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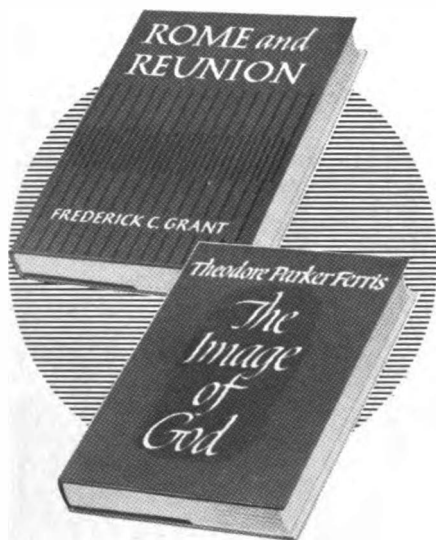
Mrs. Ramsey and the Archbishop of Canterbury at St. Andrew's Priory in Honolulu, being entertained by the students. At right are the Rev. John Andrew, chaplain to the Archbishop, and the Rt. Rev. Harry S. Kennedy, Bishop of Honolulu [see page 9].

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New York



by Thomas Van Braam Barrett

"It's curious," mused Tubal Bogle-Bray. "The freshmen look wiser than the seniors." He was lounging in the arch over the main gate of Southern Floricornia State College. His inferior officer Jubal Beadle was lounging in a bed of cornifloria growing at the foot of the arch.

"These flowers have a redolence strangely reminiscent," answered Jubal lazily.

"You didn't hear what I said," demanded Tubal.

"Asphodel and eglantine," dreamed Jubal. "Oh, yes, sir, I did." He smiled vaguely as two freshmen approached in search of wisdom.

"Perhaps, sir," suggested Beadle with a studious air, "the reason the freshmen look wiser is that you can see their faces; the seniors have longer beards."

"Naturally, you fool," snapped Bogle-Bray, "they've had three years in which to maturate."

"The seniors or the beards?"

"Don't quibble," Tubal said shortly. "Anyway a human with a beard is thought to look wise. The longer the beard the more the wisdom."

"These creature students are clearly a missionary movement," Jubal said. "The beards, the sandals, bare feet, long hair unwashed and ragged clothes. Probably it's another monastic order in the making."

"Look there!" Tubal pointed a wing tip. "That creature has butterflies in his beard!"

"Monarchs," said Jubal tersely.

"Huh?" asked Tubal.

"A North American species," explained Jubal. "I've just come from a class in paleontology."

"Paleontology," said Bogle-Bray in a caustic tone, "is the study of fossils."

"Could be," Beadle shrugged blithely.

"I like the sound of the word. They have so many ologies I can't keep them straight. Strange that these scholars call the language of the Church archaic, then turn around and call the study of fossils paleontology. Why don't they just say the study of fossils?"

Tubal frowned, thought awhile, and shook his head. "It wouldn't sound right. If you said Professor Twainbeam was a

doctor of insects, it would seem to mean that Twainbeam treated insects medicinally."

"Almost poetic," Jubal sighed. He sniffed a cornifloria bud. "It is rather confusing, but they seem to thrive on confusion."

"A confusion of tongues," judged Bogle darkly. "Have you noticed that the creatures of one school cannot seem to talk to the creatures of another school?"

"It's even worse than that," said Beadle. "I have heard that there are two doctors of chemistry who have adjoining offices. They have been struggling to enter into dialogue for a year now, but so far can find nothing much in common except in daily greeting. One says 'Good Morning,' and the other says 'Good Night.'"

"Horrors," answered Bogle-Bray. "Perhaps a blast on my Invention Horn would bring them to their senses." He looked at Jubal for approval.

"They do need to be brought to their senses," admitted Jubal. "They do not seem to have an awareness of the density of the existential situation. They have the absurd notion that everything is measurable and reducible to statistics." Tubal felt a bit confused and changed the subject.

"In the department of grammological cybernetics in the School of Utopia, they are doing exciting things," he pointed out. "They're going to eliminate ordinary earth food, and banish sickness."

