allowed that one may always express his most intimate feelings "in the decent obscurity of a learned language," and so I say: *Gaudeamus igitur juvenes dum sumus*.

From a parish magazine, concerning the Trial Calendar: "We are returning to the ancient and accurate practice of calling that season 'after Pentecost' rather than 'after Trinity.' The first Sunday after Pentecost will still be called 'Trinity Sunday,' but after that the rest of the Sundays will be numbered after Pentecost and not after Trinity. After all, it hardly makes

sense to name nearly half the Sundays of the year after an abstract doctrine."

One thing about this troubles me, and it isn't the change to the numbering of Sundays from Pentecost rather than from Trinity Sunday. It is the implicit put-down of the Holy Trinity as an "abstract doctrine." As a theological formula expressed in human words it is that—properly and necessarily so. (By the way—isn't "Pentecost" too?) But what we celebrate on Trinity Sunday is not a doctrine about God: we praise and glorify "God in three Persons, blessed Trinity." I have no suspicion that those who promote this change have a desire and intent to de-emphasize the Trinity, but the change may very well have this effect. The man in the pews sees that Trinity Sunday is being replaced by Pentecost Sunday as the anchor date for the summer and fall liturgical season. If we do not want to propagate the idea that the Holy Trinity is being somehow downgraded or phased out from our worship and doctrine we must cease thinking of it as an "abstract doctrine." The Trinity is the living God.

Anglican Christianity has had a special devotion to the Holy Trinity since long before the Reformation. If it's ecumenical openness we are striving for, it may be well to remind ourselves that one of our ecumenical tasks is to be true and faithful to whatever God has given to our portion of his vineyard. The Anglican Trinitarianism in worship, doctrine, and devotion is a case in point.

"Dangerous it were for the feeble brain of man to wade far into the doings of the Most High; whom although to know be life, and joy to make mention of his name; yet our soundest knowledge is to know that we know him not as indeed he is, neither can know him: and our safest eloquence concerning him is our silence, when we confess without confession that his glory is inexplicable, his greatness above our capacity and reach. He is above, and we upon earth; therefore it behoveth our words to be wary and few." (Richard Hooker, *Of the Laws of Ecclesiastical Polity*. I,ii,2.)

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The Living Church

# The Living Church

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## THE KALENDAR

June

- 13. Trinity I
- 14. Basil the Great, B.
- 16. Joseph Butler, B.
- 18. Ephrem of Edessa, Dn.
- 20. Trinity II

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

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# Letters to the Editor

## The Main Service

In response to Dr. Pfaff's article, *First and Third Sundays* [TLC, May 9], perhaps you would be interested in our experience during this past year.

It has long been my feeling that when Christians gather for worship on a Sunday morning their form of worship should normally be an expression of thanksgiving through the celebration of the Holy Communion. I grew up in a parish where the Holy Communion was normally celebrated at the later service only on the first Sunday of the month, and following my ordination I served as a curate in two parishes where this same custom was followed.

When I came to New Castle as rector two years ago I said to the wardens and others that while I had my own opinions on the matter, I did not feel inclined to fight any battles over it. This is a very old parish (founded in 1689) and through the centuries various traditions have been observed. Until this year, however, Morning Prayer has been the usual fare at our later service.

Then this year two things happened. One is that I came to feel that if I believe that Holy Communion is the way Christian people ought to worship, what excuse did I have for not urging that we do what we know we ought to do? In my sermons and on other occasions, I began to speak frankly about my concern. On the Last Sunday after Epiphany, using the new lectionary's lessons as my text, I spoke of the Holy Communion as the manna which sustains the church as we wander about in our wilderness.

The other "happening" was our decision to celebrate the Eucharist regularly at the later service throughout Lent, using as many of the various new rites as we could handle.

The result of all this has been that our parish liturgical committee recently voted unanimously to continue the Eucharist as our normal worship at all Sunday morning services. There was not one syllable devoted to arguments about churchmanship. The committee's decision was based on two considerations: their own unanimous conclusion that the Holy Communion was the more meaningful way of worship for them personally, and their informed opinion that most of the rest of the parish shared the same feeling. Not the least of the factors which led us to this decision was the discovery that every one of the young people (ages 4-20) who was consulted, reported that

to them Morning Prayer was "a bore" while the Holy Communion was "an action service."

What has astonished me in this experience is that apparently a great many people in this parish—young and old, as well as "converts" from other churches—have discovered that the Holy Communion is the best way they know to worship their creator. I attribute it to the Holy Spirit.

(The Rev.) MYLES W. EDWARDS  
Rector of Immanuel Church  
New Castle, Del.

## "More Equal"?

On behalf of the Union of Black Episcopalians I wish to supply some background information to clarify a false impression given to your readers in the editorial, "Are Some 'More Equal'?" [TLC, May 2].

Two years ago the board of directors of the then Union of Black Clergy and Laity (UBCL) decided that as a matter of policy the executive director and the president should, *ex officio*, represent the UBCL on the Screening and Review Committee of the General Convention Special Program. They could thus act as official spokesmen and it would provide helpful continuity. It was therefore entirely proper that the Very Rev. Frederick B. Williams and the Rev. James E. P. Woodruff should nominate themselves, in their respective capacities of president and executive director of the UBCL, to serve on the S & R Committee.

Recognizing its error in insisting that any group need present alternative delegates if its own membership was agreed as to who should represent them, the Executive Council sensibly changed the wording from "shall" to "may." It is this growing recognition of the rights of others to control their own representation to power groups, and the flexibility to implement such recognition, which gives hope that such groups as the S & R Committee may be more effective than in the past because they are more truly representative.

The paternalism which seems to be preferred by TLC is indeed more historically familiar and, for the power structure, the more comfortable solution, but its demise is necessary to allow the birth of creative answers to the problems which the S & R Committee exists to resolve.

(The Rev.) WALTER D. DENNIS  
Secretary of the  
Union of Black Episcopalians

Philadelphia

## Clergy Deployment Office

The effort of the national church to computerize a basis for the calling or placement of priests is not a faithful process. The ministry of reconciliation has been committed to the hands of men: ordained ministers and congregations and all Christians everywhere. The success of this ministry is cause for joy and thanks to God; its failures are the opportunities for love and forgiveness as God himself has loved and forgiven us in the gift of his Son, whom we have promised to follow as Lord and Saviour.

The attempt to match priests and congre-

gations on the basis of computerized information tends, in effect, to diminish the opportunities for the ministry of reconciliation, the opportunities for the demonstration of this ministry which are inherent in the establishment of a right relationship between a priest and his people as he comes to a place and as he continues his work there with them. The failures which prompt the national church to this attempt are not really the failures of the seemingly haphazard ways in which congregations choose those who will be their pastors, but rather the failures of priests and people to exercise love and forgiveness among themselves. I dislike the attempt to do by mechanical techniques that which should be accomplished in the practice of the Christian faith to which we are committed.

Machines can't love or forgive, or save the church; those who are devoted to machines are not likely to do so, either. The ministry of reconciliation has been committed to our hands. Let's exercise it.

(The Rev.) R. JAMES BARNHARDT  
Rector of St. Mary's Church

Dade City, Fla.

### A Vacation Idea

In looking ahead to a family vacation, the "champagne taste, beer budget" syndrome again sets in. But perhaps there is a way to have a most enjoyable vacation without another mortgage.

A major problem for any who enjoy traveling, as we do, is the cost of accommodations. For various reasons (mainly having two infants among our six children) camping is out—at least the usual kind of camping. But wouldn't it be possible to make contact with other churches along one's route regarding the possibility of sleeping in their church basement? All that might be required would be lavatory facilities and someplace to cook a meal. During the summer, especially, this kind of use of existing facilities might make good sense. Obviously there would have to be understood rules of the road; the first and greatest being to leave one's "campsite" cleaner than one found it.

Our family wants very much to journey by car, north along the Pacific coast into Oregon, Washington, and British Columbia. We would welcome the opportunity to meet our fellow clergy along the way, or at least to be able to count on a dry floor for our air mattresses!

For our part, St. Martin's is beautifully situated overlooking the Pacific Ocean and the Golden Gate Bridge. Any church families planning to visit San Francisco need only contact me personally for permission to use our undercroft and kitchen during the summer. We'll work out the details between us.

(The Rev.) TIMOTHY S. RUDOLPH  
Vicar of St. Martin's Church

Daly City, Calif.

### The Cover

Featured on this week's cover is a photo of the interior of St. Peter's Church, Kansas City, Mo. The story of the new liturgical art, which the women of that parish are creating, is featured in this week's issue of TLC. The photo was taken by Tony Cartier.

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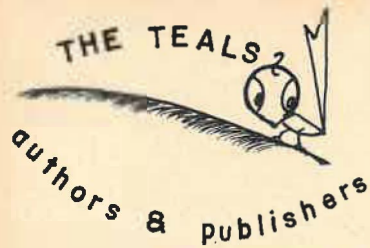
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# Some Thoughts on Preaching

Robert M. G. Libby



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FOLLOWING are a few random meditations on the medium of preaching from the vantage point of four intensive years of experience on behalf of the church in the mass media. These thoughts are offered in hopes that they will be of some value to my brothers in their weekly task of preaching the Gospel.

The spoken word still has validity as a means of communication. Preaching is a valid medium involving the spoken word. It is important for the preaching task to understand the nature of the medium we call preaching; what messages it can carry; what messages it can't. It is also important to understand the context in which the preaching takes place and how the media explosion has affected our audience's ability to receive what it is we are trying to communicate. Here are a few random thoughts.

Written English and spoken English are not the same language. Very few preachers are able to deliver good manuscript sermons, simply because it doesn't sound the way it reads. Advertising men know this. Good newspaper copy seldom makes good radio or TV copy. Writing out a sermon may help a man to sharpen his ideas, but don't take the manuscript into the pulpit unless you write the way you speak.

There was a time when the pulpit was the only source of entertainment, news, information, or instruction available in a community. These functions are now being performed elsewhere in other media with great success.

Sermons are a highly personal means of communication and the preacher should put himself into it body and soul. The

man in the pew wants to know, "does he, the preacher, believe what he, the priest, celebrates?" Sermons are therefore, a place for witness, testimonial, proclamation, declaration, and affirmation.

Christian worship is not a spectator sport. Nor is the sermon. It is part of the community dialogue which takes place on common ground with common prayer communication and communion. The sermon is therefore related to what comes before and what happens after.

Do make a production of it. We have been so conditioned by the electronic media to receive carefully thought-out and skillfully put-together messages that we tend to tune out that which is amateurish, sloppy, inconclusive, or presented without conviction. A little practice won't hurt a bit.

The media explosion has also affected our sense of time. Commercials are written to sell a product in 60 seconds, 30, 20, and even 10. Feature material and interviews and reports are presented on radio in segments that seldom exceed five minutes and are more usually three, three and one-half, or even two minutes in length. While I would hardly contend that all truth should be summed up in 60 seconds, I do suggest that our ability to concentrate a given length of time has been shortened. This may mean more frequent changes of pace within a sermon. It may also mean that the day of the orthodox three-point sermon is over. Why three points? Why not two? One is even better: one point, clearly stated, well illustrated, seasoned to taste, and presented with conviction. Try it sometime.

The sermon is still a valid medium of communication. It no longer has the field all to itself. There is no doubt that it has been affected by the media explosion. Its length and structure must be adapted to changing modes of perception. But it can carry a message which is personal and compelling and needs to be delivered.

*The Rev. Robert M. G. Libby was executive secretary for radio and television on the Executive Council staff from 1967 to 1971. He is now director of development for Jacksonville Episcopal High School, Jacksonville, Fla., and continues to serve the Executive Council as consultant in radio and television.*

### The Two Doors

There are two doors to the soul.  
The eye is the entrance.  
The mouth is the exit.  
Help me to know which one to open and which one to close.

Robert Hale

# Summer Reading Selections

Georgiana M. Simcox

**CHILDREN'S STORIES OF THE BIBLE FROM THE OLD AND NEW TESTAMENTS.** Edit. by **Barbara Taylor Bradford**. Ill. by **Laszlo Matulay**. Old Testament stories by **Merle Burnick**. Playmore, Inc. Pp. 254. \$4.95. This collection also contains seven psalms "for all faiths." An easy narrative style used for the stories.

**THREE FOX FABLES (Aesop).** Ill. by **Paul Galdone**. Seabury Press. Pp. not numbered. \$4.50. The illustrations are really small murals of Aesop's famous fables on the fox: The Fox and the Grapes; the Fox and the Stork; and the Fox and the Crow.

