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June 14, 1964

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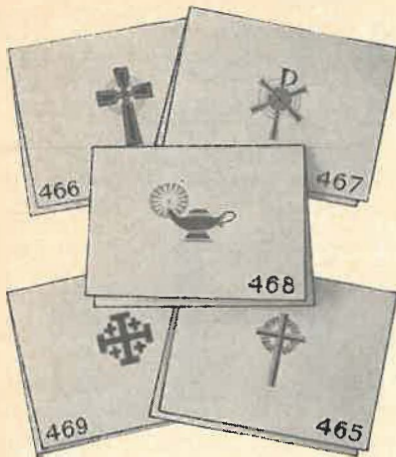


"I've waited for this day for 57 years" [see page 9].

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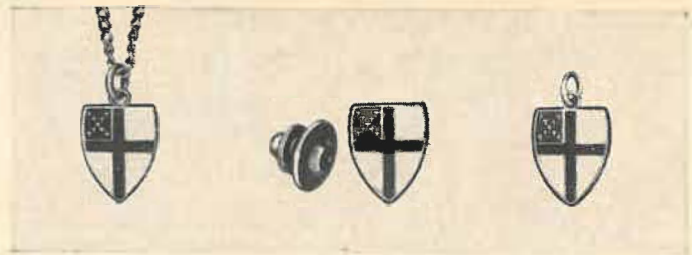
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by Thomas Van Braam Barrett

*At the end of the last installment of "Angels and Angles," we left Bogle-Bray and Beadle, the Archangel observers of Pecusa, again at the Top of the Luke, discussing their impression of churches they had visited. Now we find them on the east coast, continuing their observations.*

The Archangel Tubal Bogle-Bray was waiting under the clock at the Biltmore. He could not understand why it was that his subordinate Jubal Beadle was almost always tardy for appointments. Not grossly tardy, but still a beat or two behind the moment. Tubal was preparing a reprimand when Jubal wavered into the area, rubbing his nose. Jubal grinned apologetically.

"A slight abrasion from those doors," he said. "That electric eye is an amazing invention but it doesn't work quite fast enough."

"I don't see why you have to act so human," Tubal complained. "You know it's dangerous to feather your wings in this earthly sphere."

"I just wanted to see how it worked," Jubal said. "It's remarkable how inventive these creatures are."

"Too bad they aren't more inventive around the Church," Tubal muttered. "I must say things around here are no better than on the west coast."

"If anything, a bit worse," Jubal agreed, looking sad. "I just flew in from a cathedral in the middle east. It was all very complex."

"Did they speak in middle English?" asked Tubal.

Beadle nodded. "They not only speak it, they write it." He pulled out a paper from beneath his angelic vest. "I picked up one of the menus."

"Menus?"

"Program is perhaps a better word; I got used to menus at the 'Luke.' Look here." He stood close to Bogle and held out the leaflet. "Curious isn't it?"

Bogle-Bray ran his eyes down the Order of Service, and read softly in bits and snatches. "Domine, dominus noster, page 350, Vigiles et Sancti, Sarum plainsong, Gradual, Nicene . . . sermon! 'June Is Bustin' Out All Over,' by the Dean." Bogle stopped reading and looked con-

fused. "The sermon doesn't seem to fit the service," he protested.

"It didn't," admitted Beadle, "or else the service didn't seem to fit the sermon. It was hard to tell what didn't fit which."

"What was the sermon about?" asked Bogle wonderingly.

"Vestments, I think," said Beadle blushing slightly.

"Vestments!"

"Apparently. They . . . I mean all the clergy . . . had new vestments. It was a windfall; like daffodils in April, or honey-suckle in June. 'Bustin' out all over'; get it?"

"No," said Bogle flatly.

"Well," Beadle patiently explained, "there were vestments all over the place."

"Beautiful ones?" asked Bogle, beginning to be interested.

"Rather," said Beadle, "Gorgeous. You couldn't even see the men inside."

"As pretty as ours?" asked Bogle enviously.

"Prettier. More colors. Like Marie Antoinette on the way to the guillotine." Beadle looked starry eyed.

"She didn't wear fancy clothes on the way to the guillotine," Bogle objected.

"Maybe she was on the way to the

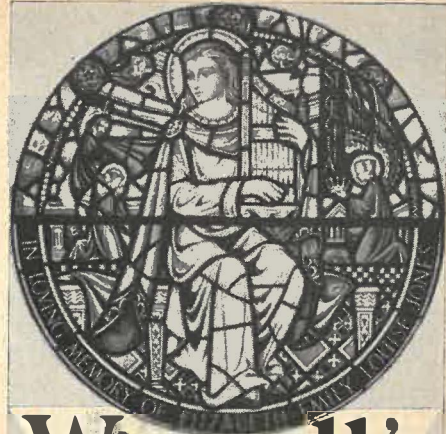


Louvre," Beadle amended. He pointed to the back page of the program. "But look at this."

Bogle took out his pince-nez to read the fine print, sottovoce. "Canon Precentor, Canon Counselor, Canon to the Ordinary, Canon to the Extra-Ordinary, Deputy Master of the Choir . . ." he frowned. "Who are they?"

"Beats me. Englishmen I guess," suggested Beadle. A precentor is a singer, and a counselor is a lawyer, as I remem-

*Continued on page 37*



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## LETTERS

Most letters are abridged by the editors.

### Claims Considered

In connection with the letter by James P. Dees, published in your issue of May 24th, under the title, "Content with Validity," there are two points which we as Episcopalians should bear in mind.

The General Convention of 1892 adopted the following Resolution:

Resolved, that in the opinion of this House, the whole proceedings in connection with the so-called consecration of J. Rene Vilatte were null and void, and that this Church does not recognize that any episcopal character was thereby conferred.

On December 10th, 1938, the Syrian Orthodox (Jacobite) Patriarch issued a statement from Homs disclaiming any relationship with the sects claiming succession through Vilatte.

Since there are a number of groups in North America tracing their succession to Vilatte, it seems best to state that the claims of this line have been considered by the authorities of the Episcopal Church, and that they have been rejected.

(Rev.) ROBERT B. MACDONALD

Rector, Church of St. Simeon  
Philadelphia, Pa.

### Lobby of Have-nots?

In his article, "Where the Action Is" [L.C., May 24th], the Rev. C. Kilmer Myers fails to spell out what the reason might be for helping "the unemployed to organize." His reference to a "two-culture" society of "Haves" and "Have-nots," his several unanswered questions, and the very title of the article lead one to believe his reason for organizing the unemployed would be to enable them to consume goods and services without taking part in the productive process. But he evidently has in mind something quite different from charity, a basic Christian duty. It would be interesting to know if he has in mind forming a political action or lobbying group.

The Rev. Mr. Myers seems to view unemployment as a consequence of the widespread use of new (mental and physical) labor-saving tools. But without these tools mass production for mass consumption of a great variety of goods would be impossible. The ideal should be maximum production, not full employment; the latter can be realized in a society comprised of very poor people or in a totalitarian state.

The unemployed may be divided into three groups, roughly speaking: first, those persons who do not want to work; second, those persons who are not able to perform tasks for which others will pay them a wage satisfactory to both parties; third, those persons who are unemployed because of labor union monopoly privileges or government interference in the economy and high rates of taxation. The first group deserves no help at all; the third can only be helped by ending the labor union monopoly which makes it possible for an employer to be prevented from hiring anyone who wants to work for him, and by repealing such laws as the minimum wage act which puts men out of work who cannot command the minimum salary and are prevented from working for

less though they would happily do so. The second group is the one the Church can help by making available to them training in marketable skills and/or therapy and medicine for sick bodies and minds. In other words help them to help themselves and not become wards of the state or yet another pressure group demanding its place at the public trough.

As for the number of jobs available, all that is necessary is for the government to stop discouraging enterprising men by complex regulations and excessive rates of taxation that make capital accumulation difficult. In an industrial society thousands of dollars must be invested for each worker; if no capital is available, no new jobs will be created. The aim should be, not to fight over the slices of pie each is to get but rather strive to bake a bigger pie.

ROBERT M. THORNTON  
So. Ft. Mitchell, Ky.

### The Real Issue

From the pastoral [letter of Bishop Nison] and the "Piqued by Pique" letter in your issue of May 24th, it is evident that the real question at issue is this: Must the laity refrain from questioning the competence of a vicar or rector on pain of excommunication? It would seem that the assessment of penalty automatically confirms the criticism of poor judgment.

A bullying bureaucrat can only be dealt with by general publicity. It will be fatal to the Protestant Episcopal Church and its future welfare if such foul deeds can occur in the dark.  
JOHN H. WOODHULL  
Riverton, Conn.

### Bishop Robinson

This might furnish mild amusement for some of you.

Pity the people of Woolwich

With their absent-minded prayer  
To a god that is far from Woolwich,  
A little old man "out there."

Pity the Bishop of Woolwich;

Though free from guile or pretensions,  
He strives to condense Omnipotence  
For a world of three dimensions.

In my diocese we are not unduly astonished at theological innovations.

N. D. WEEDEN  
San Francisco, Calif.

Your editorial comment on Bishop Robinson's observation about the ordination of women [L.C., April 26th] misses the point. As you quote him, he says nothing about anyone's having the *right* to be ordained, and yet this is the point you make in your comment.

If your comment is appropriate, then you are, I submit, obliged to correct the report in your news column.

If your comment is irrelevant, you are equally obliged, it seems to me, to let your readers know.

If the latter is the case—and I am not prejudging the matter—I feel constrained to point out that such irrelevant pseudo-theological considerations have darkened the debate on the ordination of women and indeed the whole discussion of "woman's

Continued on page 35



# The Living CHURCH

Volume 148      Established 1878      Number 24

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

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## THINGS TO COME

### June

- 14. Third Sunday after Trinity
- 21. Fourth Sunday after Trinity
- 24. Nativity of St. John Baptist
- 28. Fifth Sunday after Trinity
- 29. St. Peter

### July

- 4. Independence Day
- 5. Sixth Sunday after Trinity
- 12. Seventh Sunday after Trinity
- 19. Eighth Sunday after Trinity
- 25. St. James
- 26. Ninth Sunday after Trinity

### August

- 2. Tenth Sunday after Trinity
- 6. The Transfiguration

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

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

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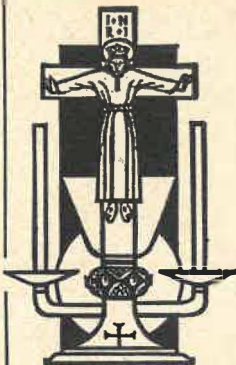
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# The Living Church

Third Sunday after Trinity  
June 14, 1964

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and the Thought of the Episcopal Church.

## LONG ISLAND

### "Citizens' Patrol"

Increasing criminal violence in the Crown Heights area of Brooklyn, apparently motivated by racial and ethnic animosities, has resulted in the formation of a "Citizens' Patrol Force" by members of the Hasidic Jewish Community in that section. In a statement to the congregation of the Church of St. Mark on Sunday, May 31st, the Rev. James B. Griswold, rector of the parish, publicly endorsed the action of the neighboring Jewish community and called upon members of St. Mark's Church to give it their full cooperation and support. St. Mark's, the only Episcopal parish in the Crown Heights area, has a membership of about 1,500 baptized persons. It is an integrated parish, the majority of its members being of West Indian and American Negro background.

Fr. Griswold said, in part, "I am appealing for volunteers from able young men of this parish, to offer themselves to assist the Citizens' Patrol Force. This would be especially useful to the C.P.F. on Saturdays (the Jewish Sabbath) and on other Jewish holy days. There can be no doubt in our minds of the seriousness in this situation. A number of parishioners of this congregation have been attacked or robbed in the last few weeks. Regardless of wide differences in religion, race, and cultural background, all of the citizens of the Crown Heights area are in the same position and must be vitally concerned."

The rector's approval of the C.P.F. is not shared by all Negro leaders of the district, or by the police. The Bedford-Stuyvesant Business and Professional Men's Club, predominantly Negro, adopted unanimously a resolution condemning such "vigilante groups." A police captain, Eli Lazarus, of the Empire Boulevard station, told the Hasidic group several weeks ago that there is no need for "vigilantes."

The Hasidim are an ultra-Orthodox Jewish sect, conspicuous by their long black coats and wide-brimmed black hats. The men wear beards and many of the men and boys wear long side-curls. There have been within recent weeks several assaults on members of the sect, including the knifing and attempted rape of a rabbi's wife.



RNS

Presiding Bishop Lichtenberger (center) receives the Grand Band of the Order of the Star of Africa from Ambassador Peal, as Bishop Harris looks on.

## NATIONAL COUNCIL

### The E. C. of the E. C. ?

by the Rev. GEORGE GRAMBS

After two prior meetings of the National Council being held in snowstorms, the one of May 26th to 28th at Seabury House, Greenwich, Conn., was marked by more kindly weather and a break in the business of the Council. The Grand Band of the Order of the Star of Africa was conferred upon the Presiding Bishop by the President of Liberia, the Honorable William V. S. Tubman, and presented by his excellency, the Liberian Ambassador to Washington, S. Edward Peal. In presenting the diploma with the insignia of the Order of the Star of Africa, Ambassador Peal cited Bishop Lichtenberger for his "great personal confidence in the work of the Church in Liberia" and vigorous support of the Episcopal Church's program there.

Accompanying Ambassador Peal were the Ambassador of Liberia to the United Nations and Mrs. Christie Dos; the Ambassador of Liberia to Spain and Mrs.

James Dennis; the Liberian Consul General, David Thomas; and the Rt. Rev. Bravid Washington Harris, retired Bishop of Liberia, and Mrs. Harris.

At a dinner honoring Bishop Lichtenberger the 28 elected members of the Council presented a parchment scroll to him in recognition of his six years of leadership. The citation said:

"We . . . desire to express in this formal manner the esteem in which we hold you, our admiration for your leadership, our love for your person, and our gratitude to Almighty God that you were granted to the Church to be our Father in God in these stirring but difficult times. May God bless you in your retirement, sustain you in health, and, if it be His will, provide ways in which your qualities of mind, and heart, and spirit, may yet enrich the corporate life of the Church we love and serve."

Because the operations of the National Council extend beyond the boundaries of the U.S.A., and include work in several independent nations, the term, "National," tending to give offense to Churchpeople who are nationals of other sovereign states; and because the name, "National



Council," has become increasingly associated in people's minds with the National Council of the Churches of Christ in the U.S.A., the Council adopted a resolution memorializing General Convention to change its name to "The Executive Council of the Episcopal Church."

The Council is also memorializing General Convention to expand its membership to 40, to include six bishops; six presbyters; ten laymen; and six women elected by General Convention, plus the eight provincial representatives, and the officers.

To give missionary bishops a little more latitude in their field, a Home Department resolution was adopted by which "each year, the general appropriation to each missionary district shall be reduced by an amount not less than 10% from the appropriation of the previous year, which regular diminution shall not preclude the Department's responding favorably to requests for new work. And any missionary bishop may request a waiver of all or part of the 10% reduction."

The Overseas Department offered a resolution, which was adopted, that the National Council memorialize the General Convention to amend Canon 43, Sec. 8, by adding a new subsection to read:

"Every missionary bishop, and every bishop holding an office created by the General Convention, whose salary is paid by the National Council, whose resignation for reasons of policy or strategy, or for reasons beyond his control, has been accepted, and has reached retirement age, or has suffered total disability, shall receive from the National Council a retiring allowance of \$4,000 per annum, less whatever allowance such bishop may receive from the Church Pension Fund. Such retiring allowance shall be revised whenever such retired bishop shall receive a regular stipend from any ecclesiastical employment."

Assurance is also given any missionary bishop that the Church will add to his salary, if need be, to insure that it is comparable to the salary and allowances of missionary bishops on active duty, and that this arrangement shall con-

tinue until the bishop reaches retirement age, or retires by reason of disability, at which time he would become eligible for a retiring allowance under the provisions of Canon 43, Sec. 8 (e).

The Rt. Rev. Albert E. Swift, Bishop of Puerto Rico, asked for a coadjutor, because he thinks that the time has come when a Puerto Rican should be the diocesan. If his request is granted, and a Puerto Rican Churchman is elected coadjutor, it is Bishop Swift's intention to resign, not later than the General Convention of 1967.

At the invitation of the Archbishop of the West Indies, the Most Rev. Alan John Knight, the Council voted to enter a new field in southwestern Guiana, establishing a mission to the Matushi Indians. This was called "a greater test than anything else we have undertaken."

A resolution was adopted "that the Appalachian south be designated as a total regional unit wherein to undertake a pilot project for the development of a regionally conceived and trans-jurisdictional program of mission and ministry in the domestic field." The officers of the Division of Domestic Mission, with the consent, approval, and cooperation of the bishops involved, were authorized to formulate a program and budget for presentation through the Home Department to the National Council for "possible implementation and financial support."

In order that perpetual deacons might have as much authority as lay readers, the Council is memorializing General Convention to amend Canon 34, Sec. 10 (c) so as to read:

"A deacon ordained under the provisions of this section shall exercise his ministry in all respects under the supervision of the ecclesiastical authority of the diocese. He may not be transferred to another jurisdiction except upon the express request in writing of the ecclesiastical authority thereof."

The Council approved the appointment by the president of a Public Affairs Offi-

*Continued on page 25*

## CHURCH PENSION FUND

### Stipends Up 49%

The Rt. Rev. J. Brooke Mosley, Bishop of Delaware, has presented his first report as president of the Church Pension Fund to the trustees of the Fund. He is only the sixth president since the Fund was created, his predecessors being: Bishop Lawrence of Massachusetts (1914-1931); Mr. William F. Morgan (1931-1940); Bishop Davis of Western New York (1940-1952); Bishop Washburn of Newark (1952-1959); and Bishop Hart of Pennsylvania (1959-1963).

Two resignations from the board are announced—Bishop Powell of Maryland and Mr. Kempton Dunn. Replacing them are the Very Rev. John V. Butler, dean of the Cathedral of St. John the Divine in New York City, and Mr. Avery Rockefeller, Jr., a member of Christ Church, Greenwich, Conn.

Bishop Mosley's report contains the following data of interest to the Church at large:

By the end of 1963 the pension roll had reached an annual \$4,149,701 for 3,051 individual beneficiaries. Corresponding figures for ten years ago were \$2,787,788 and 2,819. The average retirement allowance granted in 1963 (excluding those below the medium because of special circumstances) was \$2,652, as compared to \$1,894 in 1953.

The stipends of the 10,480 clergy serving the Church totalled \$59,732,961 in 1963 as compared to the \$28,426,346 paid to the 7,495 clergy of ten years ago. The average stipend has risen 49% in the past decade, to \$6,795. During this period the consumers' price index has risen 14%, so clergy stipends have been keeping several steps ahead of the cost of living, though no more so than have workers' wages in general.

As the benefits of the Fund are now distributed, for those clergymen ordained in the normal age range (by age 28) the retirement and disability pensions are based on 60% of the clergyman's average stipend from ordination. For those ordained after the age of 28 and with less than 40 years of active ministry, the pension is computed by the formula  $1\frac{1}{2}\%$  of average annual stipend times the number of years to age 68 or subsequent retirement for the retirement benefit, or to age 68 for the disability benefit. The minimum retirement and disability pensions are \$1,800 a year.

The widow's pension after 40 or more years of married life in her husband's active ministry is 30% of his average stipend from ordination. The minimum widow's pension is \$1,200 a year.