"No more common cold?" asked Jubal in utter disbelief.

"Evidently not," said Tubal. "And they are planning to do away with sex."

Jubal's mouth fell open an angelfoot. "No male and female!" he gasped in astonishment.

"Well," Tubal went on scowling with a scholar's look, "they may have male and female but natural reproduction, as they used to call it, will be a thing of the past. Too random."

"Great Dominions," said Jubal wonderingly. "I always thought it was one of the built-in compensations for those destined to be earth-born."

"You see," said Tubal didactically, "if

Continued on page 19

BOOKS

Seven Fascinating Fathers

Men Who Shaped the Western Church. By Hans von Campenhausen. Translated by Manfred Hoffmann. Harper & Row. Pp. 328. \$5.95. Living Church Book Club Selection.

An inevitable frustration for the specialist in any subject comes with his natural desire to share his enthusiasm. Occasionally, however, a book comes along which can inform the layman in the field of what the specialist is so excited about, and can even communicate something of his sense that the material treated is vibrantly interesting. For the patristics scholar the January selection of the Living Church Book Club is such a book.

There are several reasons why *Men Who Shaped the Western Church* makes such fascinating reading. The first is that Hans von Campenhausen, a German baron who teaches at Heidelberg, is one of the world's preëminent authorities on the subject. Another is his conviction that "historical life is realized primarily through human personalities" which has caused him to write Church history and history of doctrine in the medium of biographical sketches. A third factor is his eschewal of the use of the obvious apparatus of scholarship, which is by no

means to be taken as evidence of superficiality. Yet he quotes Cervantes charmingly to say that he renounces "marginal citations, footnotes, and other noble things of this kind, partly because I do not consider myself clever and learned enough, and partly because I am too lazy to hunt up in other authors what I can perfectly well say without them." A not inconsiderable contribution to the general appeal of the book is the translation by Manfred Hoffmann, a student of von Campenhausen who now teaches at Emory University.

In order to whet appetites for reading the entire work—which is heartily recommended—we will mention briefly who those "shapers" of the Western Church are. They include:

- ✓ Tertullian, the irascible North African puritan who single-handedly created the vocabulary of Latin theology.
- ✓ Cyprian, who, according to our author "began the line of 'curial' bishops."
- ✓ Lactantius, who became "regius professor" of rhetoric under Diocletian, and did not begin his career as a Christian writer until the emperor whose patronage he enjoyed began to persecute Christians!
- ✓ Ambrose, the governor of Milan who was elected bishop before he was baptized and went on to settle the Arian controversy in the West, force an emperor to do penance, and who made Christianity intellectually palatable to Augustine.
- ✓ Jerome, whose peerless prose could be used interchangeably in translating the Bible

into Latin or pouring abuse upon those who had previously befriended him.

✓ The incomparable Augustine, to whom almost a third of the book is devoted.

✓ Boethius, almost more philosopher than Christian, who nevertheless had such an appeal for the orthodox Middle Ages.

Best of all, when you finish this, you can go back and read the author's earlier *Fathers of the Greek Church*.

O. C. EDWARDS, JR.

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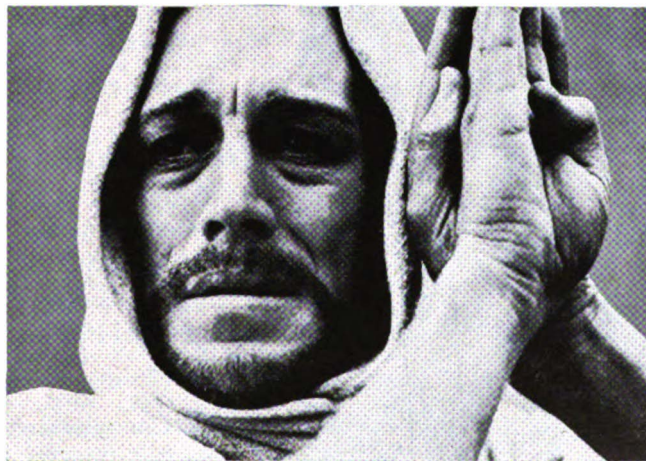
A Parish Program for Liturgy and Mission. A brochure prepared by clergy and laity of the **Associated Parishes, Inc.**, 116 West Washington Ave., Madison, Wis. Pp. 20. Paper, 50¢.