**THE SEVENTH MANDARIN.** By **Jane Yolen**. Ill. by **Ed Young**. Seabury Press. Pp. not numbered. \$4.95. A fantasy with a moral. Colorful illustrations.

**FREEDOM IS . . .** By **Morrie Turner**. Judson Press. Pp. not numbered. \$1. Features Wee Pals who are becoming more and more "The People's Favorites." A handy sized paperback.

**NELLIE CAMERON.** By **Michele Murray**. Ill. by **Leonora E. Prince**. Seabury Press. Pp. 185. \$4.95. Age 8-12. Story of a third-grade girl who had great problems with the world of "communication" (not her word!).

**YOUNG READERS BOOK OF BIBLE STORIES.** By **Helen Doss**. Ill. by **Tom Armstrong**. Abingdon Press. Pp. 384. \$7.95. Well divided sections, footnotes for stories, maps, drawings, and a pronunciation guide with its own page references add much to the book. Worth owning.

**JOURNEYS WITH JESUS AND PAUL.** By **Gerd Wilk**, who also did the illustrations. Trans. by **Victor I. Gruhn**. Fortress Press. Pp. 127. \$4.95. Illustrations of maps, people, symbols, artifacts, and cities make this book one of the best of its kind. Seventh grade and up for reading or younger with parental help and guidance.

**BAG OF TRICKS.** By **James Razzi**, who also illustrated it. Parents' Magazine Press. Pp. 61. \$3.95. 4-8 are the suggested ages for this book, but older youngsters would not be above enjoying the fun presented here.

**THE BUSHMEN AND THEIR STORIES.** By **Elizabeth S. Helfman**. Ill. by **Richard Cufari**. Seabury Press. Pp. 128. \$5.95. A story of Bushman's closeness to nature as he tells tales handed down from generation to generation. Interesting sketches. A short index is helpful. Young readers will absorb some anthropology without being aware of the lessons.

**ME!** Poems compiled by **Lee Bennett Hopkins**. Ill. by **Talivaldis Stubis**. Seabury Press. Pp. 30. \$3.95. The drawings in interesting browns are poems in themselves.

**OLLIE'S GO-KART.** By **Anne Huston**. Ill. by **Harold James**. Seabury Press. Pp. 143. \$4.95. This has almost everything boys and girls need in a story—a boy who tried and often failed, a step-parent, an older friend, and a good ending.

**SAM AND EMMA.** By **Donald Nelsen**. Ill. by **Edward Gorey**. Parents' Magazine Press. Pp. not numbered. \$3.95. A friendly hound and a critical cat. What a pair. By the end of the tale, the cat has learned to understand a little. For children.

**THE FESTIVAL OF ART.** By **Gerard A. Pottebaum**. Ill. by **Ken Roberts**. Augsburg Publishing House. \$3.50. The Parable of the Talents retold for children. A bright book of shiny colored pages.

**I AM FROM PUERTO RICO.** By **Peter Buckley**, who also did the photography. **Simon & Schuster**. Pp. 127. \$4.95. A twelve-year-old boy belongs to two countries and eventually manages to adjust. Beautiful photos.

**THE LIFE OF JESUS.** Ill. by **Napoli**. Augsburg. Pp. 39. \$2.95. Actually, parents helped plan this book! Illustrations are fresh and clear, leaving something to the imagination of the small children who will read this book.

**LUM FU AND THE GOLDEN MOUNTAIN.** By **Hisako Kimishima**. Ill. by **Daihachi Ohta**. English version by **Alvin Tresselt**. Parents' Magazine Press. Pp. not numbered. \$3.95. A lesson in greed with plenty of illustrations to teach that lesson.

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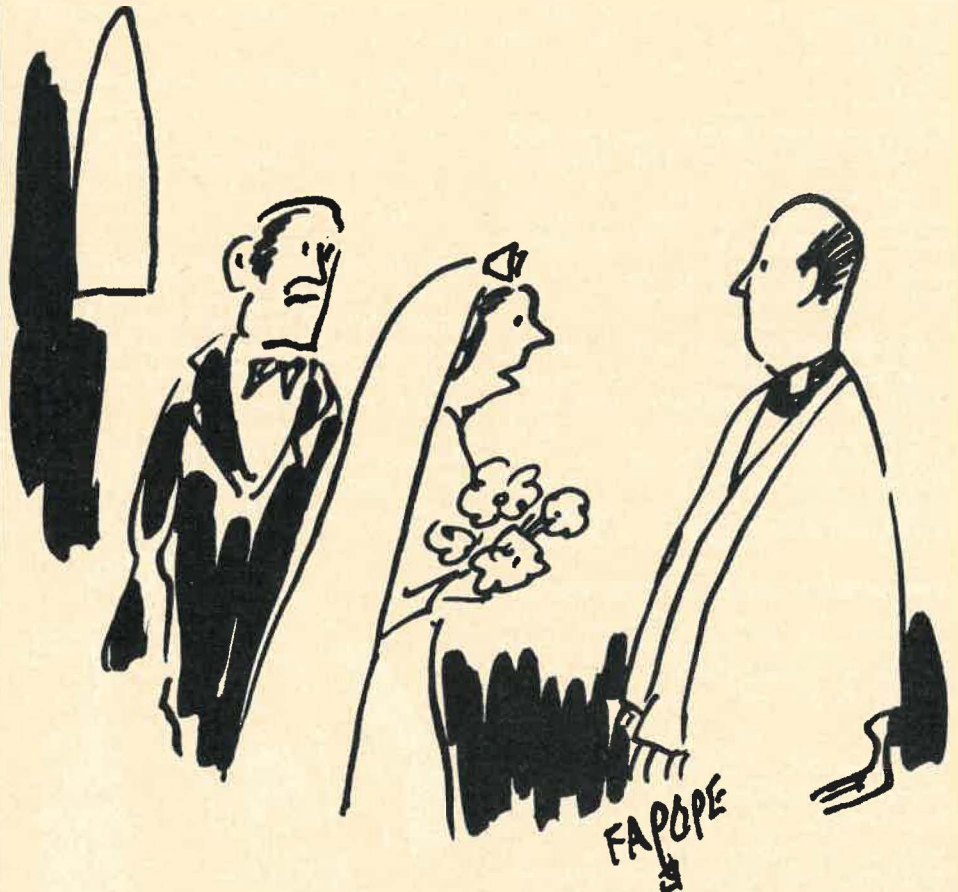
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# The Living Church

June 13, 1971  
Trinity I

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## EXECUTIVE COUNCIL REPORT

The spring meeting of the Executive Council was a comparatively harmonious one (the comparison being with sessions in recent years). This was the second meeting of the council since the Houston General Convention, whose program and policies it is committed to carry out. To say that it was harmonious is not to say, however, that it solved all the problems that came before it, for it is made up of men and women, not angels and archangels.

One problem it could only begin to face, and Episcopalians will hear a lot more about this throughout the coming months and possibly years, is the problem of where the next General Convention is to be held. Everybody thought it was all settled that it will be in Jacksonville, Fla., in 1973. Jacksonville issued the invitation, the General Convention accepted it. But since then a delegation from the Committee on Agenda and Arrangements has visited Jacksonville and has come away perplexed and doubtful. The main difficulty seems to be that a building large enough to accommodate the House of Deputies is about two miles from what would be the conference center.

This is a very delicate problem. The church had to face a similar one in 1954, when Houston invited the convention, the convention accepted, and the church leadership at the time had second thoughts about the possibility of a racially integrated convention in Houston with no friction or incidents. The 1954 convention was switched to Honolulu, and very many Texans and others were deeply embittered by this decision.

In the present case, the Rt. Rev. E. Hamilton West, Bishop of Florida, has expressed full recognition of the limitations of Jacksonville for the kind of convention the Committee on Agenda and Arrangements evidently seems to prefer—one with room for a large number of visitors as well as deputies. He has said that he would fully understand if the Presiding Bishop were to change the site of the 1973 convention to some other city. But Bp. Hines himself, as it happens, was Bishop Coadjutor of Texas at the time of the 1954 episode, and told the council that only with the greatest reluctance would he approve such a change.

It was finally decided to authorize the Agenda and Arrangements Committee to explore the problem and to report back

to the next session of the council, in September.

### P.B.'s Address

The Presiding Bishop covered a wide variety of subjects in his longer-than-usual address to the council. In recent months he has been traveling extensively over the nation and the planet, fulfilling his canonical responsibility for visiting every domestic and overseas jurisdiction of the Episcopal Church.

He reported, among other things, on the recent meeting of the Central Committee of the World Council of Churches in Addis Ababa; on the first meeting of the Anglican Consultative Council in Kenya; his presiding at a convocation of the Episcopal churches in Europe; his visit to Haiti to consecrate a native-born Haitian, Luc Garnier, as Bishop of Haiti, and visits to the churches in Costa Rica and Nicaragua.

Bp. Hines commented also upon the "intense repercussions" to date throughout the Episcopal Church "and far beyond it" stimulated by the Executive Council's recent actions in the matter of proxy resolutions involving two mining companies in Puerto Rico and General Motors in South Africa. He said: "I thought the resolution on the Crisis in the Nation, following Cambodia, Kent State, etc., topped the earthquake scale—but that was low-key compared to this one. This is where people live and breathe and have their being. We have our investments here, too. And there is a saying—not original with me—that 'where your treasure is'—and you know the rest. Whatever mistakes may have been made by me and by the remarkably skilled and knowledgeable committee which has guided us, there is no doubt in my mind that we are 'plowing in the proper field'."

### "Something Rotten in Denmark" (SC)?

In the two immediately preceding sessions of the Executive Council there has been heated debate and division concerning a General Convention Special Program grant to a group in Denmark, S.C., known as the Black Awareness Coordinating Committee (BACC). It was decided at the last meeting to appoint an *ad hoc* committee to investigate the situation. This committee was headed by the Rt. Rev. Philip McNairy, Bishop of

Minnesota. Other members of the committee were the Very Rev. Robert R. Parks, of Jacksonville, and Mr. George T. Guernsey III, of St. Louis.

Bp. McNairy reported to the council on the committee's visit to Denmark on April 30 [TLC, June 6]. It set up an open hearing in the parish hall of Christ Church, Denmark. Not a single member of the BACC group appeared, and the committee found it virtually impossible to secure any information from BACC members—or even to find out just who they were. Other residents of Denmark, both black and white, appeared and testified. There was apparently a deep reluctance on the part of most of them to discuss BACC.

After the open hearing the committee members went out into the community and visited the day-care centers for which the BACC group claims credit. They could find no evidence that BACC was, in truth, responsible for these projects.

Following Bp. McNairy's report to the council there was extensive discussion of the whole matter. BACC has already received \$12,500 of a \$25,000 GCSP grant for this year, and one of the questions was whether the council—under the grant guidelines set up by the Houston General Convention—has authority to withhold payment of this balance. Under these guidelines such authority resides with the Screening and Review Committee, not with the Executive Council; or so it was finally decided by the council.

In the course of the discussion it was pointed out by the Rt. Rev. John M. Burgess, Bishop of Massachusetts, that the *ad hoc* committee was made up entirely of whites, and he contended that this was one reason why it could not get the information it wanted from blacks in Denmark.

Bp. Hines, who had appointed the committee, expressed his view that no black person would have been willing to serve. To this, Dr. Charles V. Willie, of Syracuse, replied that there are black people who would have served on the committee and that he was one of them.

Mrs. J. Wilmette Wilson, of Savannah, Ga., a black teacher at a black college, in a quietly eloquent address maintained the position taken by Bp. Burgess and Dr. Willie. "We (black and white) live in different worlds," she said, and speaking as a black person, told the council

that blacks in Denmark, S.C., would be most "reticent" about attending such a meeting as that of the *ad hoc* committee's hearing, and speaking freely what was on their minds.

The matter was finally disposed of by being referred to the Screening and Review Committee for final action.

#### Empowerment Grants

Mr. Kwame McDonald, a member of the Screening and Review Committee of the General Convention Special Program (commonly known now as the Empowerment Program), reported to the council for that body. The 1971 "grant capacity"—that is, amount of money in the budget available for empowerment grants—is \$1,000,000. Of this amount some \$722,000 has already been allocated, roughly half of this being in regular grants and the other half in grant payments and matching grants. At the last meeting of the S & R Committee, in April, grants totalling \$193,000 were made to the following groups:

- (✓) Poor People's Self-Help Commission, Monroeville, Tenn.;
- (✓) Puerto Rican Labor Institute, Monacillo, P.R.;
- (✓) Federation of Pan-African Educational Institutions, New York, N.Y.;
- (✓) Freedom, Inc., Youngstown, Ohio;
- (✓) Programa de Desarrallo Curundu, Panama City, Panama;

The S & R Committee urged the Executive Council to give "an equitable percentage" of the undesignated Faith Budget for GCSP.