In his report, Bishop Mosley takes note of the growing sentiment throughout the Church for changing the retirement age of the clergy from 68 to 65, and he offers this opinion: "Based on the present assessment rate and structure and actu-

Photo by Ronald Phelps



Some 400 children and a band composed of Church children took part in an outdoor procession at St. Thomas' Church, Menasha, Wis., on April 12th. At Evensong the \$1,600 mite-box offering was presented; afterward 1,000 hot dogs were eaten. In May, it was announced that the church's architect, Mr. Harry Weese, of Chicago, will receive this year's architecture award from the National Institute of Arts and Letters.



arial assumptions, it is obvious that all pensions starting at 65 would be, and would remain, very much smaller than at 68. It is estimated that in a typical case the reduction would be as much as one-third, and conversely the pension by working to age 68 would be 50% higher than that at 65. The subsequent pension of the clergyman's widow would also be materially reduced. To provide pension at age 65 in amounts equal to those now provided at age 68 would require a pension assessment rate of well over 20% of clergy stipends and would create a very substantial accrued liability. Any step in this direction would require action by General Convention and very careful actuarial study and consideration to determine its practicability."

#### WASHINGTON

### In the Arena

The Rev. William M. Baxter, rector of St. Mark's Church on Capitol Hill, where President Johnson and his family frequently worship, has publicly answered charges made recently by the Rev. Canon Albert J. duBois, executive director of the American Church Union, that President Johnson's reception of Holy Communion in the Episcopal Church is contrary to the law of this Church [L.C., June 7th].

In a statement to the press, Mr. Baxter said that when the President received Communion on the Sunday after President Kennedy's assassination, "No one was more serious about the Communion he made than the new President, and I can assure you that no one was more willing [than I] in that crisis to offer it."

Mr. Baxter would not say how often the President has received the sacrament at the altar of St. Mark's Church. He declared his opinion that there are "many who cleave to the letter of the law whose hearts and faiths are in a pretty dubious state. Many people accept the lordship of Christ and are true communicants of the heart and have a real rootage in the Church, but do not in legalistic terms fulfil the demands of the law. We all operate in the arena between these two situations." He added: "We take the Communion very seriously."

When asked if he will continue to administer Holy Communion to Mr. Johnson if the President so desires, Mr. Baxter answered, "Of course."

### Last Call

July first has been set as the closing date for listing events in the official program of the General Convention and Triennial, to be held October 11th to 23d, according to the Rev. J. Maver Feehan, manager.

Mr. Feehan said requests for scheduling of breakfasts, luncheons, or dinners in St. Louis during the Convention must be sent by July 1st to: The Office of the Manager, 61st General Convention, 1210 Locust St., St. Louis, Mo. 63103.

#### GENERAL CONVENTION

### Meeting in Historic Cathedral

The church which claims to be oldest Episcopal parish west of the Mississippi will be host to the 61st General Convention of the Episcopal Church in the year that its city celebrates the bicentennial of its founding.

The Convention will meet in St. Louis, October 11th to 23d, in Christ Church Cathedral, the original site of which was part of the Jefferson National Expansion Memorial, now being developed along the riverfront. At this site, deputies to the Convention will see under construction the stainless steel Saarinen arch which will symbolize St. Louis as the "Gateway to the West."

Organized in 1819 by a group of laymen, under the leadership of the Rev. John Ward of Lexington, Ky., Christ Church has been an important part of the St. Louis scene ever since. In 1859 the church moved to its present location and in 1888 it became the cathedral.

Two Presiding Bishops of the Church have been chosen from Christ Church Cathedral. They are the Rt. Rev. Arthur Lichtenberger, Presiding Bishop since 1958, and the Rt. Rev. Daniel S. Tuttle, who served from 1903 to 1923. The Convention last met in St. Louis during Bishop Tuttle's term in 1916.

#### PROVINCES

### Missouri Rebuked

The action of the diocese of Missouri [L.C., May 10th] in withdrawing from the Province of the Southwest has elicited a response from the executive council of that province in the form of a resolution, which includes this statement:

"Missouri has made its decision. We accept it and plan to move on in accordance with it.

"We also have our witness and it does not agree with Missouri's, either about today's 'easy communication' or about the totally 'anachronistic' place of the province in the total ministry of the Church to the world. In several key areas of our mission, mutual support, common counsel, new vision and training are being offered through the provincial structure. Learning, growth, and new ability for



Christ Church Cathedral, St. Louis, Mo.  
Host to the 61st.

witness are among the fruits gained by those who have seriously offered themselves, their effort, their time and travel which such community and communication requires.

"We are further concerned about the unilateral manner of Missouri's action and urge all our jurisdictions desiring change in our provincial structure to work at this task from within the current structures of provincial synod.

"Change is a constant with us. But the worthwhileness of provincial program and budget is, for us, tested not by withdrawal and failure to continue mutual experimental trial, but by recommitment to the real, but as yet unknown, costs of interdependence and mutual responsibility within the Body."

#### CIVIL RIGHTS

### Vigil in Oklahoma City

A prayer vigil for civil rights was held on the State House steps in Oklahoma City on Whitsunday, May 24th. Starting at 6 a.m. and continuing until 6 p.m., the program was sponsored by the State Council of Churches, with the coöperation of the Roman Catholic Church and local Jewish leaders.

The Rev. Eugene Carson Blake, stated clerk of the Presbyterian Church in the U.S.A., was the key speaker and commended the present bill for civil rights to all people for their earnest support. He also pointed out that if the spiritual and community leaders on the local level did not work hard to help people accept the new pattern of life this bill would bring, this nation would face problems similar to those of a police state.

The Episcopal Church participated with a large number of the people present being from Episcopal parishes in the Oklahoma City area. Five clergy of the



diocese of Oklahoma participated in leading prayers and meditations, in addition to an address by the archdeacon of the diocese, the Ven. H. Edwin Caudill, representing the Rt. Rev. Frederick W. Putnam, Suffragan Bishop of Oklahoma, who is chairman of the Committee on Cultural and Racial Unity.

## CONNECTICUT

### Long Wait, Happy Ending

"This is the happiest day of my life! I've waited for this day for 57 years. I was a little boy when we first started to talk of this project, now I'm an old man." These were the words of Charles Carl, a parishioner of St. Luke's Church, New Haven, Conn., after he turned over the soil as construction began on a parish house for St. Luke's. Mr. Carl is the happy man wielding the shovel in our cover picture.

The ground-breaking ceremony on May 16th was preceded by a Solemn Eucharist, at which the Rev. Edward B. Geyer, Jr., rector of St. Luke's, celebrated. The Rev. Tollie L. Caution, D.D., of the staff of the National Council, preached at the service. He reminded the congregation that "the Church is an attitude, not a building," and declared his prayerful hope that the long-awaited parish house would be used to minister to the needs of the whole community.

It is expected that the two-story brick structure will be ready for use in early fall.

## NCC

### Parish Withholds Support

The vestry of the Church of the Advent, in Spartanburg, S. C., has adopted a resolution calling upon the Episcopal Church to "withdraw all manner of support to and participation in" the National Council of Churches . . . . The resolution further provides "as a token of our sincerity and real concern" that the Church of the Advent withhold 1.2% of its annual diocesan apportionment, which is the percentage of the diocesan apportionment allocated to the N.C.C., and that the vestry "divert this same amount to the support of some Christian work carried on outside the diocese and not supported by the N.C.C."

The resolution was adopted following the report of a committee which the vestry had appointed to study the National Council of Churches. The fundamental basis of objection to the Council is, as the resolution puts it, that organization's insistence upon concerning itself with "matters and areas of essentially political nature."

Spartanburg is in the diocese of Upper South Carolina, and the Church of the Advent lists 847 communicants in the current issue of *The Episcopal Church Annual*.

## MASSACHUSETTS

### Cardinal for P.B.?

Richard Cardinal Cushing, Roman Catholic Archbishop of Boston, was "nominated" for Presiding Bishop of the Episcopal Church in a "letter to the editor" in *THE LIVING CHURCH* of May 17th, written by the Rev. Wendell B. Tamburro, rector of the Church of the Holy Innocents in Highland Falls, N. Y. Fr. Tamburro's proposal became national news. The text of his letter was published in the *Pilot*, the official newspaper of the Roman Catholic archdiocese of Boston.

Cardinal Cushing's comment was: "They have better men than I to head up their Church."

## SEMINARIES

### Dr. Nes Honored

The Rev. William Hamilton Nes, D.D., D.C.L., LL.D., retiring professor of homiletics at Seabury-Western Theological Seminary, Evanston, Ill., is this year's recipient of the honorary Convocation Cross, awarded annually by the student body to some person who has made an outstanding contribution to the seminary or to the Anglican Communion. All seniors receive Convocation Crosses when they are graduated.

Dr. Nes, who has had a distinguished career both as an educator and a preacher, retires this year after serving on the faculty of Seabury-Western since 1953. He is a former dean of Nashotah House and of Christ Church Cathedral, New Orleans, La., and he is an honorary canon of St. James' Cathedral, Chicago.



Charleston Evening Post

The gentleman on the right, who appeared on our cover May 31st, with the tower of his church and the Charleston, S. C., telephone book, is the rector of St. Michael's Church, all right, but is the Rev. Richard C. Fell, not the Rev. Charles E. Thomas.

At a recent farewell dinner honoring Dr. and Mrs. Nes, the student body and faculty presented Dr. Nes with a silver paten.

In recent years, Convocation Crosses, *honoris causa*, have been awarded to the Archbishop of Canterbury, the Most Rev. Arthur Michael Ramsey; the Rt. Rev. Henry Robert McAdoo, Bishop of Ossory, Ferns, and Leighlin, Ireland; the Very Rev. Charles Upchurch Harris, dean and president of Seabury-Western; and Miss Effie Keith, librarian of Seabury-Western.

## CENTRAL AFRICA

### Act of Rebellion

The Bishop of Matabeleland, the Rt. Rev. K. J. F. Skelton, preaching in St. John's Pro-Cathedral, Bulawayo, Southern Rhodesia, on April 19th, warned the government of the steps he might have to advise Churchpeople in his diocese to take if the government took unilateral action to declare Southern Rhodesia independent of the British Commonwealth and free from "authority of the British Parliament at Westminster."

He said: "We are assured by constitutional experts that a unilateral declaration of independence on the part of this country would be tantamount to an act of rebellion against the lawfully constituted authority of the Sovereign—which means, in the 20th century, the authority of the Queen in her Parliament."

The only circumstances in which the Church could condone such an act, he said, would be if it were carried out at the will of the great majority of the people as the only means of ridding them of an intolerable and tyrannical oppression.

"It might quite well be that if such a situation arose, which God forbid, the Church might have to advise its people that they were under no obligation to carry out the commands of government which had committed such an act—and what an agonizing position this would be for us all."

On race relations, the bishop said: "Have we any idea how difficult it is for Africans to be loyal to this Church, which in spite of all its protestations must inevitably seem to justify the title of a white Church? There is a real and growing opposition to any Church which is not obviously Africanized."

After paying tribute to faithful African Christians, Bishop Skelton continued, "And what of white Christians? I would venture to suggest that there are persecutions ahead—and not so far ahead—for all who follow in the steps of the most holy life."

Twenty-four hours after the bishop had spoken, two further statements on the same matter were published.

The first was made jointly by the Roman Catholic Archbishop of Salisbury,

*Continued on page 23*



# Can anything be done to

# RESTORE BAPTISM

## to its proper place?

by the Rev. Paul Reeves

Rector, Church of the Redeemer  
Sarasota, Fla.

**W**e hear a great deal these days about making the Christian faith relevant to modern life. In many cases it is evident that what is needed is to make modern life relevant to the faith! The hollow failure of many of the attempts to produce "relevance" — attempts expressed in the latest jargon and informed by the most recent "insights," must make us wonder. Especially where the Church minimizes, in practice or in teaching, what once she stressed, we are likely to find the points of weakness.

Take Baptism. Treated for centuries with reverence and solemnity, Baptism for many Christians has become a convention — "sweet" if the candidate is a baby, often slightly embarrassing if he is an adult. Once, candidates for Baptism received thorough instruction and careful examination. Today we often explain only the mechanics of the service and ask

only statistical facts. Contrast the rites of initiation into the Body of Christ with initiations into college fraternities or lodges! Contrast the preparation required, the anticipation felt by the candidates, the involvement of the community. Make these contrasts and the Church usually comes off a poor second.

Historically, the modern situation probably began when Christianity became a tolerated religion. Before that, when it was dangerous to be a Christian, people outside the Church as well as those in it took Church membership seriously. When Church membership became routine, "joining the Church" became a routine, too. The Protestant revolt, and the ever-increasing number of sects that followed in its wake, compounded the problem. No longer is there one belief about Baptism accepted by all Christians, no longer is there agreement about requirements or

benefits. How many Christians today, if asked what had been the most important day in their lives to date, would give the day of their Baptism?

Can anything be done to help restore Baptism to the place it ought to occupy in the thinking of Christian people? Parishes that have tried answer in the affirmative. We can develop—or return to — teachings and practices that will help our people understand just what Baptism is. Nothing, of course, can take the place of preaching and teaching about Baptism and about the nature of the Body into which Christians are baptized.

Beginning *in media res* with the service itself, every effort should be made to discourage "private" Baptism. "Private" Baptism makes it difficult for the people concerned to feel that what is being done is the business of the whole Church, and important business at that. The Prayer Book is specific that "Baptism should be administered upon Sundays and other Holy Days" — obviously intending that a congregation should be present. The Liturgical Movement has stressed the nexus between Baptism and resurrection (St. Paul did too!) and the evident fittingness of Baptisms at Easter. All Sundays are, at least, "little Easters."

The Prayer Book further states that Baptisms should take place "either immediately after the Second Lesson at Morning or Evening Prayer, or at such other times as the Minister shall appoint." If Baptism is administered thus in the context of the Office, it is seemly for the priest to be preceded to the font by crucifer and taperers. At the same time, an usher might escort the baptismal party to the font.

So far as the rite itself is concerned, I have found one interpolation that seems justifiable and certainly is effective — the insertion of the Apostles' Creed directly following the question concerning

At the Church of the Redeemer, a new Christian is presented to his Church family.

Bill Holt





belief in "these Articles." I introduce the Creed with a bidding such as, "Let us rehearse together these articles of our belief." Certainly it is fitting to face west for the renunciations and east for the Creed — but it is necessary to explain the symbolism from time to time. (If the Creed is said here, it obviously is omitted when the order for the Office is resumed.)

If the Baptism takes place at the Eucharist, it seems to fit best at the beginning. (It is suggested in several sources that the proper place is immediately after the Gospel, but this seems to be reasoning from an analogy to the place after the Second Lesson.) The baptismal party can enter with the procession, if there is one. After the Baptism, the priest and acolytes go to the sanctuary during the singing of the Introit or hymn.

If there is more than one clergyman present (or a lay reader?) there is no reason why he should not read the Lesson.

In the Baptism of infants we at the Church of the Redeemer have adopted the custom of "presenting" the new Christian to his Church family. Judging by the comments we receive, this can be effective and impressive. Directly after the sentence of reception, the priest walks into the middle of the center aisle carrying the child, and delivers a brief address on some aspects of Baptism, always making it personal so far as both child and congregation are concerned. This easily could become sentimental or "cute," but it can be kept on a high plane. Frequently a perfect text can be found in the Collect for the Day or in one of the Lessons, or in the significance of the Sunday, or in the meaning of the child's name. In the case of adult Baptism, a more formal "presentation" can be made, and the address given from the baptistry.

Baptismal candles are inexpensive and people seem to appreciate them. An increasing number of churches keep the



Bill Holt

Contrast the rites of initiation into the Church and the fraternity.

Paschal Candle in the baptistry after Ascension Day, and the baptismal candle can be lighted from it — symbolism easily explained and understood. The candle is given to a parent or godparent of the child, or to the adult just baptized. People will need to be told what to do with the candle; this can be done in a follow-up visit or in a letter accompanying the baptismal certificate. I suggest that the candle be lighted at prayers on birthdays and anniversaries of the Baptism.

*So much for the service.* What of preparation for it? Where parents do not assume their proper Christian responsibilities for their children, and where adult Baptism seems to be the end of an experience rather than the beginning, inadequate preparation is often to blame. Canon 45 Sec. 2(b) makes this preparation a duty of the clergy. In the case of infants or children, parents and godparents should be assembled. If there is only one to be baptized, a meeting in the home is best; if there are several, it may be necessary to meet in the parish hall. Here the priest can do effective teaching if he will do his best to fulfill the provisions of the

Canon just cited. Southcott's suggestion that parents sign a "declaration of intention" regarding the Christian nurture of their children is a good one. Further, these periods of preparation often result in bringing back the lapsed and in winning parents and godparents who are dissatisfied or inactive members of other Churches. Preparation of adults for Baptism usually will be preparation for Confirmation, too. Where it is not, it should be no less thorough.

Finally, the follow-up: Here the priest is offered a natural opportunity for pastoral work. The nature and extent of this work will depend on the family or individual involved. The inactive need encouragement in carrying out their promises. Children who are irregular in attendance at Church and Church school usually have parents who have forgotten their promises to God, or never understood them.

Using our present rite and Canons, plus imagination and effort, we can help restore Baptism to the place it should occupy in the lives of our parishes and in the thinking of our people.



A "dramatic" approach to

## THE JUNIOR-HIGH AGE



by Carolyn R. Dunlap

I never know what to *do* with them in class," is the perennial cry of the inexperienced teacher of 7th- and 8th-graders. "They baffle me. One minute they talk like college students, the next they are on the floor acting like a five-year-old. How do you ever get anything *done* with them?"

Our Bible-school program was beautifully mapped and organized except for one group: a dozen active, exuberant, hilarious, faithful, junior-high-school students who indicated they might come to a Bible school—if they found it interesting. Well, at least they were honest. They were asked if they would be interested in helping with the younger children. Nope. Not especially.

So they wanted their own class? Fine. How lucky can you get? Here were children who wanted to come and get instruction, at an age that soaks up information, knowledge, discussion, new ideas, old ideas, experiences of all kinds—soaks them up like a washing machine, tumbles them about, wrings them dry and starts all over again in an effort to find out what life (and especially their life) is all about.

We knew they would come once or twice from a sense of loyalty; we wanted them to come every day the whole two weeks, and love the coming. What could

we give them that would keep them challenged and eager? The lessons used by the rest of the Bible school that summer were the parables of Jesus.

Parables—dramatic stories with a message. Why not try dramatizing them? In costumes (yes, they still liked to dress in costumes) the teenagers could act out the parable of the day for the younger children during the opening service. We would have our own discussion group afterwards, then for "project work" would rehearse the next day's dramatic "story with a message." Drama and rehearsals gave them plenty of dramatic experience, so our emphasis in class was on writing. But drama is a wonderful tool to use in sparking imaginations and in making a story live for them, not just be something in a book.

And it worked! Our attendance started with 16, never dropped below that number, and some days climbed to 20, all in the 7th and 8th grades. Since many other summer programs were offered to them—such as swimming and golf lessons—we felt we had achieved a real victory.

Not only that, the next year we had an

Mrs. Thomas A. Dunlap is a communicant of Christ Church, Dearborn, Mich. She has been a Sunday school teacher and superintendent, youth group worker, and Bible school teacher. She is the mother of five children.



even larger group for the two-week Bible school. Most of the 6th-graders of the first year were dying to be a part of this dramatizing junior-high class.

It was a vital group, and a joy to work with. The dramatic effort in which they all participated was the key to that. Children taking part in drama have a lot of versatility and originality. The sense of creating a character for others to see or listen to is rewarding, both for the person doing it and for his contemporaries who watch him do it, because the watcher is then determined to do as well or better when it is his turn to be the main actor.