The Church has been bombarded in recent years with horrendous diagnoses of the ineptness, irrelevance, and futility of parochial life with few prescriptions for its cure. This is an easy game to play. One has only to compare what is with what is not—like Miniver Cheevy's Thebes and Camelot—and arrive at the conclusion that the parish is "out-moded."

As one who believes in the validity and viability of parishes in present day suburbia and present or future Metabagdad, I am glad to see and to commend to others the prescription compounded by Associated Parishes, Inc., in their brochure, *A Parish Program for Liturgy and Mission*,

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which is described by them “as a challenge to thought, prayer, and corporate commitment.” A challenge it certainly is, for in specific terms it proposes a plan which if adopted by a parish or mission would end the notion that liturgy can be divorced from mission and social responsibility. For example, the plan commits the parish, not simply some individuals, to join and support some national or local organization seeking to defend civil rights. This is a far step from a pious exhortation to be a good citizen.

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The *Program* is equally definite in nine eager parson can impose upon a parish. This in itself is good, for it will force those interested to engage in the thought and the prayer which must precede a corporate decision—by the vestry, and then ratified by a parish meeting—to undertake the actions outlined in the brochure. Such a decision obviously should not be made “unadvisedly or lightly,” but once made it could lead to a quality of parochial life too often missing from the American scene.

WOOD B. CARPER, JR., D.D.

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Time: How to Divide It

Pastoral Administration. By Arthur Merrihew Adams. Westminster. Pp. 174 with bibliography and index. \$4.50.

The clergyman who is at a loss as to how to divide his time equitably between the demands of his desk and the spiritual and pastoral needs of his people will find in *Pastoral Administration* some of the answers to his problem.

The author, Arthur Merrihew Adams, devotes the first of the book’s three parts to administrative tasks—planning, training volunteers, working with groups, etc. This 66-page section treats its subjects with effectiveness and competence, and is alone sufficient reason for owning the book.

The second section, of 71 pages, entitled “Program,” is obviously intended for Protestant churches of the non-liturgical type, although mention is made of the Book of Common Prayer in the chapter entitled “Worship,” as one of the books that might be placed in the pews as a substitute for a mimeographed form of worship: “Where cost is an important factor or there is no one but the pastor

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The Living Church

Volume 150 Established 1878 Number 12

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

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THINGS TO COME

March

- 21. Third Sunday in Lent
- 25. The Annunciation
- 28. Fourth Sunday in Lent

April

- 4. Passion Sunday
- 11. Palm Sunday
- 12. Monday before Easter
- 13. Tuesday before Easter
- 14. Wednesday before Easter
- 15. Maundy Thursday
- 16. Good Friday

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

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

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March 21, 1965

LETTERS

Most letters are abridged by the editors.

Uneasy

In regard to the article, "Courtesy Policy," in *THE LIVING CHURCH*, February 28th:

I became quite uneasy as I read the account of the Executive Council's action rescinding its December decision to require "Episcopal priests and laymen working in ecumenical or coöperative interdenominational endeavors first to secure the consent of the bishops in the dioceses or missionary districts in which the work is carried on."

I noticed also that the "Council established as policy that its Departments and officers 'before going into a diocese or mis-



sionary district or sending other Churchmen there' to carry out any part of a program initiated by the Council 'shall first be assured' that the bishop has been consulted and has given his 'full consent.'"

I am fearful of the attitude behind this action because; (1) there is the implication that the bishops in southern jurisdictions—and presumably the priests in these jurisdictions—are either not concerned with the problems that brought about the formation of Delta Ministry of the National Council of Churches, or they are incompetent to handle the problems; and (2) there seems to be a general feeling in the Executive Council that it has the authority to tamper with the Canons of the Church; at least I saw no record of any recognition of the presence in the Canons of Canon 44 Sec. 4(a). It has been my rather consistent impression that only General Convention could alter the Canons.