#### Fiscal 1971 to Date

The council received a report on diocesan payments of commitment apportionments and faith pledges to date—or more exactly, as of Apr. 30. Not surprisingly, it is a very mixed bag.

Provinces I, III, IV, VI, VII, and VIII were more than paid up on their commitment apportionments as of Apr. 30, while Provinces II, V, IX, and the foreign jurisdictions are behind schedule in their payments. The total of Faith Pledges from all the dioceses is \$319,000 of which some \$68,000 has been paid to date. It is self-evident, surely, by now, that the bishops and deputies at Houston who looked for about half of the income for a \$24,000,000 budget to come from Faith Pledges were beautiful dreamers.

Treasurer Lindley M. Franklin Jr. was able to tell the council that payment on 1971 diocesan commitments is running somewhat ahead of last year's pace, by about 2 percent.

#### Appointments and Elections

Three appointments of major importance were made.

A whole new communications "center" or "network" is being established, and effective May 20, 1971, its chief is Mr. John Goodbody, now president of Sea-

bury Press. He will retain his position at Seabury. It is envisioned that the new system will coordinate all the various forms of communication within the church—news releases, publications, information service, and others.

The Houston General Convention authorized a new office—that of Vice-President for Development. Named to this position was Mr. Oscar C. Carr, Jr., of Mississippi, now a member of the council. He will begin his work on Sept. 1.

The Rev. Jorge Rivera, of San Juan, P.R., will become Hispanic Officer of the Executive Council staff on Aug. 1.

Mr. Carr's acceptance of the job of Development Officer necessitates his leaving the council. Elected to succeed him, until the next General Convention, was Judge Chester Byrns, of Western Michigan. Succeeding Mr. Carr on the council's executive committee will be Councilman Walker Taylor, Jr.

Three members of the council were elected to the Committee on Social Criteria for Investments: Messrs. Philip Masquelette and Houston Wilson, and Mrs. J. Wilmette Wilson.

#### 150th Anniversary

At Houston, the General Convention called for an appropriate recognition that 1971 is the 150th anniversary of the provision, by the Episcopal Church's first Special General Convention in 1821, for the incorporation of "the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America." The Rt. Rev. Walter H. Gray, retired Bishop of Connecticut, heads a special committee to work on this, and reported to the council.

The General Convention's resolution urged that every member of the church re-affirm in 1971 his missionary status and his membership in the society through a free-will offering of \$10 to the society for its general purposes. (It may be necessary to explain even to some readers of TLC that being an Episcopalian means *ipso facto* being a member of the "Domestic and Foreign Missionary Society. . . ." So, if you don't believe in missions, why do you belong to this outfit at all?)

Bp. Gray reported that the special committee is working up the following general plans:

(✓) A nation-wide observance of the anniversary, with local recognition in every parish and ministry. The logical date for this would be Oct. 31, since the 1821 convention met Oct. 30-Nov. 3. A special order of service will be prepared by the Rev. Dr. Massey H. Shepherd, Jr.;

(✓) Church-wide distribution for study of a brief history of the Episcopal Church, emphasizing the Domestic and Foreign Missionary Society and its purposes;

(✓) At the special diocesan and parochial observances all members of the church, as members of the society, would

be given opportunity to make the \$10 offering recommended by General Convention.

Such are the proposals of the special committee after its first meeting. Further developments may be expected.

#### Ghetto Loans and Investments

Charles Bound, a former member of the council, continues as chairman of the council's Committee on Ghetto Loans and Investments. He reported that up to the present loans totalling \$1,585,000 have been made, and 13 commitments amounting to \$735,000. Seven applications are pending, which, if granted, will involve \$700,000. Of the loans made so far, the committee has written off one, amounting to \$100,000. It considers three others "shaky" and two "doubtful."

#### Protests

The representative of youth on the council, Mr. Robert Davidson, registered two protests with the council and won one, lost one. Like many younger people, and older ones too, he thinks the church spends entirely too much money on official meetings. To dramatize his point he slept in a pup tent on the Seabury House lawn and ate his meals from strictly-economy food he provided himself. He presented a chart of normal meeting costs of the council, figuring that one session costs some \$10,000. He offered a resolution calling upon the Presiding Bishop to find other facilities for council meetings; the council passed it.

At another time in the meeting he received a resolution he had offered at the February meeting, which had then been tabled, calling upon the U.S. Congress to abolish military conscription as soon as possible and to provide adequate funds for an all-volunteer army. A move to table the resolution this time lost by 19 to 14.

The debate on the resolution was lively but without rancor. Mr. Joseph I. Worsham, speaking against the resolution, said that the question concerns the defense of the country and that only Congress can make this decision. Dr. Charles Willie, speaking for it, argued that we cannot love except as we are free to love, and that conscription denies that freedom. The Rev. T. Stewart Matthews, opposing the resolution, said that "duty and responsibility" are of equal importance with "self-determination and freedom" and that as Christians we do not believe in "unrestricted free-will." He pointed out also that if this resolution were adopted it would be taken as the voice of the whole Episcopal Church on this question. "The council *cannot* speak for itself alone," he warned. The resolution lost by a vote of 18 to 13.

#### Social Criteria for Investments

Mr. Robert S. Potter, a New York lawyer who is chairman of the Committee on Social Criteria for Investments, re-

ported on his attendance at stockholders' meetings of the two mining corporations in Puerto Rico, whose practices the council has challenged [TLC, June 6]. He told the council that he and his colleagues had received rather brusque treatment at these meetings.

In this connection, two statements by members of the council—one for and the other against the practice of using "proxy power" to try to force companies into changing their practices—were added to the minutes. The pro statement was by George Guernsey, the con statement by Dupuy Bateman.

Mr. Potter said that despite some rude reception given to the church representatives at the stockholders' meetings of Kennecott Copper and American Metal Climax, the issues which the church is raising, notably the social and ecological ones, are getting discussed within corporate management as never before.

This committee hopes to have available a thorough report on case studies of corporate investments by the first of August, for the guidance of the council toward further action in this field.

#### Other Actions

In other actions, the council:

(✓) Heard a report from Mrs. Harold C. Kelleran on the meeting of the Anglican Consultative Council in Kenya;

(✓) After much discussion, approved a recommendation of the Management Team that the office of Assistant Ecumenical Officer, now held by Mr. John Cosby, not be continued beyond Oct. 31, 1971;

(✓) Approved allocation of undesignated Faith Pledges, in the amount of \$254,700, among Overseas, GCSP, National Conference on Indian Work, Relations for Jurisdictions (funds for "switchboard operation"), and Project Test Pattern (previously approved);

(✓) Passed implementing resolutions designating Chase Manhattan Bank the main bank of the society;

(✓) Set the total 1972 apportionment to the U.S. dioceses at \$12,702,376, the same figure as 1971;

(✓) Received a report from the Rev. Almus Thorp for the Board for Theological Education, noting that the board is providing an Episcopal House of Studies in connection with the Interdenominational Theological Center in Atlanta, to prove training within the context of "the black experience";

(✓) Heard from Mr. David Johnson a report on the meeting of the Central Committee of the World Council of Churches, held in Addis Ababa, Ethiopia;

(✓) Constituted a Hispanic Commission as recommended by the Hispanic Coalition and the Program Advisory Group on Empowerment, directing the Finance Committee to deal with the matter of funds for the commission;

(✓) Received from the Program Ad-

visory Group on the Young Generation a report of progress in establishing regional committees of the General Convention Youth Program and on devising a formula for grant allocation more responsive to the wishes of the General Convention;

(✓) Directed that the Presiding Bishop's Fund for World Relief be the national object for the Church School Missionary Offering for 1972.

C.E.S.

#### WASHINGTON

### Demonstrators Housed in Churches

Many of the thousands of anti-war demonstrators who gathered in Washington, D.C., early in May were housed and fed by Washington churches. At the Church of St. Stephen and the Incarnation, some 6,000 meals were served to demonstrators who slept in church pews, rapped in the basement, and according to one newspaper story, some reportedly puffed marijuana on the church steps.

"We should not be concerned with what they are here for," said the Rev. Kyle McGee, assistant at the parish. "What we are concerned about is that they are here, and they are hungry, and they have no place to sleep." He reported that the decision by the church authorities to feed and house the demonstrators was not made easily, since it was realized that the parish might be open to charges that they gave tacit approval to whatever the demonstrators did. But officials placed no restrictions on the use of the church.

Contributions of food and money came from many sources and the demonstrators donated about \$300 toward the cost of the food.

Mr. McGee said there was a surprising lack of hard-drug use, although he admitted that the presence of marijuana was very likely. A first-aid clinic at the church "treated everything from poisoning to busted heads," he said.

### Rector of St. John's Preaches at White House

Among the many guests attending a religious service held in the White House on Mother's Day were 25 members of the Grafton, W.Va., Senior High School concert choir and their director Kenneth Godwin, Jr., and Sen. Jennings Randolph of West Virginia.

President Nixon told the audience that he thought there should be special music for a Mother's Day service, and "we found one, in a little town of Grafton, W.Va., where the idea of Mother's Day was conceived in 1907." The choir sang "Gloria," by Franz Schubert and a spiritual, "Live-a-Humble" by Peter Bagley.

Preaching at the service was the Rev. John C. Harper, rector of St. John's Church, Lafayette Square, opposite the White House. His sermon, entitled "The

Ragged Edge of Fortitude," made no reference to the day.

The President said he had attended one of "at least ten separate" Good Friday services at St. John's this year at which Dr. Harper "spoke ten times, five minutes each. It was the best five-minute sermon I have ever heard," Mr. Nixon said. "And since our sermons here, of course, have no time limitation—they are normally not too long—I thought anyone who could speak so eloquently in five minutes should be at the White House church service."

Dr. Harper, in his sermon, said this nation's Judeo-Christian tradition rests on two assumptions: "One is that there is plenty wrong with the world, the result of human failure to answer God's commands; the other is that in spite of our alienation from goodness—what the Bible conveniently calls our sin—there is a way out. God, for quite unfathomable reasons, does not desert us even at those times when we turn against him. He provides every man with his Bethlehem where new hopes are born and with a Calvary where failures are answered by his unswerving love."

"In short," Dr. Harper said, "God offers us that venturing, creative spirit which surmounts our past and scorns the terror of the present, telling us that religious hope is founded on the promise of the future. In the face of this, St. Paul wrote, 'What is there left to say? If God is for us, who can be against us? Can anything separate us from the love of Christ? Can trouble, pain, or persecution? Can lack of clothes and food, danger to life and limb, the threat of arms? No, in all these things we win an overwhelming victory through him who has proved his love for us.'"

The religiously-oriented person, Dr. Harper said, today is "called to accountability as he acts out his faith in whatever circumstances are appropriate to his particular life. He, the religious person, is called to try to redeem his society rather than to continue to condemn what is wrong without any hope of resurrection; he is motivated to act upon his religious hope rather than to live in the ghettos of despair. . . . The task of men of faith is always to struggle for freedom against those fatalities that appear to close in upon us. As we recognize that the God of hope calls us to judgement, the ultimate outcome, however, uncomfortable and unsettling, is in his hands. . . ."

#### WCC

### Dr. Blake Speaks in U.S.

The World Council of Churches has "become very important" if its role is measured by "the enemies it has made and the powers that are lined up against it," Dr. Eugene Carson Blake said in Albany, N.Y. Militarists in "a hundred nations are against us," he said. "Materialists, whether Marxists or capitalists,

hate our guts for asking the embarrassing moral questions we continually ask," he held. "Racists who, I fear, are a majority of all white men, and maybe of black and brown as well, fear and hate us."

But, he went on, the WCC is at the same time increasingly a "sign of hope" for all people. He said that the council is concerned with prisoners, the hungry, and the poor, and seeks justice, peace, and human freedom.

Dr. Blake addressed delegates of 27 member bodies attending the annual meeting of the U.S. Conference of the WCC. Throughout the world, the council has 240 Anglican, Protestant, and Orthodox member churches.