At this age, children are basically concerned with being accepted as "one of the gang." They worry about what people think of them. Unless they are part of a group, they are often unsure of themselves (though they may not appear to be on the surface) yet they have the contradictory urge to be independent, and particularly to be free from adult pressures. What happens in a play? In losing themselves in a role, they seem to lose this frustrating self-consciousness, then return to themselves with a real sense of confidence and achievement.

We were frequently flabbergasted at the expressiveness in a play of a youngster who had been shy and sometimes almost negative in classwork. Fears and tensions were gone for a bit, and thereafter even in class this new expressiveness would show itself. Because it was a daily experience, all—even the shy—were incorporated as active class members.

In dramatizing a parable, the story "comes alive" for the teenagers. Because they endeavor to imagine how it actually was during the era of the parable, the story is vivid and clear and directly

*Continued on page 34*



# The Care and Feeding of Tract Racks

by F. J. Moore

Acting editor

Forward Movement Publications

There can be no doubt now about the value of religious tracts or the use of tract racks in churches. In the Episcopal Church alone there are over a dozen organizations putting out pamphlets in addition to the Forward Movement and the National Council, while all the Churches of "our separated brethren" are operating in the same field.

Publishers do not last long if there is no demand for their publications, but there is no sign anywhere of the closing down of pamphlet production. This is proof that there is a demand — but why? Why do people pick up the tracts in churches, in railway or bus stations, from bookstalls? Curiosity, perhaps, sometimes; but more often than not because they are looking for information, or for enlightenment, help, guidance, even for recovery of lost faith. There are files of correspondence in the Forward Movement office which tell the story of the amazing ministry of the tract rack — of tracts picked up here and there which have changed lives and brought lapsed Christians back into the Church and the service of Christ, in some cases, indeed, into the sacred ministry.

I have started with this reminder of the value of tracts and tract racks because as I have gone about in various parts of the country and looked in countless churches, I have often found either no rack at all or only an obviously casual attitude towards the use of one. Sometimes in the absence of a rack I have seen a table with a few tracts on it but not arranged in such a way as to attract attention. Once I saw a homemade rack with pamphlets in it, but with such deep troughs and wide cross-boards that only part of the titles were seen. One title was

*How to Read the Bible*, but all that could be seen was *How to Read!*

I have nothing against homemade racks — I admire the industry and they can be very good — and the parish may not be able to afford to buy one. But consideration should be given to the *purpose* of the rack, and its design constructed accordingly. Large or small, the rack should display the whole of the pamphlet with the title clearly visible to the eye. The Forward Movement has racks of different sizes, and there are others which may be easily obtained.

But, no matter how suitable for its purpose a rack may be, it will not fulfill its purpose without constant care and attention. A rack left half-empty will probably be passed by. So will a rack that presents the same appearance week in and week out. A rack containing left-over copies of previous issues of *Forward day by day* — and I have often seen such — will not hold the eye for more than a passing glance.

A rack that is really doing good business is one which has a caretaker to feed and dress it with regularity. In fact, any and every church that has a tract rack should also have a guardian or manager of it — specially appointed for that duty alone. Perhaps two would be better than one, so there will always be someone in charge in case of sickness or absence from the parish.

The rector, of course, in the first place, selects the rack and the tracts which he wants to have displayed in it, but once it is started the choice of tracts might well become a joint decision of rector and manager. The manager certainly will know which ones have proved popular, and may know even better than the rector

the sort of tract which appeals to lay people.

Next to the selection of the tracts comes the ordering and the keeping up of the supply. Both of these are important. A fresh supply should be ordered as soon as it is evident that the supply of any particular item is running low. Time must be allowed for the order to go from the publishing house to the printer and distributor, and disappointment can be avoided if this is done. This is where a manager, given responsibility, can make a great difference to the success of a tract rack, to say nothing of sparing the rector an unnecessary chore.

A further important duty of the manager is that of giving the rack a fresh look every week. The tracts should never be seen in the same place two Sundays running. Even if there are no new ones for display, move them about; try to make patterns of the varied colors — anything to catch the eye of the passer-by. Don't leave blank places — fill them up even if you have to repeat the tract at some point removed. In this department freshness is almost all!

It goes without saying that the rack should stand where it can be easily seen, indeed where it can't very well be missed. And from time to time it would help to have a note about it in the bulletin, and about any new tracts that have just come out.

Finally, the wisdom of experience would add a word of caution about the coin box. It should be emptied after every Sunday service, and looked at once at least during the week. Locks, bolts, and bars, no matter how strong, can be mastered by a determined thief, and thieves seem to have a fondness for churches!





Strange as it may seem today, if in 1929 a church had an oil burner, the fire insurance policy usually required a special permit. But many innovations have taken place, to make great changes in the world of the insurance industry — changes in coverages, in forms, in legal interpretation. Thirty-five years ago, most churches did carry fire insurance, but comparatively few realized the need for adequate protection, or were familiar with other kinds of insurance. In some areas, windstorm and hail insurance were carried, but rare indeed was coverage for damage from hurricanes that devastated the entire Atlantic seaboard; for damage caused by oil burners or motor vehicles or airplanes; for the ef-

*Parish insurance programs should*

*be reviewed in this*

# Changing World of Insurance

by T. M. Lickel

fects of vandalism and theft; or for lawsuits resulting from accidents on church premises.

More important than insurance to cover possible loss, of course, is the prevention of loss. There is no way to insure against the destruction of prized memorials, against the confusion and inconvenience that inevitably accompany church fires, not to mention the physical danger involved. This being so, the following ought to be the subject of periodic inspection:

- (1) Fire extinguishers (must be recharged annually).
- (2) Fuses (should not exceed 15 amperes for normal wiring).
- (3) Smoke pipes (must be in good repair and a safe distance from combustible materials).
- (4) Furnaces (should be cleaned professionally at least once a year).
- (5) Electric wiring and appliances (should be in good condition and extension cords limited in length).
- (6) Basements and closets (should be cleared of unused combustible materials).
- (7) Stairs and railings (should be kept in good repair, clean, and unobstructed).
- (8) Good housekeeping should be maintained at all times.

Of course, there are losses which cannot be avoided, and, since conditions have changed, insurance has been obliged to keep pace. The annual hurricane or tornado season is now something for all churches to consider. So is smoke damage from oil burners, vandalism, theft, and court action.

Not only is it important for prudent vestries to review coverages, but they should also consider the amount of such coverage. Fire insurance, "extended coverage" (windstorm, hail, riot and civil commotion, smoke damage, motor vehicle and aircraft damage), vandalism coverage, and fine arts insurance are all predicated on values. Since coinsurance penalties

(particularly when coupled with depreciation) are bitter pills to swallow at time of loss, the practical arrangement is to insure for proper values with the replacement cost endorsement.

Although preventing loss is of primary importance, at least it is a consolation to know that proper insurance exists, and that the insurance company will assume financial loss. Information received from the American Appraisal Company reveals:

- (1) Building costs (on an over-all basis) have risen approximately 2% in the last year; 4% since 1960; and 18% since 1955. Of course, these percentages vary with geographical location and type of construction. They do represent, however, the national average for brick, stone, or wood frame structures of the size and type commonly found for church properties.
- (2) Pipe organs have increased in value about 4% since October, 1963.
- (3) In general, vestments and silver and brass items have changed very little. However, some items have changed radically — in some cases as much as 20% over the past year or two.
- (4) Items generally found in older churches (wood carvings, high grade metal workings, and the higher grades of stone carvings) have increased considerably since 1955, due to the increasing difficulty in obtaining skilled workmen to continue these specialized crafts.

Your present insurance program ought to be reviewed in the light of this information, and coverage should be adjusted to reflect current conditions.

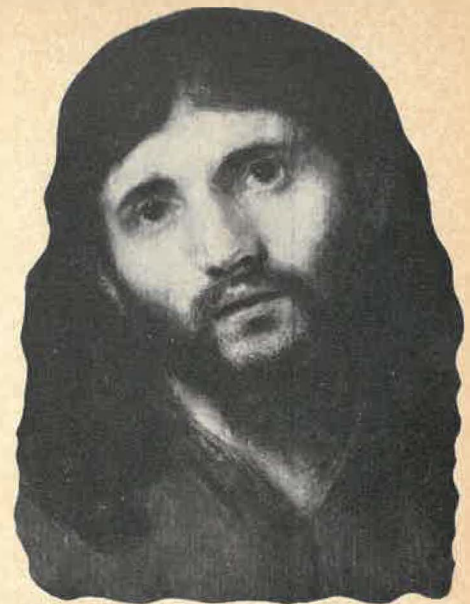
If Johnny feels that a stained glass window is the best available target for his snowball, that is where it will land. It is seldom that parents carry comprehensive personal liability insurance to compensate for such actions, but if there is fine arts insurance on the window, the cost of repairs will be forthcoming from

*Continued on page 33*



# The Face of Christ

by the Rev. Frederic John Eastman  
Field Secretary, St. Philip's Society



Rembrandt

## Does art have a place in our faith?

**W**e are not always pleased with the walls of our church buildings. Seldom are we inspired by blank spaces, pictures of former rectors, photos of a by-gone choir, or faded prints of an ancient edifice. These all have their place, but they hardly speak of a warm, militant, and convincing faith.

Representations of our Lord have often supplanted the parish pictures. Hoffman's "Boy Christ in the Temple" and "Christ in the Garden of Gethsemane," Plockhorst's "Good Shepherd" and "Christ Blessing Children" still speak to a genera-

tion that wants a gentle, consoling Master. Twenty years ago a "sweet and strong" face of Christ eclipsed all others: Sallman's "Son of Man" was distributed by the million but now the critics are not pleased with this serene face! "Too often and too much — please give us better art," they cry!

Where shall we go in our search for a proper representation? Since the days when men made drawings of the Good Shepherd in the catacombs, and in later centuries worked in mosaic, there have been serious attempts to represent the Saviour in art. The scholar needs no picture. The well-versed Bible student has his own mental image. But for many whose faith is beginning, and even for the mature, the artistic representation of Christ has a place.

We search the centuries to examine what the masters have given us. They were not always men of perfect character, but their craftsmanship is unquestioned. The infant Jesus is portrayed by so many artists that it is hard to choose among such men as Botticelli, Raphael, and Corregio. We are on safe ground with these men and aptly call this art catholic and universal. The hundreds of Madonnas (Raphael made 83) bespeak one solemn fact: The Incarnation was such an overwhelming idea that even the men of this world, the men of paint and brushes, could not escape its import.

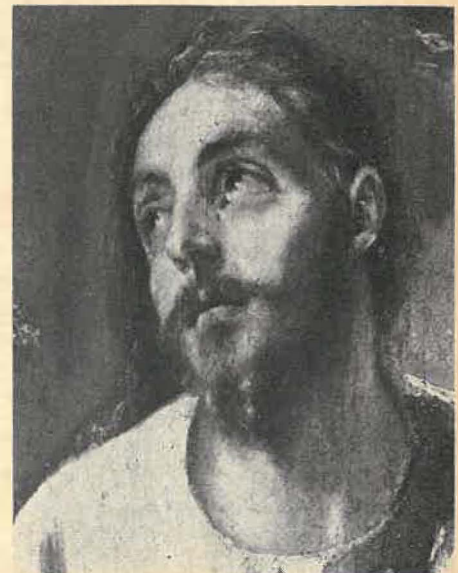
Satisfying pictures of the adult Christ

*Continued on page 34*

Roualt



El Greco





## “How-to” Religion

The Christian religion is a “mystic, sweet communion” with God, in the fellowship of His saints. It is a faith. It is a service and obedience of a divine Master. It is a life of loving God, and our neighbor as ourselves. It is all these high and holy things, but it is also something that sounds very much more pedestrian: It is *a job to be done*. As Christians, we have a job to do for our Lord—a job with a thousand faces, forms, and aspects, but always a job.

Christian visitors to our country from other parts of the earth, notably Europe, marvel at what they call the “activism” of American Christianity. We seem to them to be so much more concerned with “getting the job done” than we are with the fine points, or even the major points, of theology. As a whopping big generalization this may be true; in fact, we’re sure it is. And we are unapologetic and unashamed about it. Of course, Christians anywhere are constantly tempted to lopsidedness in their discipleship, and it is wrong to neglect the works of contemplation and devotion for the works of action. But if you know the things of God, blessed are you if you *do* them, says our Lord (St. John 13:17).

A faithful Christian is always interested, then, in “how-to” ideas and suggestions which may help him to do a better job of doing the work God has given him to do. This is why THE LIVING CHURCH puts out these special Parish Administration numbers, full of “how-to” articles. If we were publishing this magazine in Paris or New Delhi or London we might not do so, but we are “American activists” and so are our readers.

In this issue you will find useful “how-to” suggestions concerning such diverse jobs-to-be-done-for-God as the proper insurance of church property, the administration of Holy Baptism, the Christian education of teenagers, and the use of pictures in the church. We agree with Chesterton’s remark that whatever is worth doing is worth doing badly, if by this is meant that it is better to do a good thing badly to God’s glory than not to do it at all and if badly is the best that you can do. But good religion and good sense agree that we must always be looking for better ways of doing our work for God, if we truly love Him. To this high end we dedicate this and all our Parish Administration numbers.

## Clergy Retirement

Many dioceses throughout the Church are memorializing General Convention on the subject of the canonical retirement age for clergymen, and the mounting plea is for a lowering of the age from 68 to 65. Most Episcopal clergymen are voluntary, “self-employed” beneficiaries of Social Security, and therefore eligible for Social Security retirement benefits at 65. But if

they retire from the active ministry at that age, they are left with the burdensome liability of Church Pension Fund assessment payments out of their own pockets for at least three years before they can begin receiving their Church pension, as things now stand. This puts a very heavy financial load upon most clergymen who choose to retire at 65. We sympathize with them. But we frankly raise the question: Why do they feel that they must, or ought to, retire at 65?

The United States Congress has evidently decided, in creating and developing its Social Security legislation, that 65 is a good age for retirement for the average American worker. This may be very sound and right. But it does not follow by any means that this is the ideal age for the clergyman to retire. We think it is not. The ministry is one profession in which ripeness of age and mellowness of spirit are of the quintessence. As we know our Episcopal clergy in their middle sixties, we see most of them as being at the height of their powers of mind, spirit, and professional effectiveness.

To be sure, there must be a certain arbitrariness about any legally prescribed retirement age. Some men are in their dotage at 50, others are still going on from strength to strength at 80. It’s a pity that the law cannot allow for exceptions; but laws cannot. We can only say that most ministers, as we know them, ought not to retire at 65. To retire them at that age would be to deprive the people of God of their services at the very time when, by virtue of their long experience and ripe wisdom, they have the most to give.

And should this not be the primary consideration as we debate this matter, first in our own minds and hearts and then at General Convention? The good of the Church—the work of the ministry—the advancement of the rule of God on earth—what would the change in retirement age do to *these*? We need not, we ought not, and we shall not be indifferent to the personal needs and welfare of our aging clergy. And we demand for ourselves and for others the right to raise critical questions about this proposal that the age be lowered without being accused of heartless disregard of faithful soldiers of Christ who have grown old in His service. If anybody seriously maintains that the Episcopal Church at large is callously indifferent to the financial needs of its ministers he should note that within the past decade the average clergyman’s stipend in this Church has risen 49%. We don’t say that’s too much, or even enough, all things considered; but it makes clear that our bishops and vestries and lay leaders have this responsibility very much on their minds and hearts.

Bishop Mosley, president of the Church Pension Fund, points out in his annual report [page 7] that if we change the retirement age from 68 to 65, without reducing the actual pension payment to beneficiaries, the assessment rate on clergy stipends would have to be increased to well over 20%. If this judgment is sound—and obviously it is a most responsible and thoroughly informed one, we must say that we think it is more than the Church can afford at the present time. Perhaps at some later time this will become feasible. We don’t think that it is, in 1964. If one studies the budget of the average smaller parish or mission he will find that the item for clergy stipends and maintenance is one which tends to grow relatively larger by



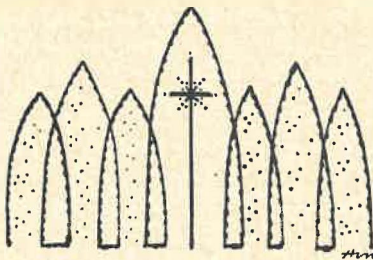
the year. We face a serious problem of priorities about this. Who wants to get up in meeting and speak against raising the rector's stipend—or pension assessment? Yet, there are other things clamoring to be done with the Church's money. There is, for example, our need for some kind of pension plan for lay employees of the Church, whose number is steadily growing. General Convention in 1961 asked the trustees of the Church Pension Fund to study and report on this matter, and they report that "the Social Security benefit is insufficient provision for long-term lay workers. Additional provision is needed."

We should like to see the 1964 General Convention concentrate upon this problem of providing some pension system for lay employees. Let the Convention take serious cognizance of the growing desire for a change in the retirement age for clergymen, and let it recommend that this be thoroughly studied and explored during the next triennium. If this really needs to be done, 1967 will not be too late.

## Southern Politicians

Those Americans who accuse Church leaders of pushing the civil rights issue too hard, too fast, and too soon should take note of the fact that some political leaders—and from the south, no less—are keeping pace with the most "idealistic" and "unrealistic" Churchmen. (We put the adjectives in quotation marks to indicate that the words are not ours, but those of the critics.) At a recent meeting of more than 600 city mayors from all over the land, held in New York, the mayor of St. Petersburg, Fla., and the vice mayor of Atlanta, Ga., made some arresting statements.

Said Mayor Herman W. Goldner of St. Petersburg, "This [race] problem is not peculiar to any one region



or one section of the country. Let us admit that the malodorous smell of the slum in Harlem is not sweeter because of its location in New York City, nor is it different from its counterparts in the urban cities of the south or midwest."

One could say of this statement that once again a sensitive white southerner has said what is heard so tiresomely often from white southerners, namely, that New York and other points north have their race problems, too. But Mr. Goldner was doing more than simply chanting, "Yankee, heal thyself." He was pleading for a recognition that this is a national problem and that it must be faced and dealt with as a national problem, by all Americans living in all sections of the country.

The vice mayor of Atlanta, Sam Massell, Jr., spoke more bluntly, saying that "boycotts, pickets, and sit-ins will be mild compared to the strife which may descend on our cities if we don't promptly show good faith in seeking equitable solutions.

"My own opinion," he said, "is that the work in the field of equal rights won't be completed until every man has his equal rights." Mr. Massell said further, "If the Negro finds he needs help after 350 years of suppression, much at the hands of government, doesn't decency dictate that government go beyond the contract with reasonable reforms?"

This is not the Presiding Bishop speaking, or the NCC, or ESCRU, or some "woolly-headed" seminary professor, or THE LIVING CHURCH, but the vice mayor of Atlanta—presumably a realistic politician. He must answer to his constituents back home for what he said at the mayors' conference in New York. But the fact that he said what he said, so boldly and clearly, reinforces a strong belief of ours—which is that many southern people, white as well as Negro, agree with everything he said.

The Wallaces and the Barnetts make the noise of a mighty army. But there are also Goldners and Massells, and some others we could mention, and we dare to believe that the number of white southerners for whom *they* speak is large, and growing—albeit comparatively un-noisy.

## Stately—but Wrong

Beginning this fall, American Roman Catholics will hear much more English and much less Latin at Mass, as the result of a decision by the 245 American bishops of that Church. As Episcopalians we congratulate our Roman Catholic brethren on taking a step which God enabled us to take four centuries ago. To God be the glory for our advantage. The less silly crowing we do about this the better it will be not only for the cause of Christian reunion but for the good of our own souls.