We in the south—and here I probably should only speak for myself, since I have not consulted with anyone before writing this letter—welcome aid and assistance from competent sources because we "live and move and have our being" in the midst of a problem so severe and pervasive that we can easily lose sight of the forest for the trees. We have laws, even if they are unpopular in many areas. We have pastors, bishops, and priests who live in the area torn asunder by a movement that has absolutely no basis in Scripture for Church policy and activity. I refer to: the Epistle, IV Epiphany (cf., the Epistle III Epiphany); the Epistle, III Easter. It must be remembered that these excerpts were taken from letters written to people who had absolutely no recourse in the courts. They were slaves; they were servants, and the courts were for those who had wealth and prestige and political power. It is also interesting to note that our Lord refused to head up such a crusade personally when He said to Satan, "Get thee hence, Satan: for it is written, 'Thou shalt worship the Lord thy God, and Him only shalt thou serve'" (the Gospel, I Lent).

In regard to our Lord's injunction, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (St. Matthew 25:40), this is a command to those of us who have influence

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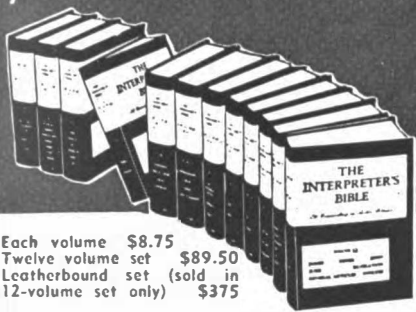
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to see to it that all qualified voters are registered without undue or unreasonable delay; that the courts are open to all citizens, and that all citizens will receive the fair and impartial and legal service of the court; that all qualified applicants for a given job are considered according to their ability to satisfy the requirements of the job, etc. But there is not much that we who live on the scene can do when well meaning—but inconsiderate, really—people plop themselves down in our parish areas with their own ideas and programs. But of course, this program will not be very popular because few people, if any, will get their pictures in the papers, and be quoted on T-V newscasts. I call to your attention the Exposition of II Kings in the *Interpreter's Bible*, the bottom of column 1 page 321, written by Raymond Calkins. Space is short, so I won't quote. But it is most interesting.

If the Executive Council should make more firm the startling trend of ignoring the Canons, maybe we can in a year or so use this approach in clearing the ghettos of our big cities, an equally severe social problem.

(Rev.) JOHN M. FLANIGEN, JR.

Rector, Trinity Church
Moncks Corners, S. C.

Fan Letter for Plain Talk

I have written few fan letters in my life, but as an alcoholic (arrested, thanks to A.A.) and an Episcopalian, may I thank you for the pair of articles in the January 31st issue. It is heartening to see such plain talk on such a difficult problem in a Church periodical.

I was particularly impressed by Fr. Postel's accurate and common-sense remarks. Speaking as one who has seen his own low point and crawled back from thence, I can assure you that he has his facts well in hand. I would like, however, to make one comment: Fr. Postel speaks of the alcoholic who calls when drunk, suggesting that the person called forget it and wait until sobriety. In all too many cases the call will only come when the alcoholic has released his guilt enough through liquor to make the contact. The process of nursing an alcoholic out of a drunk is never pleasant, but it may often be the point at which real contact and a start at rehabilitation can be begun.

With that one exception, I feel that the two articles were very much worthwhile. I share the concern over the lack of education, particularly in our seminaries, and I can only hope that such frank discussions as these will awaken the Church to a much-needed ministry on all levels.

Jamaica, N. Y.

ROBB MCKENZIE

Custom and Courtesy

"I can find nothing except, possibly outworn, custom to demand that titles be used instead of [Christian] names." (From a letter, L.C., January 31st.)