Dr. Blake recognizes that the WCC is receiving decreasing financial support from U.S. churches, long among major contributors. He linked this to what he sees as a tendency of America to withdraw into a kind of neo-isolationism. He warned that such withdrawal will be disastrous for the ecumenical movement and for the world.

He said it is quite true that the U.S. and European protestant churches no longer have the influence they once had in the World Council. He spoke of the growing presence of churches from Asia, Africa, and Latin America, and the increase of Orthodox participation. Dr. Blake wondered if the churches of America will react to a broadening of the ecumenical base by withdrawing funds and refusing to take part in important decisions.

Dr. Blake, who is a minister of the United Presbyterian Church, saw this trend at work in U.S. relations with other countries. "The whole world needs desperately what only the U.S. can contribute—not only in economic terms but in the best interests of its traditions of freedom, equality, and hopefulness."

He said the real question that sincere Christians must face is "whether their understanding of God through Christ has become so much encrusted with North Atlantic culture and distorted by economic, political, and military power, that no self-respecting American or Asian can become a Christian.

"The world is changing so rapidly and apparently for the worse, that increasingly men everywhere are afraid and hopeless. But God is not dead nor does he sleep. Can we not believe that it is he who calls us to a new obedience fit to serve in the crisis that we and all men face together?"

#### NEW YORK

### Mass Marks "Hair's" Anniversary

More than 7,000 persons jammed the Cathedral of St. John the Divine in New York City for a Mass celebrating the third anniversary of the rock musical, "Hair," on Broadway. The event was the premiere

of the *Mass in F* by Galt MacDermot, composer of the music for the show which introduced nudity to the modern New York stage.

Selections from "Hair" were used throughout the service, sung by members of the cast and by the choirs of the cathedral and St. Mary's Church, Staten Island, Mr. MacDermot's parish. "Aquareius," the opening number of the play, served as the *Introit*.

Preacher at the service was the Rev. Harvey Cox, of Harvard Divinity School, and a briefer address was given by Federal Communications Commissioner Nicholas Johnson.

The liturgy for the Service of Holy Communion was one of the experimental forms used in camps, schools, and for large gatherings such as the one marking the birthday of "Hair." Mr. MacDermot wrote rock versions of the *Kyrie*, *Gloria in excelsis*, *Sanctus*, *Agnus Dei*, and the Lord's Prayer. The offertory consisted of four songs from "Hair" and "Let the Sun Shine In," was the dismissal. The Rev. Richard Ragni, brother of a "Hair" lyricist and a Roman Catholic priest, read the epistle for the service.

Dr. Cox, critic of the Vietnam war, spoke of how "peace has not come to guide the planets" but how the hope for that day continues. Referring to criticism of the nudity in "Hair," he said that a whole generation has learned the meaning of obscenity, not from the musical but from Vietnam. He also said that the innocence symbolized by Claude, the principal character in "Hair," and the suffering which thousands of Claudes have experienced in Vietnam, can lead to hope and resurrection.

The Rev. Richard R. Kirk, assistant at the cathedral, who was chief celebrant at the Mass, said letters and phone calls critical of the *Mass in F* had been received. He judged that to be normal, adding that he and his superior were happy to be hosts to the "Hair" observance, which in the past two years had been held in Central Park. Mr. Kirk said the church was being faithful to Jesus when it celebrates "life with joy."

#### WESTERN NEW YORK

### Bishop Addresses NMPC Stockholders

The Bishop of Western New York, the Rt. Rev. Harold B. Robinson, at the request of the diocesan council, read a statement on pollution to the stockholders attending the annual meeting of the Niagara Mohawk Power Corporation in Syracuse, N.Y.

The bishop said he did not appear before the meeting to condemn Niagara Mohawk "or any other industry. We are here to urge prompt action to reverse the damage we are doing to our environment and ourselves."

Speaking of "uncomfortable truths," he

noted two of them in particular: economics—"In our present stage of technology, we cannot produce more—and less expensive—electricity and at the same time reduce the pollution of environment. We cannot expect a higher return on our investments in power companies while urging them to control pollution and at the same time produce more power for less money. We cannot have our cake and eat it too."

The second truth rests on the question of responsibility, Bp. Robinson said, which involves management, shareholders, and consumers. "Management must recognize the problem and put forth creative solutions for pollution control. We, the shareholders, must be willing to accept a somewhat smaller return on our investment. We, the consumers, may have to pay more for the electricity we use."

Environmental pollution is not going to be reduced by increasing verbal pollution, he said. "Charges and countercharges will polarize our resources and delay a solution to the problem."

In responding to the statement, James A. O'Neill, president of Niagara Mohawk, outlined an extensive program of pollution control slated for the near future by the company.

The Diocese of Western New York holds 1,500 shares of stock in Niagara Mohawk.

#### SOUTHEAST FLORIDA

### Clergy-Education Plan Approved

A layman has proposed a plan for the continuing education of the clergy in the Diocese of Southeast Florida and the plan has been approved by the diocesan and the executive boards. Donald A. MacDonald is the author of the proposal, which may begin this year with 12 parishes in the initial program.

Three payment plans are offered to parishes as ways of accumulating funds in cooperation with the diocese. Any one of these would allow a priest a three-month period for further education. At the same time the diocese would assist the parish in paying for supply services in the absence of the rector.

Plan I calls for the parish to deposit \$1,040 and agree to making 11 additional deposits of \$40 a month. On June 1, 1972, the rector would receive \$1,500 for travel, tuition, etc., for three months of study. The congregation would continue his stipend for this period and the diocese would pay \$500 for a supply priest during that same period.

Plan II calls for a \$540 deposit and the agreement from the parish of 23 additional deposits of \$40 per month. On June 1, 1973, the priest would begin his three months' travel and study program with other financial aspects of the program duplicating Plan I.

Plan III is comparable except for the payment schedule which would be a deposit of \$40 and 35 additional payments of \$40 per month with the study period beginning June 1, 1974. The stipend and costs of supply priests would be underwritten as above.

Certain problems concerning the implementation of the program have arisen and are being studied by a group selected for this purpose. One major concern is over the priest who has received the summer education program at the expense of his parish and then leaves it very shortly thereafter.

## CANADA

### Primate: Anglicans Not Ready for Union

Anglicans are not yet ready for union with the United Church of Canada, the Most Rev. Edward W. Scott, Primate of the Church of Canada, said recently. There is much need, he said, for local dialogue between members of the two churches as well as with those of other communions, including the Roman Catholic Church.

"The trouble has been that the Anglican Church made a commitment to something without realizing all that was involved in it. Now they are seeing what is involved and they are not sure they want it," he said. Abp. Scott said he believes the people of his church need much more discussion of what is involved in church union before they can enter into it with conviction.

In some United Church conferences and Anglican dioceses, an apathy has grown toward unity discussions and some clergy cannot even get members of the congregation to read the plan of union. Toronto clergy voted to have a digest draft of the plan prepared in the hope that a briefer presentation might attract greater interest.

But Abp. Scott does not favor the breaking off of negotiations, as was done in Fredericton, N.B., where Anglican and U.C. clergy in three deaneries ended their discussion in frustration. Greater freedom to take part in intercommunion in one another's churches might enable members to learn more of what the other sees as the place of the Eucharist in worship. For the Anglican, the Primate said, the Eucharist is the central act of worship, but for many in the U.C., it is not.

## RELIGIOUS PUBLISHING

### Books Saleable When Not Called "Religious"

Publishers of books generally agree there is a "deep, genuine sense of moral concern among many young people," citing response to books that deal "with abortion, poverty, the draft, racial injus-

tice — all problems of ultimate religious concern—even in the eyes of many young people."

This was reported at the annual meeting of the Religious Book Publishing Division of the Association of American Publishers, by Chandler B. Grannis, editor at large of *Publishers' Weekly*, a book trade journal published since 1872. The meeting was held in Washington, D.C.

Mr. Grannis summarized results of a survey the *Weekly* took earlier this year when it asked publishers to comment on major problems they encountered in religious book publishing.

(\*) Books and topics of interest in college stores may not bear a religious label, yet they can be perceived as relating to the evident search among college students for spiritual significance;

(\*) Some new titles are not being classified as "religious" as this may be a red flag to college students, or to any non-church person. These books are considered to be more in the categories of philosophy, sociology, ethics, and lay theology;

(\*) Religion courses and use of religious books in the "broad sense" appear to be expanding in non-religiously affiliated colleges, but the religion courses are in a "state of flux";

(\*) Publishers are looking to colleges "for likely expansion" and widening their own concepts of what a religious book is, finding in the process a strong market for "theological conservatism and for adventurous personal accounts of spiritual experience";

(\*) There has been expansion into many aspects of literature, history, and current issues that concern church people today;

(\*) The conservative market is intact, while the readers who might be classified as seekers, or liberals, are wandering off in various directions—speculative theology seems to be "marking time."

Mr. Grannis said that some publishers feel that booksellers don't fully appreciate the opportunity to be found in some of the conservative devotional or personal-adventure "Christian" books. Others feel the general bookseller has equally neglected the "liberal" books—those that link religious thought to the crucial public issues of today, he said.

Werner Linz, of Herder and Herder, elected chairman for 1971-72 of RBPD, said the general consensus during informal discussions is that sales of religious books are up substantially during the first quarter of this year as compared with the first quarters of 1969 and 1970.

Named to the RBPD executive committee were Roland Burdick (Association Press); Peter Hewitt (Westminster Press); Lucy Holmes (Seabury Press); John Procter (Methodist Publishing House); William Schoenberg (Harper & Row); and Daniel Soyka (World Publishing Company).

# BRIEFLY

■ The Evanston, Ill., city council is studying a plan designed to obtain fees from some tax-exempt groups for city services without violating their tax-exempt status. Churches would not be affected by the proposals but religious affiliated institutions, including Northwestern University, would be. The first draft of the resolution was criticized by leaders of the city's religious bodies who held that such a law would drain their already critical finances.

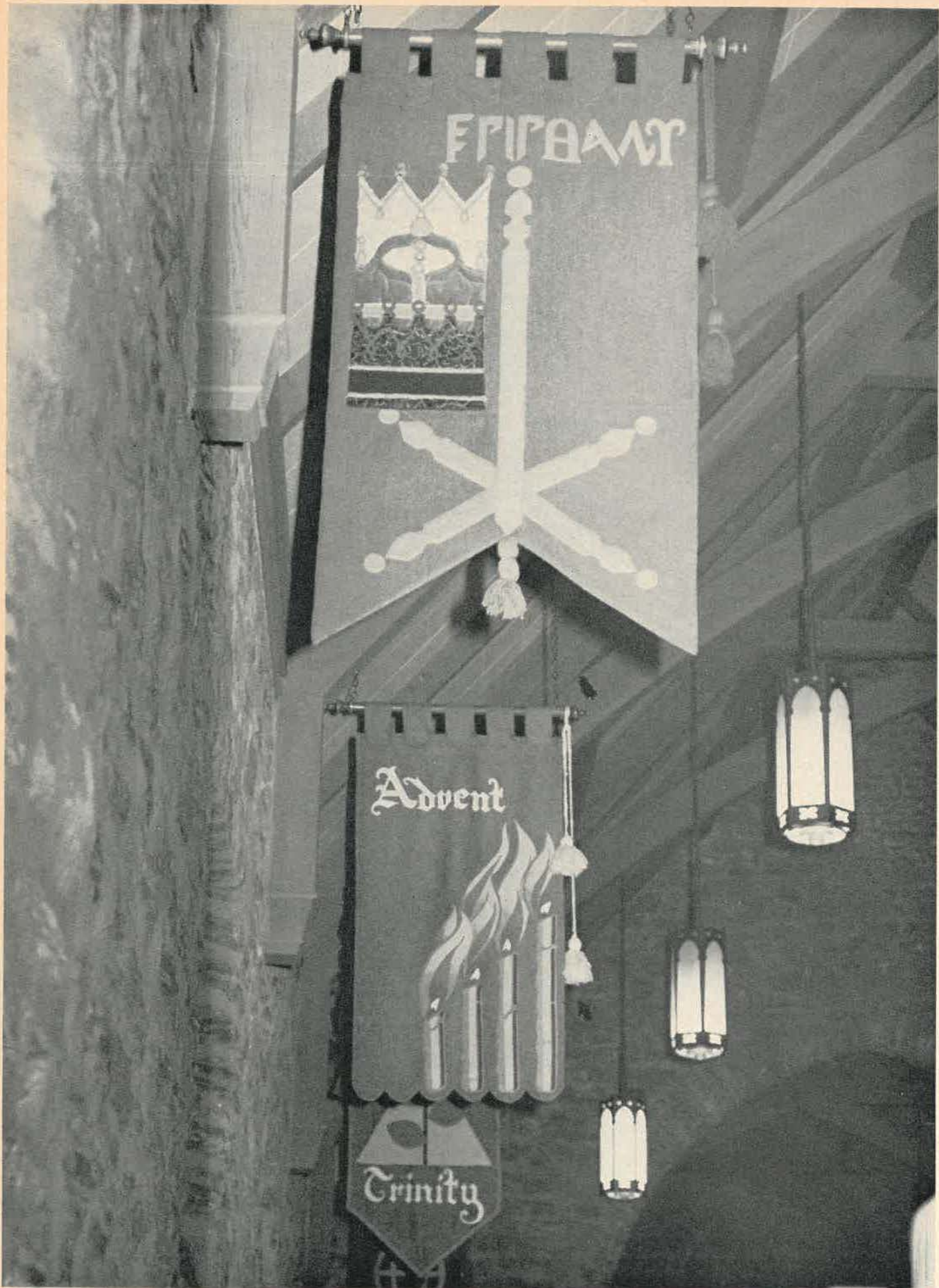
■ The Diocese of Upper South Carolina had a six-year companion relationship with the Diocese of Taiwan, and during those six years individuals, churches, and the diocese itself sent \$149,766.65 to the church in Taiwan. Two of the diocesan parishes each contributed \$30,000 for specific projects in Taiwan. This amount is part of the overall total. Though the official relationship is ended, Upper South Carolina churchmen are still contributing to the work of the Bishop of Taiwan. [TLC, May 16, carried an item attributing a total gift of \$148,916.65 to the Missionary Diocese of Taiwan from the Diocese of South Carolina.]