In commenting on this Roman Catholic switch to the vernacular, *Time* [May 29th] remarks that the quality of the language in the English portions of the Mass "will be considerably below what Episcopalians have in their stately *Book of Common Prayer*." Here is another pretext for boasting on our part which the Devil has slipped into the story. But then *Time* gives us an excerpt from the English text of the Gloria in Excelsis which the Roman Catholics will be using, and we find ourselves moved not to pride but to envy. The Roman version of the Gloria in Excelsis begins:

*Glory to God in the highest. And on earth peace to men of good will. We praise you. We bless you. We worship you. We give you thanks for your great glory.*

Some will like the "you" and "your" as contrasted with the old-fashioned "thee" and "thy." We don't care much about that one way or the other. But we believe that God's peace is given to *men of good will*, as the Romans rightly have it.

We sing in our Anglican version, "And on earth



peace, good will towards men." And of course we believe that God has an infinite good will towards all men, the ungodly no less than the godly. But we must confess that we think this version is lame, weak, anemic, and sentimental. It comes from the Authorized Version of 1611, whose translators got it from a poor text of Luke 2:14, the song of the angels over Bethlehem at the holy Nativity.

Most ancient texts attribute the "good will" not to God but to men, thus supporting the reading "to men of good will." So the Roman version is better on text-critical grounds. It is immeasurably better on theological grounds. It is a reminder that if men are to receive God's peace they must open their hearts and lives to receive it by having a genuine "good will" towards Him — a

will to love Him, to trust Him, to obey Him, and to love their brethren as His beloved children.

So long as we Anglicans go on saying and singing, "And on earth peace, good will towards men" we shall go on suggesting to ourselves that no matter what we do, or fail to do, with respect to God, we can count on His imperturbable "good will" towards us. We shall be tempted to make our own that relaxing cynicism which says, "Of course God will forgive me — He's an expert at that."

In their version of the Gloria in Excelsis the Roman Catholics have removed that booby-trap from the path of wayfaring men. We hope that Anglicans will not be 400 years in catching up with them in this particular matter.

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## *According to the Scriptures*

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### The Throne of David

© 1964, J. R. Brown

by the Rev. J. R. Brown  
of Nashotah House

As they settled in the land, the Israelites had many local enemies to face, but a decisive victory over Sisera seems to have broken the back of Canaanite opposition. The Song of Deborah in Judges 5 which recounts this is thought to be one of our oldest sections of the Bible, and probably actually dates from the period of the events it describes (about 1125 B.C.).

Then there were the Moabites, Ammonites, and Midianites, who were dealt with by the inspired deliverers, Ehud, Jephthah, and Gideon, respectively.

But also in the 12th century, a new and more formidable enemy was appearing from outside Canaan. The Philistines were very tough fighters indeed, who appear now to have been part of a larger migrant group referred to in old Egyptian sources as the "Sea Peoples." These had been themselves driven from their homes in Crete and Asia Minor by invaders and had taken to the sea. Egypt drove them off after a great naval battle in the Nile delta, but the Philistine section obtained a foothold in Canaan and then settled in five city-states along the coast [Judges 3:3]. Combining for military action, and with a virtual monopoly of iron, a new metal then coming into use [I Sam. 13:19], by about 1050 they had gained control of the entire central region.

They seem at this time to have destroyed Shiloh, the old central shrine of the Israelite Confederacy to which yearly pilgrimages were made [I Sam. 1:3] and

captured the Ark of the Covenant, a kind of portable box-throne for God who dwelt invisibly with His people [I Sam. 4; Psalm 78:60].

The site of Shiloh has been excavated by a Danish expedition which found evidences of destruction by fire. It seems to have been left abandoned for centuries, and 500 years after its destruction Jeremiah could refer to it as a warning example of the fate in store for the Jerusalem Temple [Jer. 7:12-14].

The serious turn of events indicated the need of a firm central leadership, and one which offered more stability than the Confederacy of Twelve tribes could provide, content in times past to rely upon inspired but temporary deliverers in times of oppression. Something of the kind had been attempted when the crown was offered to Gideon, who refused it [Judges 8:23]. But as events worsened, the popular hero Saul was acclaimed as king [about 1015(?)]. We are not told a great deal about him, and what we are given comes from circles to whom David is the hero, and Saul the man who was his fore-runner. But it is superbly told, and his character drawn with clarity. The story has all the elements of tragedy, a great light burning itself out. And we learn of the meteoric rise of David, son of Jesse of Bethlehem, who checked and weakened the Philistines, so that they ceased to be a threat. Under him the nation entered upon its Golden Age.

But we must stand back and look first at the stories which tell us how kingship

arose in Israel, and then (since to understand anything we must see it against its background) at the role monarchy played in the ancient world outside the land. The stories appear puzzling because they show two contradictory attitudes toward kingship. One, unfavorable, is expressed clearly in the words with which Gideon refused the crown in Judges 8:23: "I will not rule over you, nor will my son rule over you: the Lord will rule over you." (In I Samuel it is found in 7:2 — 8:22; 10:17-24; 12. Here the rise of kingship is ascribed to no higher motive than a desire to be "like all the nations.") The other view, found in I Samuel 9:1 — 10:16, and often elsewhere, regards kingship as a gift of God.

Many, perhaps most, scholars have seen the first view as a later one, expressing Israel's unhappy experience of monarchy in subsequent centuries, but it would seem instead that it is an accurate reflection of the actual historical situation when Israel was first turning towards kingship. Some welcomed it, but others relied on God raising up some inspired temporary leader. For these, He was the only King of Israel. A human monarchy meant turning away from Him, the secularizing of His People, the loss of the old tribal independence. "They have rejected me from being King over them," God says in 8:7. The compilers of the book have preserved both traditions, and appear, in fact, to have drawn on many other sources to give us our present completed work.



# THE EPISCOPAL CHURCH BUYER'S GUIDE

Below is a list of goods and services used in the Church, with the names of firms that supply them. (Firms advertising in this issue are shown in bold face type.) Inquiries should be sent to the firms at the addresses listed on page 22. We would appreciate your mentioning that you saw the listing in *THE LIVING CHURCH BUYER'S GUIDE*. For any product not listed, write to 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 places to get the things the Church needs.**

## **Addressing & Duplicating Equip.**

Donald F. Rossin Co., Inc.

## **Altars**

Daprato Statuary Co.

**R. Geissler, Inc.**

Nobis Decorating Co., Inc.

**T. H. Stemper Co., Inc.**

**Studios of George L. Payne, Inc.**

## **Altar Appointments**

**R. Geissler, Inc.**

**Morehouse-Barlow Co.**

**T. H. Stemper Co., Inc.**

**Studios of George L. Payne, Inc.**

**J. Wippell & Co., Ltd.**

## **Altar Rails**

**T. H. Stemper Co., Inc.**

## **Art, Religious**

Contemporary Christian Art, Inc.

Daprato Statuary Co.

Fusek's

**Morehouse-Barlow Co.**

Nobis Decorating Co., Inc.

## **Audio-Visual Equipment**

**Adirondack Chair Co., Inc.**

## **Automatic Bell Ringers**

I. T. Verdin Co.

## **Bells, Electronic**

**Morehouse-Barlow Co.**

van Bergen Bellfoundries, Inc.

I. T. Verdin Co.

## **Bell Ringers**

I. T. Verdin Co.

## **Bells & Chimes**

**Studios of George L. Payne, Inc.**

van Bergin Bellfoundries, Inc.

I. T. Verdin Co.

## **Bibles**

Harper & Row, Publishers

**Morehouse-Barlow Co.**

Oxford University Press, Inc.

Sheed & Ward, Inc.

## **Bibles, Chain Reference**

B. B. Kirkbride Bible Co.

## **Bible Study Materials**

**Morehouse-Barlow Co.**

## **Book Clubs**

The Living Church Book Club

June 14, 1964

## **Book Publishers**

### **Abingdon Press**

American Church Union

Augsburg Publishing House

Barnes & Noble, Inc.

Fortress Press

Harper & Row, Publishers

Herald Press

### **International Order of St. Luke**

John Knox Press

The Macmillan Co.

Meyer & Brother

**Morehouse-Barlow Co.**

New York Graphic Society, Inc.

Oxford University Press

Plough Publishing House

Porter Sargent Publisher

Seabury Press

Sheed & Ward, Inc.

United Church Press

**The University Press**

**Westminster Press**

## **Booksellers**

American Church Union

Barnes & Noble, Inc.

**International Order of St. Luke**

Loizeaux Brothers, Inc.

**Morehouse-Barlow Co.**

Plough Publishing House

Seabury Press, Inc.

Seminary Book Service

## **Booksellers (New & Used Books)**

Barnes & Noble, Inc.

**Morehouse-Barlow Co.**

Plough Publishing House

## **Brassware**

Louis F. Glasier

**David McClintock**

**Morehouse-Barlow Co.**

Nobis Decorating Co., Inc.

The Rostand Mfg. Co.

**T. H. Stemper Co., Inc.**

**The C. E. Ward Co.**

**J. Wippell & Co., Ltd.**

## **Building Maintenance Supplies**

**Adirondack Chair Co., Inc.**

International Marble Cleaning Co.

## **Bulletin Boards & Letters**

Acme Bulletin & Directory Board Corp.

A. C. Davenport & Son Co.

**Morehouse-Barlow Co.**

Donald F. Rossin Co., Inc.

**Studios of George L. Payne, Inc.**

## **Calendars, Religious**

American Church Union

Grace Cathedral Greeting Cards

**Morehouse-Barlow Co.**

## **Camps**

**Hiram Blake Camp**

## **Candles**

American Church Union

**Morehouse-Barlow Co.**

**T. H. Stemper Co., Inc.**

**Will & Baumer Candle Co., Inc.**

## **Candle Accessories**

**Morehouse-Barlow Co.**

**T. H. Stemper Co., Inc.**

**Will & Baumer Candle Co., Inc.**

## **Candlesticks & Candelabra**

**R. Geissler, Inc.**

**Morehouse-Barlow Co.**

Nobis Decorating Co., Inc.

The Rostand Mfg. Co.

**T. H. Stemper Co., Inc.**

**J. Wippell & Co., Ltd.**

## **Cards, Religious**

Grace Cathedral Greeting Cards

Meyer & Brother, Publisher

**Morehouse-Barlow Co.**

## **Carillons & Chimes**

**Morehouse-Barlow Co.**

van Bergen Bellfoundries, Inc.

I. T. Verdin Co.

## **Carillons, Electronic**

**Morehouse-Barlow Co.**

I. T. Verdin Co.

## **Carvings**

Daprato Statuary Co.

Fusek's

**Morehouse-Barlow Co.**

Nobis Decorating Co., Inc.

**J. Wippell & Co., Ltd.**

**Wolfe Bros. & Co., Inc.**

## **Chalices & Patens**

**R. Geissler, Inc.**

Louis F. Glasier

**Morehouse-Barlow Co.**

**F. Osborne & Co., Ltd.**

**T. H. Stemper Co., Inc.**

**Studios of George L. Payne, Inc.**

**J. Wippell & Co., Ltd.**

## **Chalices, Replating, Etc.**

**Morehouse-Barlow Co.**

**T. H. Stemper Co., Inc.**

## **Chancel Furniture**

Endicott Church Furniture

Sauder Mfg. Co.

## **Choir Robes**

**Hopkins Co.**

**Morehouse-Barlow Co.**

**The C. E. Ward Co.**

**J. Wippell & Co., Ltd.**

## **Church Appointments & Hangings**

**Bernard-Smithline Co.**

**J. M. Hall, Inc.**

**Morehouse-Barlow Co.**

**J. Wippell & Co., Ltd.**

## **Church Financing & Loans**

**American Church Bldg. Fund Commission**

## **Church Organizations**

**American Church Bldg. Fund Commission**

American Church Union

Bishop White Prayer Book Society

Episcopal Society for Cultural & Racial Unity

## **Church School Lessons**

American Church Union

**American Folk Song Mass**

**Morehouse-Barlow Co.**

Seabury Press, Inc.

## **Church School Supplies**

**Francinette**

Meyer & Brother

**Morehouse-Barlow Co.**

## **Church Supplies**

**Hopkins Co.**

Krone-McMillan Associates

Meyer & Brother

**Morehouse-Barlow Co.**

**T. H. Stemper Co., Inc.**

## **Clocks & Clock Systems**

I. T. Verdin Co.

## **Clothing, Clerical**

**Hopkins Co.**

**Rogers Peet Co.**

**Harry Reyn**

**J. Wippell & Co., Ltd.**



**Coat & Hat Racks**

**Adirondack Chair Co., Inc.**  
Flexa Steel Products, Inc.

**Collection Plates**

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**J. Wippell & Co., Ltd.**

**Communion Sets**

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**Crosses & Crucifixes**

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**Carroll Good, Inc.**  
**Morehouse-Barlow Co.**  
Nobis Decorating Co., Inc.  
The Rostand Mfg. Co.  
**T. H. Stemper Co., Inc.**  
**Studios of George L. Payne, Inc.**  
**J. Wippell & Co., Ltd.**

**Damasks**

**Morehouse-Barlow Co.**

**Decorating, Church**

Daprato Statuary Co.

**Devotional Helps**

**Morehouse-Barlow Co.**  
The Upper Room

**Devotional Societies**

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

**Dolls, Religious**

**Francinette**

**Dossals**

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**Morehouse-Barlow Co.**  
**Katharine Morgan Terry Studios**  
**J. Wippell & Co., Ltd.**

**Emblems**

W. & E. Baum Bronze Tablet Corp.  
Walter H. McKenna & Co., Inc.  
**Morehouse-Barlow Co.**

**Embroidery**

**J. M. Hall, Inc.**  
**Mary Moore**  
**Morehouse-Barlow Co.**  
**Studios of George L. Payne, Inc.**  
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**Embroidery Designs**

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**Morehouse-Barlow Co.**

**Envelopes, Collection**

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Meyer & Brother  
**Morehouse-Barlow Co.**

**Filing & Indexing**

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**Films & Filmstrips**

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**Morehouse-Barlow Co.**  
United Church Press  
Video Productions International

**Filmstrips & Slides**

**Morehouse-Barlow Co.**

**Flags**

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**T. H. Stemper Co., Inc.**  
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**Burrill, Inc.**

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Foster & Co.  
**R. Geissler, Inc.**  
National Industries, Inc.  
Leslie H. Nobbs  
Sauder Mfg. Co.  
**T. H. Stemper Co., Inc.**  
**J. Wippell & Co., Ltd.**  
**Wolfe Brothers & Co., Inc.**

**Furniture, Folding**

**Adirondack Chair Co., Inc.**  
National Industries, Inc.

**Furniture, Office & School**

**Adirondack Chair Co., Inc.**  
National Industries, Inc.

**Greeting Cards, Religious**

**Custom Studios, Inc.**  
**Carroll Good, Inc.**  
Grace Cathedral Greeting Cards  
Meyer & Brother  
**Morehouse-Barlow Co.**

**Hassocks**

**Bernard-Smithline Co.**  
**Samuel Collins**  
Foster & Co.  
**Morehouse-Barlow Co.**

**Homes, Convalescent**

**St. Monica's Home for Sick Women**

**Homes, Retirement**

Presbyterian Homes of Synod of  
New Jersey, Inc.  
Retirement Residence, Inc.  
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**Hymnals**

**Church Hymnal Corp.**  
**Morehouse-Barlow Co.**  
Seabury Press, Inc.  
**Westminster Press**

**Hymn Boards**

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Flexa Steel Products, Inc.  
**Morehouse-Barlow Co.**  
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**Insurance, Accident & Hospital**

American Temperance Associates,  
Inc.  
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**Insurance, Fire & Casualty**

**Church Fire Insurance Corp.**

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## NEWS

*Continued from page 9*

together with the Anglican Bishops of Mashonaland and Matabeleland, the Superintendent of the Methodist Church of Southern Rhodesia, the Moderator of the Presbyterian Church, and the leader of the Congregational Church.

This statement said: "It is the clear duty of the Church to assert the moral principles upon which rest all public and private judgments and action. The state is sovereign in this sense, that it has full authority to maintain peace within its frontiers. No extreme act outside the Constitution could be morally justified without the expressed consent of the peoples of this country, and without a reasonable hope of promoting the common good.

On the other hand, no unconstitutional attempt to overthrow a legally constituted government could be justified except by the simultaneous presence of the following conditions: If there be on the part of the government grave and prolonged violation of the rights of the subject; if all constitutional methods of redress have been seriously tried and have failed; if there be a reasonable prospect of success and of setting up an objectively better state of affairs. In the circumstances in which we find ourselves, we must warn that the law of justice cannot of itself provide the answer to our problems. That understanding and mutual respect which is unequivocally demanded by Christ our Lord is no less an essential foundation of Christian society than is the law of justice." The meeting at which this statement was drawn up was held in the house of the Roman Catholic Archbishop.

The second statement was issued by the Salisbury Christian Action Group. In it the members of the group declared that they were strongly opposed to a unilateral

declaration of independence by the Southern Rhodesia government. They expressed their belief that a small minority has no right to decide the future of almost four million of their fellow men regardless of their wishes. They asserted that it was morally indefensible for those who have sworn oath of allegiance to the Crown to break it on grounds of political expediency. They expressed the opinion that the consequences of such a declaration would be violence and bloodshed. They concluded by urging that "an attempt be made to resolve the present difficulties in Southern Rhodesia by the calling of a new Constitutional Conference, which would include representatives of all political groups." They have invited all ministers to make their statement known to their congregations and to urge them to make public their views. This may be done by means of a public petition.

## OKLAHOMA

### Win and Place

On April 22d, Oklahoma celebrated the 75th anniversary of the land run, and Trinity Church in Guthrie celebrated its 75th anniversary. During the "89er Day" celebration in Guthrie, Trinity Church won first prize for its float and 2d prize for its window display, in their respective categories.

The prize-winning float, prepared under the leadership of Mrs. Jody Brown and Mrs. Christine Bryan feared two sets of twins as acolytes. David and Dan Tennison and Chip and Dale Underhill serve regularly as acolytes in Trinity Church. The crucifer on the float was Howard Branch.

The window display featured Prayer Books of 1698, 1789, and 1790; a versified Psalter and Hymnal of 1827, 19th-century Hymnals, and other antique ecclesiastical articles.

## CONVENTIONS

### NEW YORK

### The Disturbance of the Holy Spirit

The annual convention of the diocese of New York was held on May 12th, in Synod Hall, Cathedral Heights, New York. The delegates heard the Rt. Rev. Horace W. B. Donegan, Bishop of New York, review some of the pertinent successes of the diocese. Communicant strength had increased by 3,462, of whom 236 had been received from the Roman Communion. The missionary giving is the largest that it has been in the long history of the diocese.

The bishop spoke on the civil rights struggle, saying that the Church cannot remain on the sidelines. "Those who would criticize a particular form of protest," the bishop charged, "should do more, not less, to change the conditions, and eliminate the grievances that cause it."

The role of the Church in the diocese of New York, Bishop Donegan said, "cannot be as circumspect as some would like to see it. Our Lord was not always circumspect when He walked among us. . . . He . . . drove the moneychangers from the temple. This was not a circumspect thing to do. Nor is it perhaps circumspect for a clergyman to walk on the picket line or to be arrested for that reason. It is the Church's business to involve itself. . . . The compassionate demonstration of concern for those who suffer injustice is not just to be condoned; it is to be applauded, and encouraged."

Bishop Donegan quoted the Archbishop of York, speaking at the Anglican Congress last year, as closing with a prayer that the valedictory of the Congress might be, not "The peace of the Lord be with you," but "May the disturbance of the Holy Spirit move you all."