The above statement is true enough; but custom usually has a reason back of it, in this case that of courtesy. To intrude oneself into the proper reserves of another personality is discourteous. To call another person by his Christian, or given, name without his consent is an intrusion of privacy. It is news to me that being a Christian involves being rude. (The use of Christian names between "Carroll" and "Jim" was fully and adequately explained by Fr. Simcox. Under the circum-

stances there was a very good reason for it.) Incidentally, let us hope that no one is looking to the business world for standards of behavior.

(Miss) MARGARET KEPHART

Ithaca, N. Y. Member, St. John's Church

Rev-ision

In your issue of February 7th, Mr. Beverley D. Tucker begs us to discontinue "that ridiculous title, 'the Reverend.'" I disagree with him; what we need is not fewer, but more "Reverends."

The higher orders of clergy are very well off. There we have "Right Reverends," "Very Reverends," and "Venerables." Our Orthodox brethren even have a "His Holiness"; he, however, presides over only three churches in the U. S.

But all this seems rather unfair to us, the common or garden variety of clergy. An occasional "doctor" or "canon" is not enough! So how about:

The Almost Rev.: A senior in theological school,

The Just Rev.: A deacon,

The Rather Rev.: An experienced priest,

The Quite Rev.: A very senior priest.

(You must mumble as you introduce him; this will make him sound like a bishop.)

And there could also be the Rev. Rev. (reversed reverend), a convert from another Church, not to be confused with the Revved up Rev., a flying parson.

(Rev.) ALEXANDER SEABROOK

Rector, St. Mark's Church
Pittsburgh, Pa.

Scriptural References

Ever since reading your January 3d article entitled, "Christians and Pressure Tactics," I have hoped that many with the profound intellect and the stature which I lack, and social concern which I share, would have written. In lieu, I am concerned regarding the following questions:

(1) Why among so many scriptural references is there no mention of the violent civil disobedience and distinct "pressure tactic" of our Lord's cleansing of the Temple?

(2) If our Lord was "an ecclesiastical reformer, not a social reformer," are we to presume that ecclesiastical means un-social or anti-social? In the expulsion of such grafters from the Temple are we to presume that Jesus was concerned only because the money changers' violation of the Sixth Commandment took place on Church property?

(3) In view of the existence in Israel of such Baal-worshiping Kings as Ahab or the sacrifice of children to Moloch how can it be seriously claimed that "the prophets of the Old Testament did not live in a pluralistic society"? Are we to presume that Jesus meant, "Go into all the world and preach the Gospel—deleting all social concern until theocracy is attained"?

(4) Consider our Lord's vehement denunciations of Pharisees, Sadducees, King Herod, Sabbath and dietary laws, and attitude toward Gentiles and Samaritans. Were they not really political commentary and thus involvement with the politicians and domestic and foreign policies of His day?

(5) If Jesus had advocated abolition of slavery or accepted a military Messiahship (which seems to be the sole and specific reason for "My Kingdom is not of this

world") would it not have hastened national suicide? He did say: "I have yet many things to say unto you but ye cannot bear them now." (Perhaps Phillips Brooks' "political preaching" against slavery was one of these.) "I pray *not* that thou shouldst take them out of the world." Few passages are as central as "for God so loved the world"—"For this cause came I into the world; to bear witness unto the truth." (Is there no truth to be witnessed to in politics?)

(6) The Rev. Warren Shaw of the diocese of Pennsylvania holds that Churchmen should commit civil disobedience only if the government should specifically "command a total renunciation of the Christian faith." Does he feel that the first bishop of his diocese was sinful, or merely untoward, in serving as chaplain of a group largely composed of Episcopalians who brought this country into being by means of armed rebellion? George III did not forbid Christian worship but some of his subjects felt that his restrictions on liberty were so unjust (and therefore I presume unchristian) as to demand a revolution. Was this unchristian?

(Rev.) LESTER KINSOLVING
Vicar, Church of the Holy Spirit
Salinas, Calif.