■ Archbishop Theophilus was enthroned as the second patriarch of the Ethiopian Orthodox Church, in ceremonies held in Trinity Cathedral, Addis Ababa, Ethiopia.

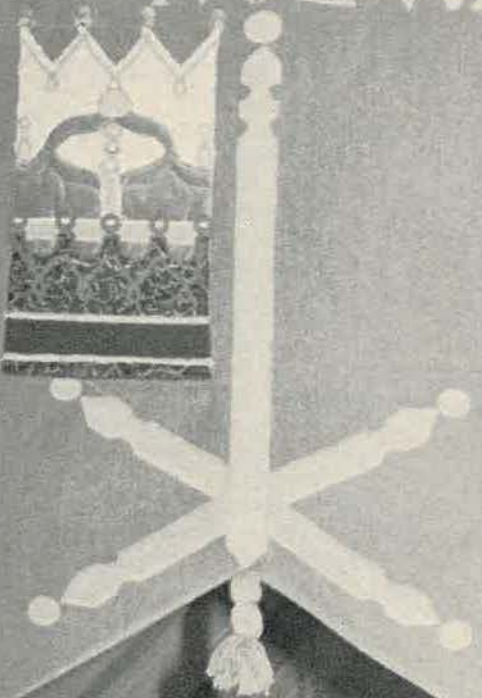
■ The Rt. Rev. Edwin B. Thayer, Bishop of Colorado, will ask the November 1971 diocesan convention for approval of the election of a bishop coadjutor to succeed him when he retires in 1973 upon reaching the age of 68. Election of the coadjutor is tentatively scheduled at a special convention in May 1972.

■ The Rev. Charles Roach, Anglican chaplain at a government-owned castle near Tresowes, England, has been deluged by complaints since he published brochures advertising nude bathing for tourists using his swimming pool. One of his neighbors called the chaplain a "filthy beggar," much to the puzzlement of the priest. "There is nothing evil about the naked body," he said. "It can be a very beautiful thing."

■ New officers of Associated Parishes are: The Rev. Bonnell Spencer, OHC, West Park, N.Y., president; the Rev. William B. Gray, Trinity Parish, New York City, vice president; the Rev. Thomas Talley, General Seminary, New York City, secretary; Arthur Jenkins, broker, Washington, D.C., treasurer; and the Rev. Jeffrey Cave, Church of the Epiphany, New York City, a member of the executive committee. Two years ago, the council employed the Rev. Otis Charles as its executive secretary, with the corporate offices in Washington, Conn.



ΕΠΙΦΑΝΤ



Advent



Trinity





The fifth-grade classroom — "Clipped magazine pictures were arranged . . . to make a composite."

## THE CHURCH AND THE ARTS

# CHRISTIAN ART FOR TODAY

By VIRGINIA JOHNSTON

WHAT's new and good in religious art today? This was the question which the Women of St. Peter's Church, Kansas City, Mo., were asking themselves as the new education wing of the church was nearing completion. The long-anticipated and badly-needed classrooms were there but something was needed to relieve the stark bareness of the four white walls.

The Creative Art Group, about 20 women who work together every other Wednesday morning, set about the task of making the rooms come alive. Their first efforts were some pastecraft (decoupage) pictures depicting Noah and the Ark; a panel picture of Hymn 243, "I Sing a Song of the Saints of God," and a picture of children praying, hung above the altar in the primary chapel.

A new medium was used to make the collage for the fifth-grade classroom. Clipped magazine pictures were arranged on a 4 foot by 8 foot board to make an interesting composite of everything from planes and trains to buildings and church-

es, "the whole state of Christ's Church."

Realizing that the young people of today seem to be very banner-conscious, the group decided that this would be their next project. Banners were made for each classroom, using felt, which seemed the easiest material to work with. Each woman created her own design with some help from the more artistic members of the group. Patterns were drawn on wrapping paper, cut out, and transferred to felt, then hand-stitched to the background material. Primary colors were used throughout. The children's reactions to these were most rewarding, making all the effort more than worthwhile.

The women presently are completing a major project of elaborate banners for the nave of the church. In the initial planning phase, they determined that the large exposed beams supporting the roof of the nave provided ideal places for hanging banners. It suddenly occurred to them that there were the exact number of beams as there were seasons in the liturgical year. Perhaps the Divine Architect had guided the builder as well as this group of women.

"This has been the most exciting project yet," said Mrs. George Satterlee, the artist who designed the banners. She has done extensive research into the symbols

appropriate for the season and the colors which may be used. At the same time, she has tried to plan the designs to repeat the colors in the large stained-glass window above the altar. On the reverse side of each banner a different individual form of the cross has been applied. These are all cut from gold velvet and are hand stitched. Wool, velvet and raw linen fabrics, felt, yarn, and many other materials have been used to achieve the desired effect.

It has been exciting to introduce a new banner on the first Sunday in each season. The first one finished was for Easter. It was carried on a staff at the head of the processional, then posted next to the lectern. "The banners help to teach the liturgical year as well as contributing to the aesthetic value of the church," said the Rev. Lewis T. Johnston, rector of the parish.

This work has provided an excellent opportunity for these women to express their Christian beliefs in a way which brings happiness to the congregation and beautifies the church, while giving those who did the work a sense of accomplishment and satisfaction. The Women of St. Peter's heartily recommend that others try their hands at expressing themselves in some Christian art for today.

*Virginia Johnston is the wife of the Rev. Lewis T. Johnston, rector of St. Peter's Church, Kansas City, Mo. The photos were taken by Tony Cartier.*

# Concerning the Customs Of Church Bells

By WILLIAM B. FITCH

**D**ING, dang, ding, dong; ding, dang, dong, dong, is what this article is about. And one is asked to remember that writing about the customs and uses of bells in a sequential order is like trying to ring changes on the truth without eyes to see or ears to hear; therefore, the weekly use of bells shall be considered, the seasonal use, and then the use for the rites of passage.

On the Lord's Day, Sunday, a bell used to be rung at eight o'clock in the morning to announce the start of Morning Prayer and at the canonical hour of nine at the beginning of the Eucharist. In parishes where there was more than one bell they were usually chimed from ten minutes to a half-hour before the start of the service. In some areas the largest bell was tolled the last few minutes to advertise that a sermon would be preached. As one

*The Rev. William Babcock Fitch is assistant at Grace Church, Camden, N.J.*

would suspect, this is known as the "sermon bell." Or at the other end of the scale, the smallest bell was rung in a rapid manner to warn the "late-comers." As one would never suspect, it was called the "parson's bell" or the "ting-tang." After the service was over, a bell was rung, known as the "pudding bell." Its purpose was to warn wives to get the Sunday dinner on the table and that there would be an afternoon service.

Concerning the Eucharist, in pre-reformation days many churches had "saunce bells" or "sanctus bells" which were rung three times at the singing of the "Holy, Holy, Holy." The difference between the "saunce bell" and the "sacring bell" should be noted. The "sacring bell" hung inside the church on the rood-screen, and it was rung at the end of the Eucharistic prayer to announce the completion of the sacrifice.

On Wednesdays and Fridays a bell was rung for the Litany, which often coincided with the noon "Angelus bell" or "Ave bell," at which time all of the faithful

were expected to repeat the memorial of the Incarnation. The "Ave bell" was also rung at 9:00 A.M. and 5:30 P.M.

On the Feast of the Nativity of our Lord, one muffled bell was rung until midnight, then the muffle was taken off the clapper and all of the bells came forth with a merry, open peal. A muffled peal is also used on the Feast of the Holy Innocents', Epiphany, All Saints', St. Andrew, and St. Thomas. On Shrove Tuesday two bells were rung at 11:00 A.M. to resemble the word, "pancake." The start of this custom is found in the calling of the faithful to confess their sins and be "shriven" at the beginning of the lenten fast. The reason pancakes are associated with this day is that the use of butter was forbidden during all of Lent in mediaeval times. Furthermore, during Lent there was no peal ringing, and during Holy Week bells were not used at all.

The use of bells at times of rites of passage has been centered on funerals because of the mediaeval mind's preoccupation with the Last Things; however, bells are rung at the publishing of the banns of matrimony. And a good thing it would be to ring them at the publishing of the banns of ordination and, more especially, baptism. It is rare, very rare, to hear bells rung for the birth of a child, but here again this would be a good practice to start.

At the time of a death in a parish, the "passing bell" or "knell" was rung to ask the faithful to pray for the soul passing out of this world, but all this bell means today is that a death has taken place. When and where the knell is rung, the usual practice is to indicate the age or sex of the deceased. Age is indicated by tolling the number of strokes which equal the number of years the person lived, or by tolling the largest bell for an adult and the smallest bell for a child. In many places sex is indicated by what are known as "tellers," which is to say, three rings times three for a male (9 bongs), three rings times two for a female (6 bongs), and three rings times one for a child (3 bongs). The old English proverb, "nine tailors make a man," is really saying that nine tellers makes a male an inheritor of the Kingdom of God and not a well-dressed gentleman.

The knell is sometimes repeated at funerals, but the usual custom is to ring the tenor bell at minute intervals becoming quicker as the corpse is brought into the church. This bell is known as the "joy bell" or "ringing the dead home." Also, there is the custom of ringing a hand bell by a verger or an acolyte or a warden in front of the casket on the way to the grave site.

In a nutshell, a bird's-eye view of the customs and uses of church bells has been stated, and it is hoped in some small way that it will prove of some use in helping us to increase the meaningfulness of our worship as the People of God.

## Sonnet for a Sorry Era

**L**et no one tell me now I must embrace  
A newly conjured creed of right and wrong  
Whose ugly essence lurks behind a face  
That smirks approval of a pagan throng.  
What have we bartered for a day of ease?  
Our pride of work, our godly self-respect,  
The very Eden of ourselves—yes, these  
We have surrendered—these we now reject,  
Reject and scorn, with realms of reason more,  
In meretricious trade of truth decayed;  
Adrift upon a sea that has no shore,  
A search for shoddy treasure, false arrayed.

Then listen now and hear the Saviour say:

" . . . strait is the gate, and narrow is the way. . . ."

Samuel J. Miller



# THE EPISCOPAL CHURCH BUYER'S GUIDE

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

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

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

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

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- Altars**  
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SAIL Associates, Inc.  
Whittemore Associates, Inc.
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Anchor Church Suppliers, Inc.  
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# EDITORIALS

## What Are Schools For?

ON a recent visit to Athens, Ohio, *New York Times* columnist James Reston read on the Class Gateway at Ohio University this quotation from the Ordinance of 1787: "Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged." That was how the settlers of Ohio saw the whole big matter of good government and the happiness of mankind. Today, Mr. Reston notes, the citizens of Ohio are embroiled in one local fight after another, all around the state, over school-tax issues at the polls. Ohio does not stand alone among the states. Within the last two or three years, more than half of the proposals for increased school taxes throughout the land have been defeated.