Among the resolutions adopted:

- ✓ That a commission be formed to explore and report on the feasibility of funeral societies to be sponsored by one or more parishes or the diocese;
- ✓ That the convention express its support of the civil rights bill before the United States Senate and urge its passage. (This resolution was adopted unanimously.);
- ✓ That drug addicts and the addicted sellers of narcotics be treated as persons needing rehabilitation rather than as criminals;
- ✓ That General Convention make such changes as necessary to permit women to serve as members of the House of Deputies;
- ✓ Requesting that the General Convention create a Joint Commission on Church-State Relations;
- ✓ The diocesan share of the National Council budget for 1965 be \$752,735; and that the diocesan budget for the council of the diocese be \$643,439.

The convention, after heated debate, rejected a resolution calling for constitu-



Trinity Church's winning float: Two doubles and a first place.



tional amendment to permit prayer and Bible reading in the public schools.

**ELECTIONS.** Council of the diocese: clergy, Raymond Cunningham, Jr., Richard E. Gary; laity, Charles F. Bound, Norman H. Pritchard. Standing committee: Very Rev. John V. Butler; Hon. Thurgood Marshall. Deputies to General Convention: clerical, John A. Bell, Leslie J. A. Lang, M. Moran Weston, R. Rhys Williams; lay, Brooke Alexander, Paul B. Anderson, Leland S. Brown, Linden H. Morehouse.

## MARYLAND

### Necessity of Prayer

The annual convention of the diocese of Maryland marked two firsts at its sessions on May 19th and 20th in St. Paul's Church, Baltimore. It was the first convention for the Rt. Rev. Harry Lee Doll as diocesan, and it marked the first time in its history that women were seated as delegates.

The convention approved the current budget of \$624,000, and went on to adopt a budgetary goal of \$717,000 for 1965. Support was voted for Bishop Doll in his stand against racial intolerance, with particular reference to his pastoral letter of May 4th, which condemned the racist views of Governor Wallace of Alabama, as introduced into Maryland's recent primary election campaign.

The convention adopted a compromise resolution on prayers and Bible reading in public schools after rejecting two other resolutions on the subject. The compromise resolution affirmed the "necessity of prayer," but acknowledged the convention's division on the place of prayer in the public sectors of society. The convention also:

- ✓ Adopted a resolution asking all Churchmen and "all men of good will" to refrain from signing petitions to bring the recently passed Maryland civil rights bill to referendum in November.
- ✓ Adopted unanimously a resolution asking that the Church Pension Fund lower the optional clergy retirement age to 65, using early retirees for limited duty.

In the report of the Church Mission of Help, it was noted that "a baby girl [of a client] of 16 years ago, this year rates in the top 1% in the National College Boards. And that a college boy has earned the commendation of his coach—a true gentleman as captain of the team."

**ELECTIONS.** Standing committee: clergy, David C. Watson, Walter G. Hards, James Madison, Bennett J. Sims; laity, J. Stanley Richardson, Wilson K. Barnes, Douglas C. Turnbull, Harrison Garrett.

## MONTANA

### Bishop's Dollars for Chaplains

The delegates attending the annual convention of the diocese of Montana, May 13th to 15th, in St. John's Church, Butte, Mont., heard the Rt. Rev. Chandler Winfield Sterling, Bishop of Montana, correct

the rumor that the struggling missions of the diocese are being closed. He said that he and the council "have walked the second mile with all the congregations and will continue to do so where there is the least spark of response. . . . We are experimenting with new ways of ministering to the scattered and enfeebled congregations, in some cases whether they want to be served or not. We are *not* retreating."

On the segregation issue the bishop said, ". . . we have two Samsons lurching toward the pillars of our house. One is blind in both eyes, his cause is evil, his method is mad. . . . His weapons are guns, fire hoses, cattle prods, police dogs, night sticks, and filthy jails. . . . He is not only immoral and brutal. He is stupid." The other giant has good sight in one eye and is blind in the other, according to the bishop. "His end is righteous, but his means are deranged. . . . desperate and despairing Negroes and their white supporters now and then strike out in spasms of violence and irrational passion." The bishop went on to ask, "When will we . . . understand that every man has natural rights, human rights, and civil rights, and that they are all different, but they *are* rights? I urge that a resolution be adopted at this convention to be sent to our Senators in Washington in order to offset, at least a little, the pile of 50,000 threaten-protest letters that they have received from the totally blind, or the half-blind, Montana Samsons."

Bishop Sterling asked each communicant to give a "Bishop's Dollar" every year, to be set aside for the employment of full-time chaplains on the major college campuses. One out of every six Episcopalians in Montana is in college, either in Billings, Bozeman, or Missoula, he said.

The bishop also called for more adult instruction classes anywhere, any time, as



An unidentified woman casts her ballot at the convention of the diocese of Maryland.

an aid to understanding the faith and practice of the Church in daily living.

The convention adopted a record budget of \$115,519. A resolution was passed urging the Montana congressional delegation to vote for the civil rights bill before Congress.

St. Francis' Church, a parochial mission of the Church of the Incarnation, Great Falls, received parish status. St. Francis' Parish, a mission for only one year, completely skipped organized mission status.

**ELECTIONS.** Executive council: clergy, Leigh Wallace, Jr., Gary Gatzka; laity, Gene Roe, Joseph E. Sidor, Calvin Robinson. Standing committee: Rev. John S. W. Fargher; Carl Hendryx.

## NEW HAMPSHIRE

### Humanity Is Nudged

In the opening address before the delegates of the annual convention of the diocese of New Hampshire, meeting in the Church of the Transfiguration, Derry, N. H., the Rt. Rev. John M. Burgess, Suffragan Bishop of Massachusetts, said that the people in the demonstrations and processions across the country were like the young Christians of centuries ago, in that they are turning the world upside down.

The guest speaker went on to say that "although nothing much may come from these processions, at least humanity is nudged further and further towards justice and peace." He concluded by saying that we are "like puzzled farmyard ducks, gazing at the wild ones high above. . . . If we cannot join in the procession, then at least let us cheer it as it passes us by." The bishop was given a standing ovation at the conclusion of his address.

The Rt. Rev. Charles F. Hall, Bishop of New Hampshire, said at the first business session of the convention that "we alone have made these factors [of color and race] instruments of injustice, hatred, and murder, until at last they have threatened the peace of this nation. In the face of these facts, I speak to my soul as well as to yours, when I say the Church must set its house in order, and remember it is a channel of God's grace and not a reservoir of respectability."

Passing its second and final vote in the convention was a constitutional change requiring that a parish pay its rector the minimum diocesan stipend in order to obtain full representation in convention. The diocesan canon on lay-readers was amended, placing responsibility for the examination of lay readers who are to preach their own sermons in the hands of the board of examining chaplains.

After discussion, the convention voted to memorialize General Convention to make a study of diocesan voting methods and, if so minded, to recommend a common method of voting to all dioceses.

The diocesan department of Christian social relations introduced two resolutions



—the first recommending to the governor and general court of New Hampshire that the state law against discrimination in places of public accommodation be strengthened; and the second requiring that the churches and institutions of the diocese of New Hampshire include a specific anti-discriminatory clause in building contracts. After considerable discussion, the consideration of various substitute motions, and testimonials from a large number of delegates, both resolutions were passed. Another resolution opposing any changes in the First Amendment of the Constitution of the United States was passed, as was a resolution requesting the General Convention to strengthen financially the Church's work in areas of primary missionary challenge, i.e. areas where the Episcopal Church would not be duplicating the work of other churches.

Two churches were admitted to the convention as missions. The host church was admitted as a parish.

**ELECTIONS.** All re-elections. Standing committee: Rev. Clinton L. Morrill; James B. Godfrey. Treasurer: James S. Barker.

## ERIE

### Another Vote for the Ladies

In his opening address at the annual convention of the diocese of Erie, meeting in Warren, Pa., the Rt. Rev. William Crittenden, Bishop of Erie, said that the strengthening of the ties with all Christian Churches is illustrated in the area of Christian race relations. "It is a disgrace that our Constitution has been so ignored as to make additional civil rights legislation necessary. It is our responsibility and duty as Christians to work for proper civil rights laws and to do all we can locally to protest against unfair treatment of Negroes or any other minority groups in employment, housing, or public accommodations."

The bishop called for additional capital funds for diocesan work, expansion of college work, new churches, and the underwriting of Erie's share of the national Church Center in New York. He proposed district confirmation services for the coming year, to help the people realize that they are communicants of the whole Church, rather than just parish members.

The Most Rev. Edward P. McManan, Auxiliary Bishop of the Roman Catholic diocese of Erie, who had attended the Vatican Council, spoke at the convention dinner of the principal outcomes of the Vatican Council so far. He said that "the hope of the Council is unity, but its purpose is dialogue — the thing we are doing here tonight — getting acquainted."

The convention adopted a memorial to General Convention urging that duly qualified and elected women be seated as

lay deputies to the Convention. The memorial affirmed that "the experience of this diocese for over 30 years convinces us that the fear of women taking over the General Convention is groundless," and concluded that "women have much to give in the deliberations of the General Convention."

**ELECTIONS.** Trustees of the diocese: laity, DeWitt M. Bull, Jr., Henry H. Mayer, John E. Seldon, Launcelot E. Soult, Arthur C. Simmons, Thomas Ryall. Standing committee: clergy, Frederic R. Murray, Arthur B. Cope; laity, Robert E. Dunham, Edward Yewell.

## COLORADO

### Message from a Brother

The Rt. Rev. Joseph S. Minnis, Bishop of Colorado, addressed the annual convention of the diocese, reviewing the work done during the past year. He expressed gratitude for the theological discussions with Roman Catholics, saying, "We have traveled far along the road of understanding and I am grateful for newfound friendships among the clergy of the two Churches." A message was received from the Most. Rev. Charles A. Buswell, Bishop of the Roman Catholic diocese of Pueblo. It read, ". . . Rejoice heartily in resolution of the . . . convention praising the mutual ecumenical efforts of the diocese of Colorado and the diocese of Pueblo. We pledge our continued efforts. Fraternal and affectionate greetings. Charles A. Buswell, Bishop of Pueblo."

Referring to racial segregation and the civil rights movement, Bishop Minnis said that no segregation exists in Episcopal institutions in Colorado, and that, "the great strides in overcoming racial prejudices are not being made by the marching feet of demonstrators or the dragging feet of sit-downers, but by steady, purposeful conferences."

Bishop Minnis charged Colorado Episcopalians to follow the Prayer Book's order of the funeral service. He said that the undertaker provides a necessary service, but that it is objectionable when he attempts to make of himself a director of religious services.

The convention passed a resolution asking deputies to General Convention to support the resolution of the diocese of San Joaquin on establishment of optional retirement of the clergy and the broadening of widows' pension claims.

A message was ordered to be sent to the Rt. Rev. Arthur Lichtenberger, expressing regret upon his resignation as Presiding Bishop, and expressing thanksgiving for his "wise, loving, and godly leadership."

**ELECTIONS.** Standing committee: clergy, Fred J. Johnson, Chauncey F. Minnick, Laurence Spencer; laity, J. Glenn Donaldson, Robert S. Millar. Trustees: clergy, Gerrit S. Barnes, Charles D. Pitkin; laity, William A. Alexander, Gerould A. Sabin. Deputies to General Convention: clerical, Herbert M. Barrall, Marion J. Hammond, A. Balfour Patterson, Jr., Charles V. Young; lay, Karl Arndt, Eugene G. Bowes, J. Glenn Donaldson, Martin A. Ohlander.

## NATIONAL COUNCIL

*Continued from page 7*

cer, as authorized by resolution of the General Convention of 1961. By eliminating the legislative report item (available through the National Council of Churches), it appropriated for this office: \$18,565 in 1965; \$19,080 in 1966; and \$19,580 in 1967. The Episcopal Church is said to be the only major Church body in the United States without an officer in Washington. Church-related organizations and agencies have expressed their need of such a resource in Washington to secure interpretations of federal programs, rulings, and legislation as they affect the work of these bodies. The officer will not have to be registered as a lobbyist.

The Commission on Church-state Relations presented a resolution that the General Convention amend and supplement the action of the last Convention by recognizing the propriety of including private, parochial, or sectarian schools in general public welfare programs such as the provision of standard textbooks and of equal bus transportation.

The Rev. John D. McCarty, executive director of the General Division of Research and Field Study, presented a new "Annual Parochial Report" form that will undoubtedly meet the approval of harried clergy and treasurers throughout the Church. With the number of pages reduced to eight or nine, it will be printed in triplicate with snap-out carbons, on 8½" x 11" stock that will easily go into typewriters. The Division will transfer the data to punch cards. The Bank of New York had offered to do this for \$825—until they found out they didn't know enough about Church requirements. The Council gave authority to print the forms, set up the form itself, and make substantive changes. Dr. McCarty said that the Division has every Episcopal Church in the world coded.

The Council adopted unanimously the resolution on Prayer Amendments suggested by the Department of Christian Education:

"Whereas, recent decisions of the U. S. Supreme Court relate only to prayers and Bible-reading which are part of official exercises in public schools; and

"Whereas, we believe that these decisions are not hostile to religion, and that it is no proper function of government to inculcate religious beliefs or habits of worship; and

"Whereas, we are advised that nothing in these decisions prevents voluntary expressions of reverence or religious sentiments in the schools, nor forbids the offering of prayers on public occasions, such as inaugurations; and

"Whereas, the Court clearly allows for the objective study of religion, and particularly of the Bible, in public schools, and suggests the possibility of including within the public-school curriculum an understanding of the role of religion in society, culture, and history; and

"Whereas, we believe that worship and



## AROUND THE CHURCH

religious education are the responsibility of Church and home, and not of the public schools or governmental institutions; and

*Whereas*, there are no easy solutions to the task of infusing all of life with God's purpose without, at the same time, violating the religious liberty of citizens; now, therefore, be it

*Resolved*, that the National Council . . . record its considered opinion that amendments to the Constitution of the United States of America which seek to permit devotional exercises in our public schools should be opposed."

Three Joint Commissions of General Convention will be combined into one if General Convention heeds the voices of all three: On Cooperation with the Eastern and Old Catholic Churches; On Ecumenical Relations; and On Approaches to Unity.

The proposed General Convention budgets project in 1965 a 15% increase over 1964; in 1966 a 10% increase over 1965; and in 1967 a 5% increase over 1966. The figures are: \$13,750,269 in 1965; \$14,919,196 in 1966; \$15,517,105 in 1967.

A proposed "Schedule of Recognized Priority Needs of the Church" will be sent to the Joint Committee on Program and Budget of General Convention with the request that it be brought to the attention of the Convention. It contains items deleted from the Budget in order to stay within set limits, and includes \$2,255,834 in 1965; \$2,152,212 in 1966; \$2,477,891 in 1967.

The total expenditures on the Episcopal Church Center were reported at \$6,061,246.76. The mortgage now amounts to \$2,447,683. Of this, \$816,000 is not yet pledged or given. As of May 20th, 81 dioceses had accepted a full share or more—\$2,468,003.30; four dioceses had accepted partial shares—\$175,483.66; 18 dioceses had accepted no quota, but had paid, to May 1st, \$305,314.39. In other action, the Council:

✓ Appointed Mrs. John H. (Phoebe) Foster to the membership of the Department of Finance, from which women were excluded until the National Council's bylaws were amended.

✓ Endorsed the procedures and financial arrangements governing the relationships between the joint Urban Program of the National Council and the dioceses of Rhode Island, Southern Ohio, Missouri, Los Angeles, and Texas (with approximately two more dioceses to be added) in an Urban Pilot Diocese Program.

✓ Appropriated \$4,120 from the Contingency Fund as the share of the Episcopal Church in the program of interfaith seminars for the United Nations at the Church Center. Appropriations for this purpose during the next triennium will be added to the budget of the Department of Christian Social Relations.

✓ Appropriated \$5,000 to the World Council of Christian Education, with the assurance that \$1,500 will be paid in 1964. The Youth Experimental Program received \$3,152.

✓ Voted \$10,000 for the publication and distribution of material by the Committee on Mutual Responsibility and Interdependence.

The members of the **Sons of St. George, American Independent Order of the Daughters of St. George, and the Daughters of St. George**, marched from 102d St. and Broadway to the Cathedral Church of St. John the Divine, New York City, in observance of St. George's Day. The guest preacher was the Rev. Frederic Hood, Canon and Chancellor of St. Paul's Cathedral, London.

**St. Matthias Church**, Dallas, Texas, was **vandalized** recently. Police said the vandals spattered the walls with paint, poured turpentine on the floors, and pulled light fixtures from the ceiling.

The Very Rev. **Charles H. Buck, Jr.**, dean of St. Paul's Cathedral in Boston, is now in **Fiji** on a visit which will last several weeks. Dean Buck visited Fiji and adjacent places as a chaplain of the U. S. Navy during World War II. On his present visit he is lecturing at St. John's Theological College in Suva.

On Whitsunday, members of the Detroit Fire Department attended their annual special memorial service at **St. Andrew's Memorial Church** in Detroit. Breakfast was served to more than 200 people, after which there was the dedication of a flag-pole given to St. Andrew's Church by **Fire Commissioner Paxton Mendelssohn**. During the flag-pole ceremony, the church bell was tolled for each member of the department who had died during the year. The church service followed and the sermon was preached by **Mr. Glenn Thom**,

chief of the Fire Department. A special offering was turned over to the treasurer of one of the Fire Buff Clubs to help some fireman's family in case of need.

The **Durham Ministers' Association**, of Durham, N. C., has elected its first Negro president, the **Rev. Alexander S. Moseley**, pastor of the Mt. Gilead Baptist Church. Another Negro clergyman, the **Rev. David Nickerson**, rector of St. Titus Episcopal Church, was elected secretary-treasurer.

The convention of the diocese of Georgia elected the **Rev. Harry W. Shipp** to be **secretary of the diocese** of Georgia. He is rector of the Church of the Holy Apostles, chairman of the department of promotion of the diocese, and Living Church correspondent.

From all parts of the **diocese of Newark**, about 2,500 people of all ages converged on the Morristown National Guard Armory in Morristown, N. J., Trinity Sunday afternoon for the **bishop's missionary rally**.

By comparing the lives of children in a pagan family with those in a Christian one, Bishop Stark of Newark showed why Christian missionaries should disturb people who hold to pagan cults and superstitions. He ended by commissioning the young people of the diocese to raise \$10,000 for a new school, especially dormitories for St. Mark's School and Station, Dubly Island Road, Liberia, this being a companion diocese project.



Memorial service at St. Andrew's, Detroit, attended by Detroit firemen.



# BOOKS

## Common Sense with a Bite

**A Layman Looks at the Church.** By Clifford P. Morehouse. Seabury. Pp. 181. \$3.50.

Himself a leading layman—only the second in history to be elected president of the House of Deputies of the General Convention—Clifford P. Morehouse is amply qualified to write *A Layman Looks at the Church*. A former editor of *THE LIVING CHURCH* and now a book publisher whose work at Morehouse-Barlow is largely in the field of religious material, he indicates his approach by saying: "I regard myself as a Catholic first and only secondly as an Episcopalian."

Mr. Morehouse offers sound counsel on almost every challenge that faces the Church. Expository rather than eloquent, he provides a quality of common-sense practicality sorely needed today. My one real fear is simply that his book will not be read widely enough by the people who would profit most from it—the average, not-too-well-informed layman and laywoman. For it does not supply very much that will seem new to any thinking Churchman who has kept actively abreast of religious developments in the past decade or more. But this is the very material—alas—which is not nearly well enough known among most of us who call ourselves Christians.