Point by Point

In your Letters column the Rev. James Brice Clark recently wrote [L.C., January 24th] that: (1) the Executive Council's budget "liability" for the *Episcopalian* increased from \$159,000 in 1964 to \$185,584 in 1965;

(2) some years back the Council had said "this magazine would soon pay for itself"; (3) the *Episcopalian's* four-color cover on its January issue "shows there is no interest in economy"; (4) "apparently the Executive Council refuses to recognize its failure."

May I, as chairman of the editorial committee of the *Episcopalian's* board of directors, have the courtesy of the same column to answer the points Father Clark made in undoubted good faith and then, as briefly as possible, to put them in over-all context.

On (1) and (4) it was not the Executive Council but General Convention which unanimously voted the *Episcopalian's* increased subsidy and, far from calling it a "failure," unanimously voted a resolution praising the magazine. The members of both the House of Bishops and the House of Deputies had detailed material on the *Episcopalian* in General Convention's advance reports before they reached St. Louis, as well as opportunity at St. Louis to raise any conceivable objections.

On (3), the El Greco painting of "The Holy Family," the *Episcopalian* noted on page 8 of the issue: "We are grateful to the editors of *Presbyterian Life* for use of this reproduction." Since the four-color plate was borrowed, the total extra cost for the cover was an added printing charge of \$50 for the total press run of over 140,000 copies. The *Episcopalian* does truly try to make a dollar go as far as possible.

Which brings us to (2), Father Clarke's very valid question of when the magazine will be self-supporting. In 1961 the *Episcopalian* did tell General Convention it hoped

to reach this goal before too long—but it linked this goal closely to the necessity for a widespread adoption of the Parish Plan. In both 1961 and 1964, General Convention strongly recommended this plan to all parishes. Alas, only about one in seven of them have yet adopted it; if even half of them had the Parish Plan, not only would far more communicants learn far more about their Church, but the *Episcopalian* could almost certainly support itself. The greater volume would reduce the per-copy costs to the point where this would be possible. Even so, the *Episcopalian*, by attaining more than double the circulation of any other magazine in our national Church's history, has reduced the per-copy cost of General Convention's subsidy to only about half in 1965 of what it was in 1962.

I have had close ties with both religious and secular magazines for more than 25 years, and do soberly believe the whole Church gets remarkably good value for the money it puts into the *Episcopalian*.
Pelham, N. Y. SAM WELLES

Honor in Bronze

For several years I have been impatiently waiting for L.C. to revive in "Letters" the old argument as to the correct title for the Presiding Bishop, in order to cite two of the highest authorities for styling our Primate "the Most Reverend."

These two unimpeachable sources are the House of Bishops and the (former) National Council; it is they who have ascribed the

Continued on page 30

By rights, a year in the life of the Church should move upward from Easter to Pentecost rather than dribbling off into summer lethargy during the Great Fifty Days. Now, we have some help for building toward the Feast of the Spirit, Pentecost.

The filmstrip, record and utilization guide would by themselves have been a major contribution for teachers. But these are backed by a theological statement on the significance of the Spirit; a pamphlet of symbols relating to Our Lord Christ and Holy Spirit; and a record of songs of the Spirit ranging from "Come, Holy Ghost" to "We Shall Overcome."

The wealth of materials offers almost unlimited possibilities for the use of this packet — anywhere one is to help persons to a deepened understanding of the Spirit and His work. The imagination with which the whole packet is done acts as a stimulus to further creativity on the part of the user.

The artistic merit of the packet is glorious. The filmstrip has a virile delicacy which declares the Holy Spirit as the transformer of life. The music of the record sings and haunts. And together the parts bring new knowledge and understanding of the Spirit and His feast day.

This packet is a must for every church wanting to bring alive the meaning of the Holy Spirit and Pentecost!

Wendell Peabody
Associate in Education
St. Michael's Cathedral Parish
Boise, Idaho

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March 21, 1965
Third Sunday in Lent

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OLYMPIA

Bishop Curtis Installed

The Rt. Rev. Ivor Ira Curtis was installed as fifth Bishop of Olympia on February 21st at St. Mark's Cathedral, Seattle. He was elected bishop coadjutor by a special convention of the diocese on February 29, 1964. He became diocesan upon the death of his predecessor, the late Rt. Rev. William Fisher Lewis, on September 6, 1964. Prior to his election as coadjutor, he was Suffragan Bishop of Los Angeles.