As he studied the Ohio situation Mr. Reston soon learned that it isn't only the financial pressure that is troubling the Buckeye citizenry. He surmises that "the philosophy of education still seems to be more important to the taxpayers of Ohio than the economics. Many of them . . . still believe that 'religion, morality, and knowledge' are not only necessary to good government but to personal happiness, and would gladly encourage and pay for education with these objectives. But they do not see this now in the educational process."

When James A. Michener came to Ohio to study the Kent State University tragedy he soon discovered that between the young Now People on the campuses and the older folk there is a conflict of values and visions of the good life which is absolute and irreconcilable. It is between the new life style, however it may be categorized, and the traditional life style which is variously called the Puritan ethic, the protestant ethic, the work ethic, and other things. This latter believes in God, and also in thrift, work, charity, personal responsibility, sexual fidelity, and law and order.

What Reston and Michener found in Ohio they would find in any state of the Union. The argument is not entirely, or even primarily, about school taxes as such, in most cases. It is about what the tax dollar is to pay for in the way of education.

There are those who see no reason why they should pay for the support of educational programs which destroy the foundations of what the Book of Common Prayer calls "honorable industry, sound learning, and pure manners." They believe that "religion, morality, and knowledge" are "necessary to good government and the happiness of mankind" and that to this end "schools and the means of education" are to be "forever encouraged." But this calls for a certain kind of education based on a certain foundation of "religion, morality, and knowledge." We are sympathetic with those who feel this anxiety. At the same time we are not unsympathetic with anybody who feels that the old order should be challenged. So it should be. If "The System" will not accept reform, it doesn't deserve to endure, and it shall not.

It is time for leaders in public education, and all

others, to understand that the tax-dollar thing is seldom or never the only issue when a majority of good citizens vote no for a raise in the school-tax levy.

## For Riper Bishops

WE salute the Diocese of Rhode Island for sublimely disregarding the conventional American wisdom about the proper age for bishops-elect. It elected to be its bishop coadjutor a man of 61 [TLC, May 23]. We don't have the privilege of personal acquaintance with Bishop-elect Frederick H. Belden, but he has been a Rhode Islander for many years and he was elected by those who knew him well. Entirely apart, however, from all consideration of his personal appeal and professional abilities, there is the fact that he has been elected to the episcopate at an age when most of the clergy are beginning to think about retiring. We are impressed, delighted, and bold to hope that other dioceses will take note.

Oscar Wilde was right more than 70 years ago when he said: "The youth of America is their oldest tradition. It has been going on now for three hundred years." The Episcopal Church has not been immune to the national mania for demanding youth in its high places—at whatever cost; and the cost can be heavy when such a position, which requires the wisdom born of experience, is handed to a man who has not lived long enough to have acquired that quality.

In the classic scriptural account of what to look for in a prospective bishop (I Timothy 3:2 f.) we are told that he must be, *inter alia*, the husband of one wife, given to hospitality, apt to teach, not greedy of filthy lucre, not a brawler, one that ruleth well his own house. To these qualities must be added that of spiritual maturity, born of long and faithful experience in the ministry of Jesus Christ. For the bishop is, in God's purpose and providence, the *father in God* of his flock. One becomes a spiritual father to others only by growing up to it, and the attainment of this maturity requires many years of pastoral service.

Much younger men are commonly elected bishops on the reasoning that the church needs energy and fresh ideas. But energy of the sort required for the episcopate is a matter not of age but of health, and fresh ideas have as good a chance of being wrong as of being right, if not better. One must suspect that in some episcopal elections there has been a confusion in the minds of the voters about the office itself, with the majority seeing the bishop as a promoter, not father in God.

It is all a question of priorities. Before electing a bishop, churchmen ought to decide what they want as well as whom they want. All other things being equal—the man being sound in the Faith, wise, in good health, the husband of one wife, etc., we think that 61 might be about the optimal age to begin being a bishop. If the man isn't better qualified to be a father in God at 61 than he was at 51 or at 41, the Holy Spirit and he have not been cooperating very well.

In bishops and other clergy, ripeness may not be all, but it is very, very much.

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# CONVENTIONS

## Harrisburg

Speaking in Camp Hill, Pa., at the 67th annual convention of the Diocese of Harrisburg, the Rt. Rev. Dean T. Stevenson, diocesan, said that all the world's problems cannot be solved by the church. But at the same time, he said, "we dare not ignore or be indifferent to them. What the church can be is the conscience of the community and of the nation." He also touched on the war in Southeast Asia and the case of the Harrisburg Eight.

Bp. Stevenson said he stands with the President in his efforts to bring the fighting to a conclusion and to bring our troops home as soon as possible. "I do not, however, relish the thought of a continuation of the war after we leave," he stated. The bishop served as a chaplain with the US Army in WW II. "A cowardly thing may be to get out quickly . . . give up any real concern for the future of that part of God's world. Get out now is too simple an answer for me," Bp. Stevenson said.

The bishop has refrained from making statements on the case of the Harrisburg Eight because it is scheduled to be heard within his jurisdiction. He said he has spent much time studying the case and has concluded the Christian thing for him as bishop is to avoid statements that might be prejudicial, adding, "I have confidence this case will be guided to a fair conclusion."

Resolutions adopted by delegates included:

(✓) Expressions of gratitude for the loyalty, devotion, and self-sacrifice of all American and Allied forces serving in Southeast Asia;

(✓) Petition of proper authorities for the establishment of drug-rehabilitation centers within the diocese; for the removal of all legal restrictions in drug-addiction rehabilitation of parolees and people on probation; and for the establishment of a diocesan youth drug-counseling service;

(✓) Requests for the 1972 convention to nominate young people and women for elective diocesan offices.

In other actions, convention approved the bishop's Second Century Fund Drive, to raise a minimum \$300,000 over the next three years for the support of diocesan and church-related programs; and adopted a budget of \$367,126 for 1971-72.

Prince of Peace Parish in Gettysburg, whose church building was destroyed by fire last year and has since been rebuilt, was admitted to convention as a self-supporting parish.

Guest speaker at the convention dinner was the Rt. Rev. Gerald Francis Burrill, Bishop of Chicago.

## Lexington

In his first major address to the Diocese of Lexington since becoming diocesan, the Rt. Rev. Addison Hosea stressed the interrelationship in Lexington between mission, parish, and diocese. Speaking at the 76th annual convention that met in St. John's Church, Versailles, Ky., Bp. Hosea said this sense of a family community was an accomplishment of the Rt. Rev. William R. Moody, that it had been his aspiration and goal for more than a quarter of a century. Bp. Moody, who retired Jan. 31, was named Bishop-emeritus of Lexington.

Bp. Hosea also announced two new appointments: that of the Rev. David Webb as canon missionary in addition to his other duties in the mission field; and the Rev. O. Worth May, rector of Trinity Church, Covington, as diocesan ecumenical officer, the first the jurisdiction has ever had.

Aside from elections of persons to the various diocesan boards and commissions, delegates approved a budget of \$252,411 for the current year. Forty percent of that sum will be used to aid diocesan missions.

St. Raphael's Church, Lexington, was accepted by convention as a parish. It had become an organized mission in 1964, with the Very Rev. Willard A. Page, dean of the Episcopal Theological Seminary in Kentucky, as its vicar. Dean Page is now rector of the new parish.

## Pittsburgh

Meeting for two days for the first time in recent years, the Diocese of Pittsburgh held its 106th annual convention in Trinity Cathedral, Pittsburgh. Nearly 700 persons attended the convention dinner at which Mr. Oscar Carr, Jr., Clarksdale, Miss., and a member of the Executive Council, was the guest speaker.

The Rt. Rev. Robert Appleyard, Bishop of Pittsburgh, addressed the convention, again using the query as to who we are: bishops, priests, and laity. He gave a resume of the diocese, quoting a fellow bishop: "A diocese is a bishop and a group of Christians." Bp. Appleyard also said the diocese is . . . a fellowship that reflects both the apostolic mission and ministry as well as the purity of Christian faith. "Because there is misunderstanding, some local parishes feel a diocese is a



# Book Reviews

threat," he said. He reminded the congregation that "our goal is not strong, independent parishes or dioceses, but the fulfillment of the Word of God."

During the business sessions convention passed resolutions including the following:

- (✓) To allow abortion under medical safety but only under specified instances;
- (✓) To abolish capital punishment;
- (✓) To study preventive and rehabilitative drug programs;
- (✓) To encourage local governments to inspect and enforce housing codes;
- (✓) To seek from the Commonwealth a lower, legal membership age for vestries;
- (✓) To manage investments for gain while under Christian principles;
- (✓) To vote diocesan proxies for General Motors commending their South African policies.

Convention rejected resolutions on expansion of parochial ministrations in the university complex of the city, and on the censure of bishops who comment on foreign policy; and referred to the diocesan committee on canons for study a resolution on the utilization of the designation "baptized member in good standing" as the statistical reference as communion after baptism comes into effect.

## Idaho

Trinity-St. Andrew's Parish, Pocatello, Idaho, was the host parish for the fourth annual meeting of the Diocese of Idaho, with the Rt. Rev. Norman L. Foote, diocesan, preaching and presiding.

Part of one day at convention was spent in small discussion groups where matters pertaining to the bishop's charge were covered. The results were brought before the next session of the convention in the form of these resolutions: discussion with neighboring dioceses regarding restructure; expression of confidence in the bishop's leadership; initiation of study of long-range clergy deployment within the diocese; use of parish halls and consideration of gifts to cities and towns in lieu of taxes; organization of committees to oversee accomplishments resulting from the bishop's charge; improvement of Christian education at all levels; and support of local ecumenical dialogue, especially among the laity.

A budget of \$139,290 was accepted. This amount includes the quota to the national church and a \$1,000 pledge to the Faith Budget.

Convention also authorized the bishop and diocesan council to pursue conversations toward establishing ties with the Diocese of Bloemfontein, South Africa.

Guest speakers were the Rev. John Yamazaki, St. Mary's Church, Los Angeles, and Province VIII representative to the Executive Council, and Mr. Kent Fitzgerald, executive officer of the National Committee on Indian Work (NCIW), New York City.

**COTTON MATHER: Magnolia Christi Americana.** Edit. by **Raymond J. Cunningham.** Frederick Ungar. Pp. 147. \$5.75.

The attitudes of American historians toward Puritanism have gone through three distinct stages. During most of the 19th century, when our historical writing was dominated by New England histo-

rians, the Puritan was held up as the sum of all virtues, and contrasted with the ungodly Cavaliers of the South. In the early 20th century, the inevitable reaction took place. The Puritan now became a hypocrite, a bigot, and the enemy of true democracy. The best exponent of this view was James Truslow Adams. We are

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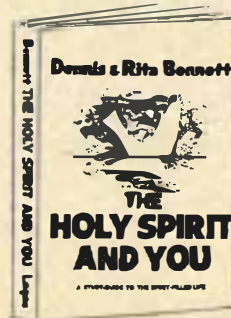
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Because of repeated misbehavior at school, Rocky, 11-yr. old Paiute Indian, and Edwin, his 10-yr old companion, learned that Father heeds the Biblical injunction "Spare the rod, spoil the child." The following morning at daybreak, the two disgruntled youngsters ran away and started off across the desert to find fame and fortune in Las Vegas, 25 miles away. They had hurriedly packed only basic necessities — toy car, small train set, one (!) extra shoe, and a confirmation plaque bearing a reminder to say daily prayers. When the Ranch's breakfast bell rang an hour later, the boys returned, penitent (and hungry). When asked why they had returned, Rocky said he was more afraid of the desert coyotes and rattlesnakes than of Father. Perhaps the breakfast bell was more than a little involved? Please assist us to keep that bell ringing. Send help to:



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now in the third stage. Under the leadership of Samuel Eliot Morison, a rehabilitation of the Puritan is taking place. The volume under review is in a way a manifesto of this tendency.

Even the most superficial student of our colonial history has heard of the *Magnalia Christi Americana*; very few have read it. The reason is not far to seek. As Louis Wright has well observed, it is a mine of antiquarian lore, but "the assay of the ore is discouragingly low." In the volume under consideration, Prof. Raymond Cunningham of Fordham has gone through the two ponderous volumes of the original, and come out with 145 pages of real metal. The first question to be asked about such an operation is this: Does it distort the original book? And the answer must be, "Yes." But this distortion is inevitable in view of what the editor is trying to do. We lose Mather's chronic verbosity, and only a hint of his enormous pedantry comes through to us. Aside from this, Prof. Cunningham has done an excellent job. He has taken from the original, not isolated quotations, but whole paragraphs, faithfully and accurately transcribed, and selected with excellent judgment. A great deal of Cotton Mather is plainly revealed.