The overwhelming bulk of Episcopalians fall into this latter category. For us, Mr. Morehouse's lucid tour of the present and future spiritual horizon contains a great deal of vital data—often phrased with a refreshing bite. Thus: "We laymen are just as much in the Church, by virtue of our Baptism and Confirmation, as is a priest or bishop, or even the Archbishop of Canterbury. We are not meant to be a part of the problems which the Church faces, but a part of the solution." In commenting on Eugene Carson Blake's



famous phrase, he notes that Episcopalians "are not so Catholic as we might be, not so reformed as we could be, and not so evangelical as we should be." He cites statistics to prove "there are more African than American members of the Anglican Communion" and his own long experience to emphasize: "The layman is not called to be an amateur or part-time priest. He is called to be an expert and full-time Christian."

There are also many effective quotations from others. Dr. Martin Luther King, Jr., comparing early Christians with present ones, says: "In those days the

Church was not merely a thermometer that recorded the mores of society." Henrik Kraemer comments that laymen are "constantly tempted to function as an ingredient and not as the salt of the world." Archbishop Ramsey warns of a present and future danger: "The Church that lives to itself will die by itself." Each page in this whole solid book calls upon laymen and laywomen to live more fully up to their vital role.

SAM WELLES

*Churchman Welles is editor of the 12-volume History of the United States, published by Life. He also edited Life's book, The World's Great Religions.*

## Teacher Training

**Leaders Guide for use with The Privilege of Teaching.** By Robert W. Renouf. Morehouse-Barlow. Pp. 112. Paper, \$1.75.

We are being reminded regularly in the newspapers and magazines of the difficult problems involved in the training of teachers. Exactly the same problems of training exist for the devoted amateurs teaching in our parish Sunday Church schools as exist for the professionals in our public school system.

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training teachers the Rev. Robert Renouf has produced *A Leaders Guide* based on Dr. Dora Chaplin's *The Privilege of Teaching*. Easy to follow units are devoted to the crucial areas of goals and objectives, characteristics of children, and various methods of teaching. Six important sessions are concerned with the teachers' own life of prayer and worship and their own understanding of the faith. Each session in the guide has a statement of its aim, a list of materials needed, questions to be answered by the session, and a set of procedures which a conscientious rector can use with his teachers.

I am not sure the procedures will always achieve the aim, but this guide should gladden the heart of many a harassed priest who has been searching for a usable guide to assist him in training his teachers. It calls for a lot of time and hard work, but no adequate training is possible otherwise.

MILLER M. CRAGON, JR.

Fr. Cragon is director, department of Christian education, diocese of New York.

## For St. Louis, Tract of Astonishment

**Trinitarian Faith and Today's Mission.**  
By **Lesslie Newbigin**. John Knox Press.  
Pp. 78. Paper, \$1.25.

What things of astonishment might arise at General Convention, come St. Louis in the fall, if every person there had soaked up what *Trinitarian Faith and Today's Mission*, by Lesslie Newbigin, is all about!

The candor of it is welcome to begin with.

"Is there not a deep uncertainty in the Churches concerning the uniqueness and finality of the Gospel itself?"

"There are those who ask us whether, by continuing to insist upon the uniqueness and finality of the revelation of God in Christ, the Christian Church is not incapacitating itself to play its proper part in healing the divisions of mankind" (p. 14).

In a post-"Honest-to-God" era, you simply cannot coast on unexamined language or strategy if you want to make contact with thoughtful people and real issues. But while more and more Christians are beginning to dare ask honest questions these days, few come with tested suggestions and studious biblical answers. It is the intention of this brilliant former Church of South India bishop to invite us, as he says, to discuss the relation of the Trinity doctrine to modern crises, not to announce conclusions.

In this essay he has certainly produced a gem of concentrated, provocative, immensely relevant interpretation and creative comment. No clergyman has a right to be ignorant of what he is talking about; any lay discussion group would find the study of this booklet both ad-



venturous and liberating.

What is its thesis? That we are in a period of numbing uncertainty—about the relation of the Church's mission to the fantastic changes going on in the world, about the increasing de-sacralizing, secularization, of great areas of modern life which the Gospel is meant to redeem, and about the lost momentum of the Church's missionary powers. Christians must learn to think about Church, world, history, and God as the Bible thinks, and the implicit framework of that thinking is trinitarian.

Our temptation is to operate on plausible assumptions which are simply untrue to biblical views: private, provincial, or withdrawal religion; an all-conquering, "successful" world Church; Christianity blended with prevailing popular movements in the name of "relevance"; the Gospel in endless conflict ("discontinuity") with "secularism" the perennial enemy.

The alternative is not a neat scheme which ends all doubts and fits any situation, not "a kind of intellectual capstone," but meeting the world, men, nations, and history with an understanding of the triune nature of God.

It is this seeing God as Father, Son, and Spirit which makes it possible for the Christian to feel a unity with the struggles, aspirations, and beliefs of both religious and secular men, while at the same

time persistently to proclaim the uniqueness and universality of Jesus Christ.

The Christian who would witness well will listen to discover how the Spirit has already gone on before him; he will then speak of Jesus as the deed and image, humanly among us, of the Father who is creator and judge of times and nations.

No, this little book is not just a guide for professional missionaries. It is a tract for all modern Christians—who simply must discipline themselves to see the whole of this contemporary world as



God's concern and know the resources for the Church's patient obedience.

Of course, it does not say everything, and it has its "slant," its "blik," on what is authentically "biblical" and how much freedom we can have from our ecclesiastical past. But, oh, that our deputies and bishops knew what it was talking about, come St. Louis! What things of astonishment might arise!

GEORGE F. TITTMANN

Fr. Tittmann is president of the Overseas Mission Society and editor of the Overseas Mission Review.

## History in the Rockies

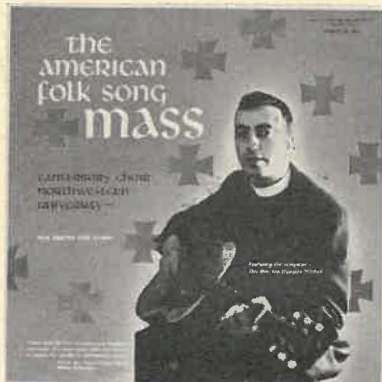
**The Episcopal Church in Colorado 1860-1963.** By Allen duPont Breck. Denver; Big Mountain Press. Pp. 450. \$10.

A century of history is completely and fascinatingly recorded in *The Episcopal Church in Colorado* by Allen duPont Breck, chairman of the department of history at the University of Denver and historiographer of the diocese.

The author has meticulously searched the sources and with unusually readable style has depicted the birth and growth of the Episcopal Church in Colorado from Sunday, January 29, 1860, when the Rev. John H. Kehler held the first services in the Union School House in Denver less than three years after that city was settled.

The first two chapters bring the story to 1918 and the last two complete the story to 1960; the third chapter describes the Church in western Colorado. Photographs of all the churches and bishops and many of the clergy help the reader visualize this living history. Eight churches, the altar of Grace and St. Stephen's, Colorado Springs, and Bishop Minnis are pictured in five colors.

In addition to comprehensive annotations and bibliographies there is a complete index and the appendices may be the most widely used portion of the book,



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One is reminded inevitably of Fr. Beaumont's *20th Century Folk Mass*, for the present work certainly invites comparison. Beaumont's work was "jazzy," where Mitchell's is "folksy." Both are jubilant; Mitchell's (to us) has more appeal, for the music is more genuine. These tunes are original, not "borrowed" from traditional folk songs; but with Fr. Mitchell accompanying the choir on his guitar, these melodies seem in the true folk music tradition, and as American as hot dogs and baseball.

We should recall that the so-called ancient music of the Church (Gregorian chant, plain chant, etc.) probably represent the then folk music of the time; approached with this in mind, *The American Folk-Song Mass* does not seem *outré* or sacreligious. It merits a "well done" from this corner, and the investigation of Episcopal choir-masters and rectors.

As Reviewed by "The New Records,"  
Philadelphia, Pa. 19107 — April, 1964

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especially by members of the diocese. Here are six maps of the state, a complete list of all the clergy who have served in the state, together with their years of service and theological schools. The third appendix contains a list of every church in the state with a list of its clergy. Basic historical documents are reproduced and the statistical tables clearly trace the development of the Church in the heart of the Rocky Mountains.

In many ways this book may serve as a model for similar records of achievement and development in the dioceses of the Episcopal Church, although few may have the good fortune to find the happy balance of competence and skills necessary to produce such a work.

Having just completed an attempt to write a comprehensive history of the whole Episcopal Church let me be the first to agree with the author when in a concluding statement he says, "until such local and regional histories appear in rather large number no complete history of the whole Church in America will be possible." Had this book been available my account of the work in this region would have been more accurate and certainly more interesting.

RAYMOND W. ALBRIGHT, TH.D.

*Dr. Albright's history of the Church will be published on October 11th, the opening day of General Convention.*

## Training Teenagers

**Crisis of Faith: The Religious Psychology of Adolescence.** By P. Babin. Herder & Herder. Pp. 251. \$4.50.

Here is a truly exciting book dealing with the spiritual life of adolescents. *Crisis of Faith* by P. Babin is thoroughly professional, yet reads easily and is indeed refreshing.

The first part deals with psychological data pertaining to adolescence, but the data is not presented in a coldly objective scientific manner. The author, a Roman Catholic priest from France, tells his readers, "We shall frequently refer to an inquiry made among some 2,000 adolescents; only rarely, however, shall we use it in its scientific form."

Any interested parent, teacher, Church school staff member, or adviser who works with teenagers would find the book easy to understand and apply. Part Three, in particular chapters 7 and 8, is filled with specific suggestions for effective religious training of the adolescent.

Fr. Babin sounds often like Reuel Howe, Dr. Paul Tournier, or Elton Trueblood. He refers repeatedly to the "Event of Christ," "relationship," and "community." He attacks "conformity" for its own sake. He believes that catechesis is most effective when related to the adolescent's questions.

The real excitement in the book is its message of hope. With so much talk

about "teenage problems," and so much study going into the Church's ministry to youth, the optimism and the constructive suggestions of the author are encouraging.

W. H. FOLWELL

*Past president of Florida Episcopal Schools Association, Fr. Folwell is rector of All Saints', Winter Park, Fla., which, with St. Richard's, co-sponsors a parish day school.*

## In Communion with the Boss

**Ministers of Christ.** By Walter Lowrie, et al. Edited by Theodore O. Wedel. Seabury. Pp. 186. \$3.95.

**Church Unity and Church Mission.** By Martin E. Marty. Eerdmans. Pp. 139. \$3.

**One and Apostolic.** By Adrian Hastings. Sheed & Ward. Pp. 200. \$4.50.

**Beyond Fundamentalism.** By Daniel B. Stevick. John Knox Press. Pp. 239. \$5.

Perhaps the simplest way to define the ecumenical movement is to say that it is an effort by those who have Jesus Christ in common to find out what else they have in common. The four books to be reviewed here have this much in common, though not much else.

In *Ministers of Christ*, Walter Lowrie speaks from beyond the grave. His 1946 effort to deal with the knotty problem of unifying episcopal and non-episcopal ministries is revived by Canon Wedel and supplied with rejoinders by Presbyterian George S. Hendry (unenthusiastic), United Churchman Ralph D. Hyslop (more favorable), Methodist Franklin H. Littell (also fairly sympathetic), and Orthodox John Meyendorff (who says that the episcopate cannot be dealt with separately from the doctrine of the Church).

Dr. Lowrie's (and Dr. Wedel's) thesis that the orders of the ministry arose from the early Church's arrangements for conducting the Eucharistic assembly fits well with the epistles of St. Ignatius of Antioch and other writings of the second and later centuries. But it does not fit so well, perhaps, with the New Testament picture in general, which places great stress on preaching and witnessing and on the exercise of governmental functions. Acts 2:43ff, has the Christians consorting daily with the Apostles in the Temple and then going home to break bread. At the other end of the New Testament evidence, the pastoral epistles show the bishop exercising governmental, doctrinal, and disciplinary powers, but not a word in the directions for worship in I Timothy 2 suggests that Timothy himself was the "celebrant."

Perhaps the point of all this is simply that the much-studied evidence of the origins of the ministry throws only limited light on the kind of ministry the Church should have today. All that we find anywhere is a process of development which



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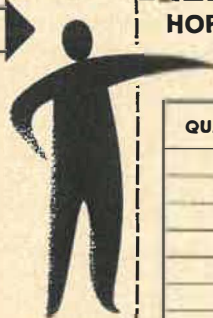
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ultimately issued in the threefold ministry of the Catholic Church, which ministry was brought to judgment in the rise of the Reformation ministries. The real question is, "At what point (if any) did God stop being in charge of the process and man take over?" The answer to this question can only be found on our knees.

Martin Marty's *Church Unity and Church Mission* seems to suffer a little from the effects of literary overproduction (the publishers report that he was sole or joint author of six books published in 1963). As an effort to make the ecumenical movement salable (he refers more than once to the plaint of the publishers that books on the ecumenical movement "don't sell"), it falls to such a low level of coping with the issues of birth and death and time and eternity and God's dealings with man that one begins to yearn for a little old fashioned anti-ecumenical fundamentalism. The fact that the Churches, divided as they are, have a word to say about these things is what keeps them going. A fresher and stronger Marty is to be found in some of his other writings.

Adrian Hastings, in *One and Apostolic*, provides an example of what some of his Roman Catholic co-ecumenists would describe as step no. 1 in ecumenical development. That is, his unashamed polemics are couched in a courteous and friendly tone and based on a serious study of the opponent's position. Fr. Hastings' thesis is that Anglicans do not belong to the true Church, because in order to belong to the true Church one must be in communion with the Pope. However, he has profited greatly from Anglican studies in ecclesiology all the way from Puller's *Primitive Saints and the See of Rome* up to current writings of E. L. Mascall and Dr. Ramsey, the Archbishop of Canterbury.

In an effort to enrich Roman Catholic concepts of the unity of the Church, Fr. Hastings adds to the juridical or organizational idea the idea of unity in the Eucharist. The unity of the Church is, he says, unity with the Bishop of Rome in the Eucharist; however, he admits that a valid Eucharist may be celebrated by validly ordained priests outside the Roman obedience. Anglicans and Eastern Orthodox, regretting that they are not on good canonical terms with the Vicar of Christ, may console themselves with the fact that they are still in communion with his Boss.

As Fr. Hastings deals with Anglicans, so deals Anglican Daniel B. Stevick with fundamentalists. *Beyond Fundamentalism* will make excellent reading for Episcopalians who need to be educated in the positive spiritual values of modern New Testament criticism and contemporary theology; but polemical, argumentative approaches, no matter how kindly in tone, are of significance for individual conversions rather than for movements of rap-

prochement between Churches. The Rev. Mr. Stevick, now a professor at Philadelphia Divinity School, grew up in the fundamentalist tradition and found in Anglicanism a fuller and more meaningful expression of the Christian faith.

So those who have Christ in common continue the effort to find out what else they have in common. Something is to be learned from each of these four efforts in a task that has its glories as well as its frustrations.

PETER DAY

*The reviewer, editor of THE LIVING CHURCH until last February, is the Episcopal Church's Ecumenical Officer. Among his other contributions to the ecumenical movement is his book, Strangers No Longer.*

## Paperbacks Received

**BELLS STILL ARE CALLING.** Church and Mission in India Today. By Kristofer Hagen. Augsburg. Pp. 175. \$3.

**THE TEEN-AGER YOU'RE DATING.** Christian view of sex for girls about boys and for boys about girls. By Walter Riess. Pp. 127. \$1.

**SUNDAY MASS BOOK.** A missal in simple wording. Prepared by Sisters, Mission Helpers of the Sacred Heart. Illustrated by Brother Placid, O.S.B. Liturgical Press. Pp. 251. 85¢.

**THE THREE R'S OF CHRISTIANITY.** By Jack Finegan. John Knox. Pp. 125. \$1.75.

**THE STORY OF THE REFORMATION.** By William Stevenson. Foreword by John Baillie. John Knox. Aletheia. Pp. 206. \$1.95.

**TO MAKE INTERCESSION.** By Sibyl Harton. Revision of *The Practice of Intercession*. Morehouse-Barlow. Pp. 125. \$1.

**MODERN MAN AND SPIRITUAL LIFE.** By Max Thurian. Association Press: World Christian Books. Pp. 80. \$1.25.

**GOD'S PEOPLE AMONG THE NATIONS.** By Lawrence Toombs. Association Press: World Christian Books. Pp. 80. \$1.25.

## Beachcomber

Every morning early  
when the beach was quiet  
I saw him walk along  
the narrow strip  
the tide never reached;

where the wind blew during the night  
and swept away the fine top sand

exposing, perhaps  
a few shining coins  
other people lost . . .

*Lift up my head O God  
when the winds blow  
from other oceans  
and blind in the sand  
I run for the wrong coin!*

E. S. FINCH



# INSURANCE

Continued from page 14

the insurance company.

No longer is such damage confined to the exterior of buildings, but it has spread to the interior. One church had its organ practically demolished by boys wielding an axe; another found obscene words written in the lectern Bible with a ball point pen so that the imprint appeared through several pages; votive candles have been carried about spreading drippings over carpeting, pew cushions, and kneelers — just to cite a few examples. Needless to say, the churches involved were glad that their vandalism insurance was available to reimburse them.

The public now expects every organization to carry liability insurance, even when, in some instances, this is not mandatory under state law. This means that they want to be compensated for accidental injury, regardless of where it occurs. Court awards for injuries have often entailed substantial sums. Under the circumstances, not only should churches carry liability insurance, but they should also carry non-ownership automobile liability insurance for adequate amounts.

Since churches naturally feel a responsibility for accidents sustained by parishioners, especially those providing volunteer labor, medical payment coverage should be part of the liability policy. The parishioner may not sue, but he will be grateful when doctors' bills need not be paid out of his pocket.

Workmen's compensation insurance and boiler and machinery insurance are also worthy of consideration. The first will take care of injury sustained by employees in the course of their duties. The second will cover explosion, burning, bulging, cracking, crushing caused by lack of or overabundance of steam or water from within a boiler system.

The modern trend is to embody as much coverage as possible under one policy. This package arrangement simplifies the handling of insurance, and also frequently fills the gaps between specific policies. As an illustration, if one company writes the entire account, it does not care particularly whether a claim is paid as vandalism or as theft.

A wise vestry will review the parish's current protection, to be certain that it is not for obsolete amounts, or written under antiquated forms. Of course, it is the rare parish which has surplus funds, and cost is an important consideration. But it is not the only factor involved. When considering insurance revision, a vestry should also weigh the interest of the insuring company in their particular problem, its attitude in loss adjustments, both large and small, and the broadness of the contract offered.

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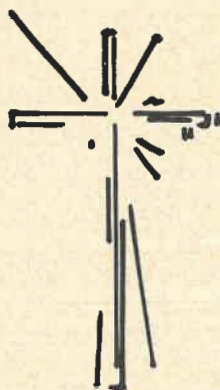
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*Continued from page 12*

pointed to them. It was easy for the teachers to use that dramatic intensity as a springboard for interesting discussions and writing.

The one priceless ingredient that must be present is enthusiasm. To try to teach children about God, about following Christ, about the Church and what it can mean to them, to try to help them to live and to grow into Christianity, even to try to lead teenagers in a discussion—any of these without enthusiasm is vain effort, a waste of time for all concerned. But enthusiasm is catching, especially with junior-high-school students. Give them an ounce and you'll have the room overflowing with it.

It takes time, it takes originality, it takes a cudgeling of brain and imagination that makes you remember your own school days—but how rewarding it is to come home from a Bible-school session knowing that some 16 to 20 teenagers really thought about this Christian religion of theirs and can hardly wait for tomorrow to come back and find out more about it. Together you have been discovering the most exciting and joyous thing in the world.