And what a bundle of contradictions the man was. The recorder of special providences and preposterous miracles, he was enough of a scientist to be a Fellow of the Royal Society, and a crusader for inoculation. A bigot of the first water, his treatment of Roger Williams is surprisingly fair. Bitterly opposed to the Quakers, he came to the shrewd conclusion that "a Bethlehem seems to have been fitter for them than a gallows." And he was penetrating enough to see that the Quakerism of William Penn was far different from the Quakerism of George Fox. Prof. Cunningham deserves our thanks for putting us into direct contact with one of the most interesting personalities in our colonial history.

(The Rev.) GEORGE E. DEMILLE, D.D.  
Canon of Albany

◆  
**AFTER THE TRAUMA: Representative British Novels Since 1920.** By Harvey Curtis Webster. University Press of Kentucky. Pp. 203.

In *Leaves from the Notebook of a Tamed Cynic*, Reinhold Niebuhr wrote that: "It required a depression and another world war to corrode an optimism in America which was lost in Europe after the first world war." It is of this world that had done with optimism that

*After the Trauma* is concerned, a fallen world in which the authors examined are arranged according to their ultimate religious commitment. Dorothy Richardson, Joyce, Lawrence, Forster, and Woolf are excluded from consideration, because "what they wrote about was what they considered to be the usual human condition and individual salvation."

C. P. Snow is included and we watch Lewis Eliot, his ironically-named James Bond, make his leader way through the labyrinths of power. The good sorts among his people practice what is called Scientific Humanism, which presumably means that though one knows what he's really like one goes on living anyway. ". . . We're all in a mad bus, and the only thing we're all agreed on is to prevent anyone getting to the wheel," quotes Harvey Webster, while he sums up the machination of Eliot and others to get there themselves. At least we now know why all Snow's men want power.

Waugh and Greene, of course, are the two Roman Catholics among the lot, neither born to it but both of whom converted at a fairly early age. Since in England many of the Best People are R.C., it was fitting that the Waugh of aristocratic pretensions should become one; possibly this upper-class vantage point also might explain his disdainful attitude, leading him sometimes into point-blank satire. Greene, writing more of "the man in the mackintosh," also is given to ". . . a pessimistic reading of life and the world in which it is lived," but this is so not because he dislikes democracy and all its works, but because his Roman Catholicism is "much closer to that of Pascal than to that of St. Thomas Aquinas."

Rose Macauley called herself "a Christian a little agnostic," even after she returned to Anglo-Catholicism, and she is quoted as saying "no church can have more than a very little of the truth. . . ." A telling remark, perhaps, about Miss Macauley, but still one doesn't quite know what God thinks of the opinion (still less of Webster's off-handed jest that all the religions are right; which means, of course, that none of them is). Ivy Compton-Burnett's talky people would be called cynical by romantics.

Huxley thought largely the same way, but felt differently; the dichotomy is reflected in his characters, though he himself opted for Humanism, loving persons abstractly but hating them in the concrete. Webster calls him (a damnation for a novelist!) the best-informed man of our time.

L. P. Hartley also wrote of a future society, but his inclined to be a dystopia. A ". . . stumbling Christian whose characters, like himself, fear and tremble because it is difficult to discriminate between their own wishes and those God ordained," he preferred people not programmed by Big Brother.



# CHURCH SCHOOLS

Cary, suffering under the double curses of a happy childhood and an independent income, is an unchurched—or, better, churchless—Christian, one seen as influenced by Blake. So much is this so that he considers the Fall as a fine thing: "The fall into manhood, into responsibility, into sin. Into freedom. Into wisdom. Into the light and the fire. Every man his own candle." So speaks Gullely Jimson, who speaks for Cary.

Writing in a chatty British style, like a lawyer, Webster pleads the case—convincingly—for each in turn. This is done not to give the reader a *Timely* quality of cocktail banter, for this is not an instead-of book, one secondary to eliminate many primaries: it is an organizer, and a direction-giver to combat the trend where "to too great an extent, our age has divided readers into an elite who read half a dozen authors and half a hundred critics, and a *hoi polloi* who read the books that advertisements recommend into best selling."

And here we are: ". . . Count the novels since 1938 that exceed pleasant competence—not the fashionable for a while. Exceptions allowed, most of them have been by the eight who learned how to cope with the queasy ballroom floor between 1914 and 1938."

JAMES H. BOWDEN  
*Indiana University Southeast*

**RESPONSIBLE FREEDOM.** Guidelines for Christian Action. By L. Harold DeWolf. Harper & Row. Pp. 366. \$10.

*Responsible Freedom* is a very comprehensive survey of the great moral problems confronting us today. Its specific subject is Christian ethics. The author applies to each issue the question, "What ought we to do about it?"

Dr. L. Harold DeWolf is a Christian liberal who reads the data and sees the issues through liberal lenses. He has great wisdom, he diligently studies the whole range of each issue, and where a problem is incurably complex he doesn't try to make it all very simple. This book should be helpful to anybody who wants to think his way through all of the major moral issues of the age. I must say, however, that his view of human life and its moral problems seems to me badly vitiated by his characteristically liberal disregard of the Fall of Man and Original Sin. In dealing with one problem after another he speaks as if it were possible for a person or group in this world to make a purely good moral choice. Also, he takes for granted that democracy is the Christian politics, that the most democratic solution of a problem must always be the one most acceptable to Christians. I, too, read the Bible, and history, and I don't get that impression at all.

This is the kind of book that helps you to define your own position, either in spite of or because of the author's.

C. E. S.

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# Booknotes

Karl G. Layer

**THE GENEALOGIST'S ENCYCLOPEDIA.** Edit. by L. G. Pine. Collier Books. Pp. 360. \$2.95 paper. A guide to genealogy and heraldry. Included are treatments of British, Continental, Celtic, Jewish, Latin, American, and Oriental records.

**ORGAN TRANSPLANTS: The Moral Issues.** By Catherine Lyons. Westminster Press. Pp. 142. \$2.45 paper. The question of organ transplants and related issues is probably one of the hottest in both the field of medicine and the discipline of moral theology. This is a study, by a staff member of the American Medical Association's department of medical ethics, of the new developments in medicine today which make it necessary to re-examine generally-accepted rules and guidelines. She deals with such topics as: Does modern medicine have the right to experiment with people, to what degree, how? Is the patient who merely "vege-

tates" to be considered alive? Should not the criterion of "being alive" be the quality of life the patient can live? What constitutes death? Who should receive organ transplants? Her central point is that there is a necessity for every medical "advance" to be subjected to searching ethical inquiry before it is accepted as an "advance."

**CONTEMPORARY WRITERS IN CHRISTIAN PERSPECTIVE SERIES.** Eerdmans. Pp. 48 each. \$.95 each, paper: *John Steinbeck* by John Clark Pratt; *William Faulkner* by Martin Jarrett-Kerr; *Christopher Fry* by Stanley M. Wiersma; *Ezra Pound* by Marion Montgomery. All of the preceding volumes in this ever-increasing series have been mentioned, favorably, in this volume, and the recent four additions continue the same high standard. The essays are critical and filled with insights for almost any reader. Eerdmans is to be

commended for presenting such a series of short books which examine contemporary literature for its Christian insights, from a Christian point of view. Selected bibliographies are included with each volume.

**AMERICAN MYSTICISM: From William James to Zen.** By Hal Bridges. Harper and Row. Pp. xi, 208. \$5.95. Bridges sees the type of mysticism practised in America as following a strand from William James to contemporary interest in mystical experience through eastern religious practices and drugs. He correctly points out that American mysticism is interwoven with materialism and pragmatism. The author examines the writings of such Judeo-Christian mystics as Rufus Jones, Howard Thurman, Thomas Merton, Abraham Joshua Heschel, and Thomas Kelley. He looks at Oriental mysticism: Vedanta and Zen Buddhism. And he looks at the contributions of Alan Watts, D. T. Suzuki, Vivekananda, and Philip Kapleau.

**EARLY COLONIAL RELIGIOUS DRAMA IN MEXICO: From Tzompantli to Golgotha.** By Marilyn Ravicz. Catholic University of

## CLASSIFIED

### IN MEMORIAM

**THE REV. MOTHER Noel Juanita, O.S.A.,** died on May 5th after many months of severe pain. I rejoice at her release for I know that she went "home" to our Lord in "the beauty of holiness." She was a Saint to me and many others who clearly loved her and her loss to us on earth is a great grief.

She was the Foundress of the Denver branch of The Order of St. Anne. Through her love for children she made a convalescent hospital home for crippled children. I worked with her as a nurse through the dreadful polio epidemic year, 1945-46 and for four years until the need for such a home was no longer felt and it is now St. Anne's School. The Sisters who worked with her were magnificent, dedicated women. She had to retire a few years ago because of her health. Now the Rev. Mother is Mother Patricia S. John who supervises the Convent and School and guest house for retreats.

Mother Noel created one of the most beautiful chapels I have ever known. Her whole life was spent for others and she helped endless troubled souls find peace in our Lord. She gave loving spiritual help to our whole family through many tragic years when our family of four girls was divided and I had lost my husband until Mother Noel brought us together again.

That "Mother" lives I have no doubt but always the shock of not seeing or hearing her beautiful English voice will be a keen loss to us all.

May she rest in peace and joy in Paradise, and God willing see her beloved sea and dear ones. — Neda Willard (Mrs. Rudolph Willard).

I came to know the Rev. Mother Noel through my wife's affection and admiration for her. After I began to be in the Denver area from time to time I came to know her and the Convent. I owe much to the Rev. Mother personally. I enjoyed talking with her, and was always touched by her warmth of spirit, her wisdom and dedication, her generosity and good sense. I cherished her intellectual and spiritual strength. I am deeply grateful for her friendship and guidance, both spiritual and practical.

— Prof. Rudolph Willard

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**THE PEOPLE'S ANGLICAN MISSAL,** American Edition. Bound in black cloth. Price \$10.00. The Frank Gavin Liturgical Foundation, Box 25, Mount Sinai, N. Y. 11766.

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America Press. Pp. ix, 263. \$9.50. As is the case with most all books which come from the Catholic University Press, this volume is extremely scholarly and not intended for the casual reader. It deals with one of the methods in which the Spanish soldiers and clergy were able to change the highly-cultured Indians of 16th-century Mexico. In the early colonial period the conquistadores taught the Mexican natives a new way of life modelled on that of Western Europe, and this book describes some elements of that re-education process, focussing in particular on the use of religious drama as a didactic technique. In this study, facts of prehispanic ritual life are described and related to the teaching methods chosen and developed by the earliest missionaries. Seven exemplary dramas are included and discussed; the plays have been translated from Nahuatl, the language of the Aztecs.

# PEOPLE and places

## Schools

**Voorhees College, Denmark, S.C.—W. K. Kellogg Foundation** has given the college a grant of \$5,000 under the College Resources for the Environmental Studies Program. The grant, which will aid the various departments in securing books, charts, films, and other materials relating to environmental studies, will also allow the college to make such information available to the community.

**St. Mary's Hall, Faribault, Minn.—Miss Alison L. Stave**, assistant to the headmaster of the school, has been appointed principal, effective Aug. 1.