Don't underestimate the capacity of children at this age. They are basically adult in their mental abilities, immature only in their emotions and in experience. With enthusiastic and energetic leaders, drama doesn't have to be done only in Bible school. It works equally well in the youth group, and it can be adapted in Sunday-school classes.

Any city youth work, whether in youth groups, Sunday schools or Bible schools, runs into a special problem related to being part of a city: The children may never see one another except on Sunday. Within one age bracket, you may have a dozen different schools and neighborhoods represented. It doesn't seem to bother younger children, but somehow the church must have an approach for the older young person that is warm and meaningful, promoting true friendliness rather than an experience of rebuff (felt even if not intentionally given) and frustration.

If you can also help them work together as and for a group—another way of saying, as a corporate whole—they will then directly experience what Christian fellowship can mean to them.

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**FACE OF CHRIST**

*Continued from page 15*

are more difficult to find. There is rapture in Leonardo's face of Jesus, gentleness and sweetness in Rembrandt's masterful concept, sharp worldly wisdom in Titian's "Tribute Money." Yet, great in technical achievement, they have not always touched the heart of "everyman."

Perhaps the face of Christ will never find its true portrayer. Yet Christ's ministry among men and His mighty acts have found some modern painters who have tried to picture the Timeless One. Salvador Dali has given us the "Sacrament of the Last Supper" and "Christ of St. John of the Cross." The National Gallery of Art and the Glasgow Art Gallery have given these two a prominent place. Reproductions of them are gradually finding their way into home and church. Here is the realism that delights the man who wants immediate truth. But Dali conveys strange insights and his ideas are not always obvious.

Roualt is another modern artist who has fascinated us with "Christ and the Fishermen" and "Christ Mocked." In "calendar art" the best ones are by Anderson, who has given us "Christ and the City," "The Healing Christ," and "Christ and the Children." The last picture is strangely enough the only one of Christ with a smile on his face.

But how will the average Churchman find his way among the myriad of pictures and art that sometimes confuses?

(1) Peruse with care the primitives as well as the high Renaissance art. Somewhere there are old masters that "fit" and meet our needs.

(2) Do not reject the "simple" pictures of Christ. There is a place for them. Get the best. We are not here primarily as men of art but as promoters of the faith. Gospel art like the Gospel hymn can often inspire and help. Men must begin somewhere and it is a long upward climb to embrace with delight the grandeur of Michelangelo and the genius of El Greco.

(3) Go slowly in modern art, but make a beginning. "New wine needs new wine bottles" and faith for today needs a modern expression. An original or reproduction of a contemporary artist should be considered.

Does art have any place in our lives? Well, people are picture-minded, and whether we like it or not Churchmen are building their own mental concept of Christ. We cannot at the price of stagnation be indifferent.

Our Lord never used canvas and pigment but he was a master artist with words, and conveyed the truth of His Gospel in pictures that men will never forget. Today art is still to be found in words neatly arranged in priceless patterns, but it is found also in glass, wood, and stone, in paint and canvas, and even in lithograph, press, and paper!



## LETTERS

Continued from page 4

place in the Church" from very early times.

From your report of Bishop Robinson's remarks I gather he was saying simply that there is no valid theological objection to the ordination of women, a sentiment which I most emphatically share.

(Rev.) DAVID B. BRONSON  
Professor of New Testament Language  
and Literature, Episcopal Theological  
Seminary in Kentucky

Lexington, Ky.

**Editor's comment:** We did not say that Bishop Robinson had raised this argument about rights. We can understand why Dr. Bronson thinks we missed the point—i.e. Bishop Robinson's point. But our concern in this particular editorial was to say what we think of the commonly alleged "right" of a Christian to be ordained—and we don't think much of it. Perhaps Dr. Bronson will kindly tell us why he thinks this an "irrelevant pseudo-theological consideration."

### Suggestion

I am sure the whole church, and many Christians of other Communion, are deeply distressed to learn of the announced resignation and retirement of our greatly beloved Presiding Bishop. His fine Christian attitude in this matter has been a benediction to all of us.

I have been waiting for somebody else to make the suggestion which I now make.

In view of Bishop Lichtenberger's knowledge of, and experience in the Church, and in view of his unquestioned and proven executive ability, would it not be possible that even though he resign as our Presiding Bishop, a place could be found for him in some executive position at Second Avenue, where he might continue to serve the whole Church, and where the Church might continue to have the benefit of his vast experience and great executive ability?

It would seem that if the Presiding Bishop felt he was physically able to carry on for a few more years, such a decision would have the hearty approval of the entire Church, and his continuing presence at our Church Center would be a joy and inspiration to us all.

(Rev.) ALBERT E. CAMPION  
Chaplain, St. Barnabas Hospital  
for Chronic Diseases

New York City

### "Blasphemous Distortion"

I have read the article by Mr. Samuel Miller ["Something's Wrong with Sermons"] and the accompanying editorial in your May 24th issue with some interest and extreme horror. The subject should be of concern, but the treatment in these articles seems to me to have no relation to the world in which at least I have been and am living.

Mr. Miller may be excused because of the failure of either the church or the Church to do its job. Mr. Simcox's comments, for the most part, only continued to add to my extreme anxiety over his continued downward plunge in grasping (please forgive me) the human situation.

I have been in the heart of the New York

business world as a layman and have been either a member of or served parishes in the suburbs, the center of the city and now a rural and cosmopolitan summer community. Unless I am essentially an "ostrich" (which could be) the wholesale condemnation of attempts at modern and relevant preaching by Mr. Miller, and the almost blasphemous distortion by the editor that part of our "proclamation" job is "not to enter into dialogue with one's self about the ambiguities of existence, with a congregation listening in" both border on efforts to jazz up the club instead of Christianizing the world.

If Mr. Miller is able to be an effective vice-president of a chemical concern and not discover ambiguity, or use apologetics, psychiatry, sociology, and his intellect, or ever entertain doubts, then he has a Gospel which I wish he would write about in greater detail from a positive point of view. To me, the exciting, joyous and meaningful thing about "the simple Jesus" of the Bible is that He was extraordinarily complicated and un-simple—that He continually (then and now) baffled those less aware with His pointing to the ambiguities of existence and decisions (e.g. His exposition of the Law) and that all of this is as true today as in the first century. If He was not "dull or mushy," it was because He was not building up attendance at the synagogue and not [sic] fraternizing (equally, as far as I can determine) with "all sorts and conditions" of men.

Frankly, my experience is that the true power of the Christian Gospel is more appealing and makes more sense, by and large, to those for the moment "outside the walls" than it does to many within. Indeed, most organized Christians are scared to death of the heathen world surrounding us and of venturing out into the far more difficult missionary task of 20th-century America than they would be of going to Africa.

God save us from the kind of sermons these articles seem to advocate.

(Rev.) W. GILBERT DENT III  
Vicar, St. Christopher's Church  
Chatham, Mass.

Your editorial, "Uncertain Sounds from the Pulpit" [L.C., May 24th], leads me to comment on the inaudible quality of many sermons. I wonder whether our seminaries lay as great stress on enunciation as do those of other Churches. The most common fault is dropping the voice at the end of a sentence, thus eliminating many a useful thought. The chief purpose of a sermon being to convey meaning to the listeners, I urge drill in quiet, distinct, forceful expressions that can be "understood of the people."

ANSON T. MCCOOK  
Attorney at law

Hartford, Conn.

### Updated Decalogue

In this modern age there is a great tendency and urge to update the worship of the Church. We are told that the Prayer Book and the King James Version are full of archaisms both of word and action and must be modernized so as to reach the common man; to eliminate the thous, vouchsafes, etc.; and to forego Palestrina and Vaughan Williams for the Jazz Mass with guitars, and so on.

It occurs to me that the modernizers are

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missing fundamentals and should start with the Ten Commandments. I suggest for their consideration the following ways by which the Commandments should be modernized to meet these objectives:

I. "I am the Lord thy God; thou shalt have none other gods but me." Recommend no change except "Lord" should be understood to mean what one cherishes for oneself.

II. As to "heaven above or in the earth beneath," I leave this to the consideration of the Bishop of Woolwich. As to "visit the sins of the fathers . . . unto the third and fourth generation of them that hate me," this of course is ridiculous these days, and smacks of police brutality and must be stricken.

III. "Thou shalt not take the name of the Lord thy God in vain." Recommend no change in verbiage as long as it is clearly understood that God's name can be used to champion any cause we favor at the moment.

IV. "Remember that thou keep holy the Sabbath day." Might as well drop this one completely; it was relevant only before the five-day week. Who wants to louse up a week-end?

V. "Honor thy father and mother." This means write your Senator and insist the U. S. Treasury feed the old coots. Why should you do without a new car!

VI. "Thou shalt do no murder." No longer applicable, because mental hygiene tells us murderers are only reacting to their abuse by society.

VII. "Thou shalt not commit adultery." Man you're gone.

VIII. "Thou shalt not steal." This doesn't mean you can't loaf on the job or take home what you like from your employers' stock. This is because a corporation doesn't have a soul.

IX. "Thou shalt not bear false witness." This does not apply when discussing right wing politicians.

X. "Thou shalt not covet." Don't covet but demand what you want be taken from the more industrious.

On further consideration maybe the last six commandments can be summed up in modern language but perhaps not in thought by the expression, "They aint no such thing as free lunch."

It has now occurred to me I've used Roman numerals, which must type me as an archaist, for which I apologize, so I append the following conversion to modern computer numerology:

I = 0001	VI = 0110
II = 0010	VII = 0111
III = 0011	VIII = 1000
IV = 0100	IX = 1001
V = 0101	X = 1010

A. R. JOHNSON

White Plains, N. Y.

## They Can Repay

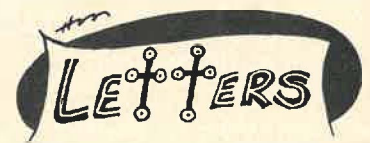
The spirit and substance of the editorial, "They Cannot Recompense Thee" [L.C., May 3d], commending the concern of the diocese of Texas for retarded children, evidenced by their setting up a regular camp period at Camp Allen, was most worthy, and those of us who are parents of retardates are most appreciative of it and hope something ensues along the line of other dioceses taking up this valid Christian social relations concern.

However, as one who has worked a great deal with these children, my wife reminds

me, and I most heartily agree, that another point can be made, not denying the point of the editorial (which was that it is our duty to do for those not able to repay us, simply because they are our brothers and sisters in Christ). This additional point is that in another sense these retarded children are able to repay us.

The expression on the face of a mongoloid or other retarded child, which is not usually an expression of understanding, can change into an expression of most profound understanding of the most important business of all—the business of whether we can, any of us, muster the faith in another person to make a bold and daring venture into the unknown, trusting that other person, not because of intellectual calculations, but because of perception of this person's sincerity.

When intelligence is limited, the little that one has apparently becomes devoted to the perception of sincerity. If you try to do something for a retardate and fail to win his confidence there is something wrong with you, and, by the same token, if you succeed, the warming of your heart is indescribable. I am speaking not so much of those who are disturbed as well as retarded, but of the simple forever-childlike personality, clear and inclined to be trusting, which can disarm the devious, and bring a crown of joy to those worthy. This is perhaps something



of what Christ had in mind when he said, "Except ye enter into the Kingdom of Heaven as a little child ye shall in nowise enter in." To bring peace to the disturbed is, of course, another kind of deep satisfaction, but requires special training and skill.

I commend working with retardates as a most rewarding experience for any who have doubts about the reality of their Christian faith, or the meaningfulness of their lives. There is much absolution pronounced by the eyes of a mongoloid, much recognizable actualization of that purity of love, which perceived in response to our own feeble efforts to be of help, lets us know that in some way we are walking with God. People of my acquaintance have been cured of many ills by deciding to express their thankfulness for their own normal children in doing something for the retardates.

Ask those who have done it! It is more than duty or the mere joy of doing one's duty, it is a special kind of joy in experiencing a distilled essence of the "I-Thou" relationship, uncomplicated by calculation or intellectualization. This is why every year applications by outstanding college students to work with retardates at Camp Sierra, 60 miles east of Stockton, have to be turned down, because there are more students than can be used, eager to give two weeks of their time without pay. They say they learn more about what is really important in human relations in that two weeks than in their whole year at school.

(Rev.) JOHN W. KNOBLE  
 Rector, St. Paul's Church

Liaison, diocese of Northern California  
 and State Council for Retarded Children  
 Sacramento, Calif.



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# ANGELS and ANGLES

Continued from page 3

ber. I've forgotten what an ordinary is." "Extraordinary!" murmured Bogle, blinking his eyes. "Weren't the people confused?"

"Not noticeably," Beadle admitted, scratching his head. "There weren't many people there, actually, except for those in vestments." He looked down at the people crowding through the lobby of the hotel. "Do you suppose the Church has gotten a little out of touch with ordinary people?" he asked Bogle.

"Quite evidently," snapped Bogle. "They need a blast on my Invention Horn to wake them up."

"The people?"

"Not the people," answered Bogle, "the Ordinary and the Canon Counselor, and the Master of the Hunt."

"Master of the choir," corrected Beadle courteously.

"Don't contradict me," ordered Bogle. "I'm in charge here. And by the way, you haven't asked me where I've been."

"Where have you been? asked Beadle.

"I took a vacation from Pecusa and went to St. Dennis the Mortar. It's a different Church, you know; politically at least. Guess what."

"What?" Beadle asked obediently.

"They don't speak English at all; not even American!"

"No!" said Beadle unbelievably, looking with compassion at the people under the clock.

"Only the sermon is in the American," Bogle went on. "Everything else was in the language we learned in angelhood."

"Latin?" gasped Beadle.

"The very same," said Bogle.

"Good Heavenly Places!" exclaimed Beadle.

"I happened to run into Roma 221," Bogle said. "Old Flannery O'Hare. He's observing Catholica and says he is disturbed about matters; but he told me there are indications that their Church will put things into English any day now. That, at least, is hopeful."

"Yes," agreed Jubal Beadle, fingering the menu. "But wouldn't it be dismal if Pecusa is starting to go back to Latin?"

*Report of the angelic inspection tour will continue in a couple of weeks.*

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# PEOPLE and places

## Appointments Accepted

The Rev. Vernon A. Austin, former curate of St. George's, Schenectady, N. Y., is rector of Christ Church, Herkimer, N. Y. Address: 107 Mary St., Herkimer, N. Y. 13350.

The Rev. Elwood C. Boggess, retired, is resident chaplain of the Order of St. Helena. Address: Rocky Lane, R.D. #4, Newburgh, N. Y.

The Rev. J. Frank Crow, former director of development for the diocese of Oklahoma, is rector of St. Matthew's, Enid, Okla. Address: Box 1293.

The Rev. Charles G. de Vries, former rector of St. John's, Marlin, Texas, is rector of All Saints', El Paso, Texas. Address: 3500 McRae Blvd., El Paso, Texas 79925.

The Rev. Peter Doyle, who has served in the missionary district of Liberia, is to be rector of St. James', Leesburg, Va. Address July 1: c/o the church.

The Rev. Charles J. Gunnell, rector of Christ Church, Waterloo, Iowa, for 25 years [L.C., April 12th], resigned as of May 31st, to be priest in charge of St. Andrew's, Waverly, Iowa. Address: c/o the church.

The Rev. Harry Kearney Jones, rector of St. James', Irvington, Baltimore, Md., will be assistant at St. Mary's, Hampden, and managing director of Roland View Towers, a project for senior citizens, Baltimore. Address July 1: Roland Ave. and Rectory Lane, Baltimore, Md. 21211.

The Rev. James F. Kirkpatrick, vicar of St. Peter's, Van Horn; St. Mark's, Pecos; and St. Stephen's, Fort Stockton, Texas, will be vicar of St. Thomas a Becket, Roswell, N. M. This is a new mission of the diocese. Address July 1: Box 237.

The Rev. A. C. Krader, former rector of All Saints', El Paso, Texas, is assistant rector of Holy Faith, Santa Fe, N. M. In September he will be chaplain at St. John's College when that institution opens. This will be in addition to his work at Holy Faith. Address: 811 E. Palace Ave., Santa Fe, N. M.

The Rev. Donald R. Lillpopp, former curate at

Immanuel Church, Bellows Falls, Vt., is rector of St. Matthews' Church, Enosburg Falls, and St. Ann's, Richford, Vt. Address: Church St., Enosburg Falls, Vt.

The Rev. Fred L. Norman, former vicar of St. Anne's, Anna, Ill., assistant chaplain, Southern Illinois University, Carbondale, and chaplain at Menard State Penitentiary, Chester, Ill., is rector of St. Paul's Church, Carlinville, and vicar of St. Peter's Church, Chesterfield, Ill. Address: 417 Broad St., Carlinville, Ill. 62626.

The Rev. Paul W. Pritchard, formerly of St. James the Less, Nashville, Tenn., is assistant, Church of the Advent, Spartanburg, S.C. Address: 141 Advent St.

The Rev. Marshall T. Rice, is rector of Atonement, Fair Lawn, N. J. He has been serving as vicar. Consent for parish status was given on April 6th, Fr. Rice became rector on the 8th, and Atonement became a parish on the 22d. Address: 2-06 31st St., Fair Lawn, N. J.

The Rev. George C. L. Ross, a missionary in Japan for six years, now is assistant to the rector, Calvary Church, Utica, N. Y. He is directing the Cornhill project, which is an intensive summer program of neighborhood ministry in the inner city. Calvary Church sponsors the program. Address: 145 Kensington Dr., Utica, N. Y.

The Rev. John A. Russell, former dean of St. Francis Boys' Home, Salina, Kan., is rector of St. Andrew's Church, Lawton, Okla. Address: 1313 D. Ave.

The Rev. David St. George, assistant at Christ Church, Short Hills, N. J., will be rector of All Saints', Millington, N. J. Address: July 15: 21 Basking Ridge Rd.

The Rev. Dr. Paul van Buren of the Episcopal Seminary of the Southwest, Austin, Texas, has been appointed to the post of associate professor in the department of religion, Temple University, Philadelphia 22, Pa. Address: c/o the university.

The Rev. George C. Weiser, rector of Cedar Run

Parish, Fauquier County, Va., has exchanged parishes, salaries, cars, and rectories with the Rev. Canon H. O. Punchard, vicar of Littleton Parish, Royston, Herts., England, until September 27th. The exchange was arranged privately with the approval of the vestries and the bishops of two dioceses.

## Ordinations

### Priests

Louisiana — On May 22, by Bishop Noland of Louisiana, the Rev. Albert Davidson Lewis III, in Grace Memorial Church, Hammond, La., where he continues as assistant to the rector, and as chaplain to Episcopal students at Southeastern State College. Address: c/o the church. On May 23, by Bishop Noland, the Rev. Joseph Daryl Canfill, in St. James' Church, Baton Rouge, La., where he will remain as curate. Address: 204 N. 4th St., Baton Rouge 1.

New Mexico and Southwest Texas — On May 16, by Bishop Kinsolving of New Mexico and Southwest Texas, the Rev. Thomas S. Bigelow, in St. Clement's, El Paso, where he is assistant. Address: 810 N. Campbell, El Paso, Texas.

Northern California — On May 13, by Bishop Haden of Northern California, the Rev. Robert Archie Affeck. He is in charge of St. Timothy's Mission, Gridley, and Grace Mission, Wheatland, Calif. Address: c/o the church, Wheatland. On May 19, by Bishop Haden, the Rev. Gary Ray Wallace, in the Church of the Good Shepherd, Cloverdale, Calif. He is in charge of this mission. Address: c/o the church.