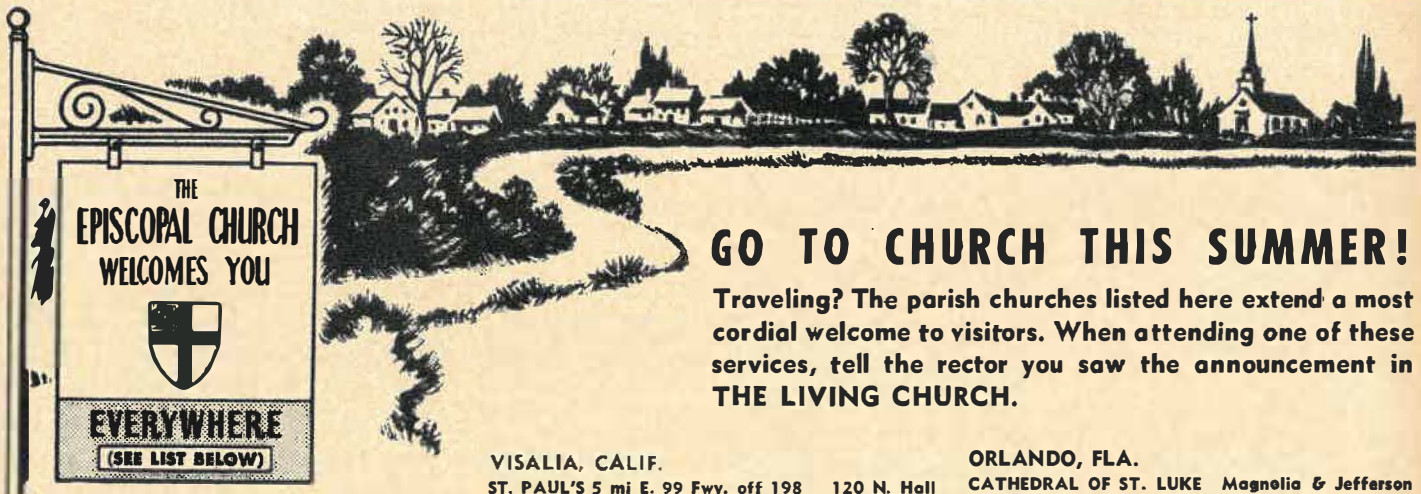
**Minnesota—Receiving 900 out of a possible 1,000 competition points, *The Crossbow*, the paper of the St. James School for Boys in Faribault, rated a first-place citation, for the second consecutive year, in the Columbia Scholastic Press Association's annual competition that drew entries from more than 1,300 schools. Charles Didier, a 9th grader from Rochester, Minn., was editor-in-chief, and faculty advisor is Michael G. Pullen. The paper has just completed its third year of publication.**

## Deaths

The Rev. Edmund H. Stevens, 93, retired priest of the Diocese of Virginia, died Mar. 25. His home was in Arlington. He retired in 1955 and became assistant at St. Mary's Church, Arlington, for ten years. He is survived by his widow, Grace, two daughters, and their families. A Requiem Eucharist was held in St. Mary's.

The Rev. Leslie Charles Howell, 62, rector of St. Paul's Church, Gas City, Ind., since 1966, died May 1, following a nine-month illness. He is survived by his widow, Lucy, two sons, one grandson, his mother, two sisters, and one brother. A Requiem was held in St. Paul's and interment was in Riverside Cemetery.

Sr. Katherine Anne, SHN, 73, died May 14, in Fond du Lac, Wis., in the 25th year of her life profession in the Sisterhood of the Holy Nativity. She had been on the faculty of Grafton Hall, and had worked in Baltimore, Milwaukee, and Fond du Lac. A Requiem Mass was held in the convent chapel and interment was in Fond du Lac.



## GO TO CHURCH THIS SUMMER!

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.

### LITTLE ROCK, ARK.

**TRINITY CATHEDRAL** 17th & Spring  
The Very Rev. Charles A. Higgins, dean  
Sun 7:30, 9:25, 11

### FRESNO, CALIF.

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

### LA JOLLA, CALIF.

**ST. JAMES-BY-THE-SEA** 743 Prospect St.  
The Rev. Robert M. Wolterstorff, D.D., r  
Sun 7:30, 9, 11; Daily HC Tues thru Fri

### LOS ANGELES, CALIF. (Hollywood)

**ST. MARY'S OF THE ANGELS** 4510 Finley Ave.  
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

**KEY**—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; 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.

### VISALIA, CALIF.

**ST. PAUL'S** 5 mi E. 99 Fwy. off 198 120 N. Hall  
Sun HC 8, 10:15; MP 9 (HC 3S); Wed 9:15 HU-HC;  
Thurs HC 7

### DENVER, COLO.

**ST. MARY'S** 2290 S. Clayton  
Sun Masses 7:30, 9, 11:30, 6; Daily 7, also 9:30  
Mon, Wed, Sat; 6 Wed

### DANBURY, CONN.

**ST. JAMES'** Downtown West St.  
The Rev. F. Graham Luckenbill, L.H.D., r  
Sun 8, 9:15, 11; Thurs 10

### NEW LONDON, CONN.

**ST. JAMES'** Huntington and Federal Sts.  
The Rev. H. Kilworth Maybury, r; the Rev. Thomas H. Chappell  
Sun HC 8, 9:15 (Sung), MP, HC & Ser 11  
Seat and Burial Place of Bishop Seabury.

### WASHINGTON, D.C.

**ALL SAINTS'** Chevy Chase Circle  
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r  
Sun HC 8, Service & Ser 10:30 (HC 1S, 3S); HC  
Wed 10; HD 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

### 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

### TAMPA, FLA.

**ST. MARY'S** Henderson at San Miguel  
The Rev. John Mangrum, r; the Rev. Stuart G. Ruth  
Sun HC 8, 9:15, 11 (1S, MP others); Daily HC,  
MP 7, Parish School service 8:40; Thurs HC, HS  
10; C by appt

### 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

### CHICAGO, ILL.

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

### FLOSSMOOR, ILL.

**ST. JOHN THE EVANGELIST** Park & Leavitt  
The Rev. Howard William Barkis, 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

### MT. VERNON, ILL.

**TRINITY** 11th & Harrison  
The Rev. Eckford J. de Kay  
Sun HC 10:15

### 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

### ST. JOHN THE EVANGELIST

The Cowley Fathers 35 Bowdoin St., Beacon Hill  
Sun Low Mass 8, High Mass & Ser 10, Weekdays  
Daily Mass 7:30; Sat 9; Extra Mass Wed & HD  
12:10; C Sat 1-1:30

(Continued on next page)

# GO TO CHURCH THIS SUMMER!

(Continued from previous page)

## PETOSKEY, MICH.

**EMMANUEL** 1020 E. Mitchell St.  
The Rev. Lee Lindemberger, r  
Sun HC 8, 10:30 (1S & 3S); Wed HC 7

## BRANSON, MO.

(TRI-LAKES AREA)  
**SHEPHERD OF THE HILLS** Walnut & Highland  
(1 blk. N. of Hwy. 76)  
Sun Services 8 & 10

## MILES CITY, MONT.

**EMMANUEL** 11th & Palmer  
The Rev. Delbert L. Achuff, r  
Sun HC 8, MP & HC 10; Wed HC 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

## RENO, NEV.

**TRINITY (Downtown)** Rainbow & Island  
The Rev. James E. Carroll, r; Rev. H. R. Walrath, c  
Sun Eu 7:45 & 10; EP 5:15

## CLAREMONT, N.H.

**UNION CHURCH (1771-1971)** Old Church Rd.  
The Rev. John H. Evans  
Sun 9, HC 1S & 3S, MP other Sun

## BEACH HAVEN, N.J.

**HOLY INNOCENTS'** Engleside & Beach  
Sun 7, 8, 9:15 & 11; Ch S 9:15; Wed & Fri 8;  
others as anno

## SEA GIRT, N.J.

**ST. URIEL THE ARCHANGEL** 3rd & Phila. Blvd.  
The Rev. Canon J. E. Hulbert, r; the Rev. P. S. Cooke  
Sun HC 8, 10; Daily HC 7:30 ex Fri 9:30

## VENTOR CITY, N.J.

**EPIPHANY** Atlantic & Avolyn Aves.  
The Rev. Ronald L. Conklin, r  
Sun H Eu 8 & 10; HD 10:30 & 8

## BROOKLYN, N.Y.

**CHRIST CHURCH, BAY RIDGE** 7301 Ridge Blvd.  
The Rev. Marion L. Matics, Ph.D., r  
Sun 8 HC; 10 MP; 1st Sun HC

## ST. PAUL'S (Flatbush)

Church Ave. Sta. Brighton Beach Subway  
The Rev. Frank M. S. Smith, D.D., r  
The Rev. Jahn M. Crothers, c  
Sun HC 8 & 10; Thurs HC 10

## GENEVA, N.Y.

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

## HIGHLAND FALLS, N.Y.

**HOLY INNOCENTS** 112 Main St., near South Gate  
U.S. Military Academy, West Point  
The Rev. William M. Hunter, r  
Sun HC, Ser 8; Cho HC, Ser 10; Wed 10 HC, Ser,  
HS, LOH; HD 10, 7 HC, Ser; C by appt

## 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; Wkday 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, 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.

**ST. IGNATIUS'** The Rev. Charles A. Weatherby, r  
87th Street, one block west of Broadway  
Sun Mass 8:30, 11 Sol Mass; C Sat 4

**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

The Living Church

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

**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. M. A. Garrison, p-n-c; Rev. B. G. Crouch  
Sun Masses 8, 10 (Sung); 7:30 Daily ex Sat; Wed  
& Sat 10; C Sat 5-6

**ST. THOMAS** 5th Avenue & 53rd Street  
The Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (1S), MP 11; Daily ex Sat HC  
8:15; Tues 12:10; Wed 5:30. Church open daily  
7:30 to 11:30

## UTICA, N.Y.

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

## OKLAHOMA CITY, OKLA.

**ST. DAVID'S** 3333 N. Meridian  
The Rev. R. R. Pressley, r  
Sun HC 8, 10, Wed 7, 9:30, Thurs, HD 9:30, C 1Sat 4

## SANDY, ORE.

**ST. JUDE'S COLLEGIATE CHURCH** Scenic Dr.  
(Using chapel & public rooms at Mt. Resurrection  
Monastery, Society of St. Paul)  
Sun 10:30 HC; HD 6. (Monastery schedule; Daily,  
6:30 HC, Offices 6:15, noon, 6, 8)

## PHILADELPHIA, PA.

**ST. LUKE AND THE EPIPHANY** 330 S. 13th St.  
The Rev. Frederick R. Isacksen, D.D.  
Sun HC 9; 11 (1S & 3S); MP other Sundays

## OLD CHRIST CHURCH

2nd above Market  
The Rev. E. A. Harding, D.D., r; Rev. M. C. Mohn, c  
Sun HC 9, MP & Ser 11 (ex 1S)

## PITTSBURGH, PA.

**REDEEMER** 5700 Forbes Ave., Squirrel Hill  
The Rev. S. D. McWhorter, r  
Sun 8 Eu, 10 Eu (1S & 3S); MP (2S & 4S)



## VALLEY FORGE, PA.

**WASHINGTON MEMORIAL CHAPEL**  
The Rev. Sheldon M. Smith, r  
Sun 8 HC, 10 Service & Sermon

## WESTERLY, R.I.

**CHRIST CHURCH**  
Sun HC 8, HC 10 (1S & 3S) MP 10 (2S & 4S), HC  
7:30; Tues HC 10; Wed HC 9

## CHARLESTON, S.C.

**HOLY COMMUNION** Ashley Ave.  
The Rev. Samuel C. W. Fleming, r  
Sun 7:30, 10; Tues 5:30; Thurs 9:45; HD as anno

## NORRIS, TENN.

**ST. FRANCIS** 158 W. Norris Rd.  
The Rev. W. Joe Moore  
Sun HC 7:30 & 10 (1S, 3S), MP (2S, 4S); Wed HC  
7:30

## DALLAS, TEX.

**CATHEDRAL OF ST. MATTHEW** 5100 Ross Ave.  
The Very Rev. C. P. Wiles, Ph.D., dean  
Sun 7:30 H Eu, 9 Family Eu, 11 Mat & H Eu; Mon  
7; Tues-Fri 6:30; Wed 10; C Sat 12

## FORT WORTH, TEX.

**ALL SAINTS'** 5001 Crestline Rd.  
The Rev. James P. DeWolfe, Jr., r  
Sun Eu 7:45, 9:15, 11 & 5; Daily Eu (preceded by  
Matins) 6:45 ex Thurs 6:15; Also Wed & HD 10;  
EP daily 6; C Sat 1-2, 4:30-5:30

## HOT SPRINGS, VA.

**ST. LUKE'S**  
The Rev. George W. Wickersham II, D.D.  
Sun HC 8, 11 MP (1S HC)

## 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

## ASHIPPUN, WIS.

**ST. PAUL'S** 234 Highway P  
The Rev. Carroll E. Simcox, r  
Sun H Eu 9

## MILWAUKEE, WIS.

**ST. LUKE'S** 3200 S. Herman St.  
Clergy: J. W. Breisch, K. G. Loyer, J. L. Goeb  
Sun 7:30, 9, 10:45; Wed 9:30; Thurs 7



## UNION CHURCH, CLAREMONT, N.H.

New Hampshire's oldest standing Episcopal Church, Union Church was organized in 1771 and the present edifice erected in 1773, two years before the Revolution.

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