Upper South Carolina — On May 20, by Bishop Pinckney of Upper South Carolina, the Rev. Albery Charles Cannon, Jr., in the Church of the Nativity, Union, S. C., where he is now rector. Address: Box 391.

## Colleges and Seminaries

At the commencement of the General Theological Seminary, held on May 27, honorary degrees of S.T.D. were conferred on the Rt. Rev. George E. Rath, and the following priests: Jesse F. Anderson, Frederick St.C. Arvedson, Ezra S. Diman III, Yoshimitsu Endo, Claude L. Pickens, Jr., and Edward K. Van Winkle. Also there were D.Th. degrees awarded to four graduate students, S.T.M. degrees awarded to four students, and 47 received

## CLASSIFIED

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

### FOR RENT

**HEIGH-HO, COME TO THE FAIR!** Rooms in carefully chosen apartments of New Yorkers. \$3 to \$6 singles, \$6 to \$8 doubles. Send stamped, self-addressed envelope to M. Runyon, 130 Morningside Drive, New York 27.

### FOR SALE

**NUN DOLLS** Hand crafted authorized authentic reproductions of habits worn by sisters of the Religious Orders in the Church. \$4.50 each. Francinette, 4187 Culver Road, Rochester 22, New York.

**PICTURES, Crosses, Crucifixes, pamphlets, Communion medals.** Inexpensive for resale. St. Philip's Society, West Stockbridge, Mass.

**TO YOUR ORDER:** In Brass and/or Iron. Acolyte Torches, Votive Light Stands (Votive Light Candles and Glasses), Sanctuary Lamps, Guest Register Stands, Thurible Stands, Sacristy Bells, Dossal Rods. Also repairing, cleaning, polishing. David McClintock, 5126 Germantown Ave., Philadelphia, Pa.

### LINENS AND VESTMENTS

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

**HAND EMBROIDERED** Altar Linens for all requirements, exquisitely executed by skilled needlewomen. Crease Resisting Linen Funeral Falls embroidered in wool. Write for our new catalogue. Mary Moore, Box 394-L, Davenport, Iowa.

### POSITIONS OFFERED

**CHURCH** on college campus, middlewest, needs rector who will understand college problems and will be a "builder." Great opportunity and challenge for right man. Proper remuneration and fringe benefits. Reply Box A-120.\*

**WANTED:** Women teachers for grade school and high school. Write: Headmaster, St. Mary's School for Indian Girls, Springfield, S. D.

### POSITIONS WANTED

**CHURCHWOMAN** desires position as music instructor in a public school. Also organ-choir position in nearby medium size parish. Experienced. Instrumental and/or vocal. B. Mus. M.S. in August. Available September, east coast preferred. Miss Sharon Widrig, Box 32, Adams, N. Y.

**CURATE-CHOIRMASTER:** Experienced priest, excellent musician, desires creative and challenging position. Reply Box F-115.\*

**NEW YORK SUPPLY,** resident, housing and stipend, August. Parish use, local reference. Reply Box T-119.\*

**PRIEST** available for supply last two weeks in July. Living quarters and stipend. Reply Box S-116.\*

**PRIEST** (Catholic) vacationing in Florida for the month of August would be happy to take Sunday Masses in exchange for living accommodations. Reply Box M-122.\*

**PRIEST,** single, graduate student, desires full-time work during September in midwest. Reply Box E-121.\*

**PRIEST,** single, invites correspondence with vestries, available. Reply Box M-117.\*

**YOUNG PRIEST** with five years in urban ministry would welcome correspondence with parish that wants active leadership. Geography or size of parish not main thing. Reply Box G-118.\*

### RETREATS

**RETREATS FOR MEN,** individual or groups. Write: Guestmaster, Order of St. Francis, Mount Sinai, N. Y. 11766.

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

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- (B) Keyed advertisements, same rate as (A) above, add three words (for box number), plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- (D) Copy for advertisements must be received at least 12 days before publication date.

### THE LIVING CHURCH

407 East Michigan Street Milwaukee, Wis. 53202

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### THE LIVING CHURCH



the degree of S.T.B. The degrees were presented by the Very Rev. Lawrence Rose, dean of the seminary. Dr. Leonard Carmichael spoke at the commencement, which was presided over by the Rt. Rev. Horace W. B. Donegan.

The Rev. William Seitz has received the appointment of professor of practical theology, emeritus, as of July 1, following his retirement on June 30 after 36 years on the Bexley Hall faculty. He holds a unique record, as he has all five degrees that can, or once could, be earned from the college. Kenyon College awarded the degree of Doctor of Canon Law to him at the 1963 commencement.

On May 20, the tradition of recognizing superior students of Kenyon College at the Honors Day Convocation was broken. Instead, the president of the college, Dr. F. Edward Lund, paid tribute to Dr. Richard G. Salomon, emeritus professor of history. Dr. Salomon was forced to flee Germany in 1937, after a career of research and teaching in Hamburg, and began a second career in the United States, teaching in Swarthmore and Bryn Mawr colleges before joining the faculty at Kenyon College 25 years ago. He received a certificate of membership in the Hamburg Historical Society. Dr. Lund read the following citation: "The Hamburg Historical Society, on the 125th anniversary of its founding, nominates Professor Richard Salomon to honorary membership in the Society, in recognition of his many years of significant and devoted research in the city of Hamburg.

### Armed Forces

Chaplain (Capt.) Walter D. Edwards, Jr., formerly assigned to Hqs., Tech. Tng. Ctr., Chanute A.F.B., Ill., is reassigned to Wing Chaplain's Office, 1605th Air Base Wing, A.P.O. 406, New York, N. Y. 09406.

### Renunciation

Notice is hereby given that on Tuesday, January 28, 1964, in Trinity Cathedral, Pittsburgh, Pa., acting in accordance with the provisions of Canon 60, Section 1 of the Canons of General Convention, with the advice and consent of the standing committee, and in the presence of four presbyters of the diocese,

the Rt. Rev. Austin Pardue, Bishop of Pittsburgh, did formally accept the renunciation of the ministry of this Church, made in writing by Frederick Hugh Magee, who is therefore released from the obligations of the ministerial office and deprived of the right to exercise the gifts and spiritual authority as a minister of God's Word and sacraments conferred on him in his ordination.

### Marriages

Mr. and Mrs. William R. McGinley of Aiken, S. C., announce the marriage of their daughter, Nikki Ann McGinley, to the Rev. Raymond L. Phillips, Jr., on June 5, at St. Thaddeus Church, Aiken, S. C. Mr. Phillips is assistant at St. Thaddeus, and priest in charge of St. Monica's, Aiken. He is the son of the Rev. R. L. Phillips, Sr., and Mrs. Phillips, of Gafney, S. C.

### Exchange

The Rev. J. Burton Thomas, rector of the Church of the Heavenly Rest, New York City, will exchange parishes and parochial responsibilities from June 25 through July 23 with the Rev. Donald O. Wiseman, rector of St. Christopher's Church, Frankfurt, Germany.

### New Addresses

The Rev. F. W. Brownell, 2139 Cascades Dr., Jackson, Mich.

The Rev. William F. Copland, 2250 Illion St., San Diego, Calif. 92110.

The Rev. William B. L. Hutcheson, 5009 New Kent Rd., Richmond, Va. 23225.

The Rev. Standish MacIntosh, 295 Ridge Rd., Apt. 3-A, Wethersfield, Conn. 06109.

### Births

The Rev. Churchill J. Gibson, Jr., and Mrs. Gibson, of Alexandria, Va., announce the birth of their second child, Dorothy Ballard, on April 23.

The Rev. William H. Hogshead, Jr., and Mrs. Hogshead, of the Church of the Redeemer, Delano, Calif., announce the birth of their third child and first daughter, Kathryn Kearns, on May 14.

## DEATHS

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

The Very Rev. William D. McLean, Jr., dean of the Chicago-West deanery, rector of St. Barnabas' Church, Chicago, and father of the Rev. William Donald McLean III, died at Presbyterian-St. Luke's Hospital, Chicago, on May 28th.

Fr. McLean was born in Pekin, Ill., in 1906. He attended Beloit College, received the B.S. degree from Lewis Institute, and studied at Western Theological Seminary. He was ordained to the priesthood in 1932 and served churches in Flossmoor, Ill., Sparta, Wis., and Camden, N. J., from the time of his ordination until 1940. In 1940 and 1941, he was a chaplain in the U. S. Army, and from 1942 to 1944, Fr. McLean served churches in Washington and Canonsburg, Pa. He was priest-in-charge of Trinity Church, Freeport, Pa., in 1945 and 1946,



and priest-in-charge of St. Michael's Church, Wayne Township, Pa., from 1945 to 1948. Fr. McLean was rector of St. Peter's Church, Butler, Pa., from 1944 to 1955, when he became rector of St. Paul's Church, Chicago, where he served until 1962.

In addition to the Rev. William Donald McLean III, who is associate rector of Holy Innocents' Church, Racine, Wis., Fr. McLean is survived by a daughter, Sarah Louise Dix; a son, George H. McLean; a sister, Helen Louise Price; and seven grandchildren. Fr. McLean was the son of Ella Louise and the late Rev. William Donald McLean.

# ATTEND SUMMER CHURCH SERVICES

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

### LITTLE ROCK, ARK.

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

### LOS ANGELES, CALIF.

ST. MARY'S 3647 Watseka Ave.  
Rev. R. Worster; Rev. H. Weitzel  
Sun Masses 7, 9 (Sol), 11; Daily 7, 9; C Sat 5-6

### ST. MATTHIAS

Washington Blvd. at Normandie Ave.  
Sun Masses 7:30, 9:15 (Sung); Daily Mass 7, ex  
Thurs 9:15 & Sat 8; HH & B 1st Fri 8; C Sat  
4:30-5:30 & by appt

### SAN FRANCISCO, CALIF.

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

### NORWALK, CONN.

ST. PAUL'S ON THE GREEN  
Rev. F. L. Drake, r; Rev. A. E. Moorhouse,  
Rev. R. J. Walkden  
Sun 8, 10; Weekdays as posted; C Sat 5

### WASHINGTON, D. C.

ST. JOHN'S Lafayette Square  
Rev. John C. Harper, r  
Sun HC 8, HC & Ser 9:15, MP & Ser 11, French  
Service 4, EP & Ser 5:30; Daily services 8:30,  
12:10, 5:15. Church open from 7 to 7

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

### COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road  
Sun HC 7, 8, 9, 11; Daily 7:15, 5:30; also Tues,  
Thurs, HD 6; Fri & HD 10; C Fri 4:30-5:30, Sat  
4:30-5:30, 6:30-7:30

### CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus  
Rev. John G. Shirley, r  
Sun 7, 8, 9:15, 11; Daily 6:45; C Sat 4:30

### FORT LAUDERDALE, FLA.

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

### MIAMI, FLA.

HOLY COMFORTER 1300 SW 1st St.  
Rev. Robert B. Hall, r; Rev. Joaquin Valdes, asst.  
Sun 8, 9:30, 11, 12; LOH Wed 10:30, Thurs 9

### ORLANDO, FLA.

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

*Continued on next page*

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



**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; ex, except; 1S, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.



# ATTEND SUMMER CHURCH SERVICES

Continued from previous page

## PALM BEACH, FLA.

**BETHESDA-BY-THE-SEA**  
S. County Rd. at Barton Ave.  
Rev. J. L. B. Williams, M.A., r; Rev. James D. Anderson; Rev. Lisle B. Caldwell  
Sun 8 HC, 10 MP & Ser; Daily MP 8; Wed HC 10

## ST. PETERSBURG BEACH, FLA.

**ST. ALBAN'S** 85th Ave. & Blind Pass Road  
Rev. John F. Hamblin, Jr.;  
Rev. George P. Huntington  
Sun 7, 8, 9, 11; Daily 6:30; C Sat 4

## ATLANTA, GA.

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

## CHICAGO, ILL.

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

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

**ST. MARGARET'S** 73rd St. at Coles Ave.  
(1 block west of Route 41)  
The Episcopal Church of South Shore  
Rev. Albert F. Peters, r  
Sun HC 8, 9, 11

## PORTLAND, ME.

**CATHEDRAL CHURCH OF ST. LUKE** 143 State St.  
Sun HC 7:30, 9, 11, EP 5:30; Daily MP & HC 7:30  
ex Thurs 9:30, Mon 10:30; Daily EP 5:30

## BALTIMORE, MD.

**MOUNT CALVARY** N. Eutaw and Madison Sts.  
Rev. MacAllister Ellis; Rev. William L. Jones  
Sun Masses 7, 8, 12:15 (Low Masses); 10 (High  
Mass); Daily 6:30, 7, 9:30; Fri 5:30; C Fri 5-6,  
Sat 4:30-5:30, 7:30-8:30

## CHEVY CHASE, MD.

**ALL SAINTS'** Chevy Chase Circle, Rt. 240  
Rev. C. E. Berger, Th.D., D.D., r  
Sun HC 7:30, Family Service 9:30, MP 11, 1S HC  
11; Daily MP 10, HC Wed & HD 10

## BOSTON, MASS.

**ALL SAINTS'** at Ashmont Station, Dorchester  
Rev. Frs. F. A. Frost, T. J. Hayden, D. R. Magruder  
Sun 7:30, 9 (Sung), 11 Mat, High Mass & Ser;  
Daily 7 ex Mon 5:30, Sat 9; EP 5:30; C Sat 5,  
Sun 8:30

## DETROIT, MICH.

**ST. JOHN'S**  
Woodward Ave. & Vernor Highway  
Rev. Thomas F. Frisby, r; Rev. S. H. Knight II, c  
Sun 8 HC Chapel, 11 MP; 1st Sun HC; Wed 12:15  
HC

## ST. LOUIS, MO.

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

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
Rev. Tally H. Jarrett  
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Mon,  
Tues, Wed H Eu 9:30; Thurs, Fri, Sat H Eu 7:10;  
EP daily 5:30

## ATLANTIC CITY, N. J.

**ALL SAINTS'** 10 S. Chelsea Ave.  
Rev. Arthur McKay Ackerson, r  
Sun HC 8, Family Eu 9:30, MP 11, 1S HC 11

## NEWARK, N. J.

**GRACE CHURCH** Cor. Broad & Walnut Sts.  
Sun Masses 7:30, 9:15 (Sung), 11; Daily 7:30 (ex  
Fri 9:30)

## SEA GIRT, N. J.

**ST. URIEL THE ARCHANGEL**  
Sun HC 8, 9:30, MP 11; Daily HC 7:30 ex Fri 9:30

## TRENTON, N. J.

**TRINITY CATHEDRAL** West State & Overbrook  
Sun 7:30, 8:30, 9:30, 11; Wed 7:30 & 10 (Healing  
Service); HD 6:30

## BRONX, N. Y.

**HOLY NATIVITY** Bainbridge Ave. & 204th St.  
Rev. Herald C. Swezy, r  
Sun 8, 10, Thurs 10

## EAST MEADOW, LONG ISLAND, N. Y.

**CHRIST THE KING** DeWolfe at 5th St.  
Rev. Marlin L. Bowman, v  
Sun 8 MP & HC (Said), 10 MP & HC (Sung)

## FLUSHING, N. Y.

**ST. MARGARET OF SCOTLAND**  
L. I. Xpy. & 193 St. (5 min. E. of World Fair)  
Rev. Arthur A. Archer, r  
Sun Masses 8:30, 10; Daily Masses Mon, Tues,  
Fri 7; Thurs, Sat 9; Wed 9:30; C Sat 7-8

## NEW YORK, N. Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;  
Wkdays MP & HC 7:15 (& HC 10 Wed); EP 5:15

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
Rev. Terence J. Finlay, D.D., r  
Sun 8, 9:30 HC, 11 Morning Service & Ser, 9:30  
& 11 Ch S, 4 EP (Spec. Music); Weekdays HC Tues  
12:10; Wed & Saints' Days 8; Thurs 12:10; Organ  
Recitals Wed 12:10; EP Daily 5:45. Church open  
daily for prayer

**HEAVENLY REST** 5th Ave. at 90th Street  
Sun HC 9 & 1S, 11, MP Ser 11 ex 1S; Wed HC 7:30;  
Thurs HC & LOH 12 & 6; HD HC 12

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

**ST. MARY THE VIRGIN** 139 West 46th St.  
Sun Masses 7, 9, 11 (High), EP & B 8; Daily 7, 8;  
Wed 9:30; Fri 12:10; C Thurs 4:30-5:30, Fri 12-1,  
Sat 2-3, 4-5, 7:30-8:30

**RESURRECTION** 115 East 74th St.  
Rev. Leopold Damosch, r; Rev. C. O. Moore, c;  
Rev. C. L. Udell, osst.  
Sun Mass 8, 9 (Sung), 11 (Sol); Daily 7:30 ex Sat;  
Wed & Sat 10; C Sat 5-6

**SAINT ESPRIT** 109 E. 60 (just E. of Park Ave.)  
Rev. René E. G. Vaillant, Th.D., Ph.D.  
Sun 11. All services and sermons in French

**ST. THOMAS** 5th Avenue & 53d Street  
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

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

### THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

**TRINITY** Broadway & Wall St.  
Rev. Bernard C. Newman, S.T.D., v  
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily  
MP 7:45, HC 8, 12, Ser 12:10 Tues, Wed & Thurs,  
EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 by appt

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

### CHAPEL OF THE INTERCESSION

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

**ST. LUKE'S CHAPEL** 487 Hudson St.  
Rev. Paul C. Weed, Jr., v  
Sun HC 8, 9, 15 & 11; Daily HC 7 & 8; C Sat 5-6,  
8-9 & by appt

**ST. AUGUSTINE'S CHAPEL** 292 Henry St.  
Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c  
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Sol  
bilingual Mass, 5 EP; Weekdays Mon, Tues, Thurs,  
Fri, Sat 9:15 MP & Low Mass; Wed 7:15 MP &  
Mass; EP daily 5

**ST. CHRISTOPHER'S CHAPEL** 48 Henry Street  
Rev. Wm. W. Reed, v; Rev. James L. Miller, p-in-c  
Sun MP 7:15, Masses 7:30, 9, 11 (Spanish), EP  
5:30; Daily: Int 12; Mon-Fri MP 7:45, Mass 8,  
EP 5:45; Sat MP 8:45, Mass 9, EP 6; C 4-6 by appt

## SYRACUSE, N. Y.

**CALVARY** James St. at Durston  
Sun 7:30, 9, 11; Mon, Wed, Fri 7; Tues 6:30;  
Thurs 10; Sat 9; EP 5:30; C Sat 4:30

## COLUMBUS, OHIO

**ST. JOHN'S** "Across the River"  
Rev. L. M. Phillips, r  
Sun 8 H Eu, 10 MP; HD, regular

## PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th and 17th Sts.  
Sun HC 9, 11; Weekdays 7:30 (ex Sat), 5:30;  
Wed 12:10; Sat 9:30; C Sat 12-1

## FORT WORTH, TEXAS

**ALL SAINTS'** 5001 Crestline Rd.  
Sun MP & HC 7:45, HC 9:30, 11, EP 6; Daily MP  
& HC 6:45 (ex Thurs 6:15), EP 6

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
Rev. Walter F. Hendricks, Jr., r  
Sun Masses 7:30, 9:30, Ch S 11:15; Mass daily 7  
ex Tues & Thurs 10; C Sat 4-5

## SEATTLE, WASH.

**ST. PAUL'S** 15 Roy St. at Queen Anne Ave.  
Rev. John B. Lockerby, r  
Sun 7:30, 9 H Eu, 11 Mat & H Eu



ALL SAINTS' CHURCH  
ATLANTIC CITY, NEW JERSEY