Bishop Curtis was installed by the Rt. Rev. John E. Hines, Presiding Bishop. Preacher for the service was the Rt. Rev. John P. Craine, Bishop of Indianapolis, who was rector of Trinity Church, Seattle, from 1944 to 1950. Honored guests included Bishop Walters of San Joaquin; Bishop Carman of Oregon; Bishop Hubbard of Spokane; and Bishop Barton of Eastern Oregon. The Methodist Church was represented by Bishop Everett W. Palmer, of the Seattle area. The Most Rev. Thomas E. Gill, Auxiliary Bishop of the Archdiocese of Seattle, represented the Roman Catholic Church, and the Rt. Rev. Godfrey Philip Gower, Bishop of New Westminster, represented the Anglican Church of Canada.

RACE RELATIONS

Selma

Clergymen throughout the country responded to Dr. Martin Luther King's call to join him in a second scheduled march from Selma to Montgomery, Ala., in behalf of voting rights for Negroes. The first march, which took place on March 7th, turned into chaos as state troopers and deputy sheriffs smashed into the Negro columns with nightsticks, whips, and tear-gas, sending about 17 persons to hospitals and injuring some 40.

Among Episcopal clergymen who answered Dr. King's call were the Rev. David R. Hunter, who led a 10-man delegation of the National Council of Churches. From New York City, the Rev. Arthur E. Walmsley, executive secretary of the Department of Christian Social Relations, and about six other priests of the Church joined members of the Episcopal Society for Cultural and Racial Unity in Alabama.

At the installation of Bishop Curtis (front center) were (from left): Bishop Palmer; the Most Rev. Thomas E. Gill; Bishop Barton; Bishop Gower; Bishop Hubbard; Bishop Carman; Presiding Bishop Hines; and Bishop Walters.



The Rt. Rev. John E. Hines, Presiding Bishop of the Episcopal Church, sent the following telegram to President Johnson on March 11th:

"THE MARCH YESTERDAY OBVIOUSLY DOES NOT SEEM TO HAVE ALTERED LIKELIHOOD OF DANGER TO PHYSICAL SAFETY OF SELMA CITIZENS. YOU HAVE MY PRAYERS AND SUPPORT IN TAKING FEDERAL ACTION TO PROTECT CITIZENS OF OUR NATION ANYWHERE."

In an interview with THE LIVING CHURCH, the Very Rev. Charles U. Harris, Jr., dean of Seabury-Western Theological Seminary, who was in Selma on March 9th, said it was his impression that "the Negro population of Selma were tremendously encouraged" by the large number of Churchpeople who had come to share in their struggle.

Dean Harris said he talked to one federal official who had been present at racial crises in Little Rock, Oxford, and Birmingham, who stated that he had never seen "such hostility on the part of white people toward other white people" as he saw in Selma.

The dean reported that the atmosphere in the Alabama city was "very electric," but expressed his own belief that the interest and support of the Churches for the voter-registration cause of Alabama Negroes will have as positive an effect as their interest and support for the movement which resulted in the federal civil rights legislation.

A vigorous protest to Alabama's Gov. George Wallace condemning the brutality of Alabama police was endorsed March 9th by the Rt. Rev. Alfred L. Banyard, Bishop of New Jersey, and the Episcopal board of Christian social relations meeting in Trenton. The protest was expressed

in a telegram as follows: "In the name of God, we protest the barbaric action taken by police at your orders in regard to the Selma marchers on Sunday. Letter follows."

The letter said in part:

". . . No demagogery can refute the clear witness of the camera, for all the world to see, which recorded the shocking Stalinist, un-American methods of armed, helmeted, gas-masked police attacking defenseless people.

"Your cowardly fear of allowing Negroes to register stamps you indelibly in history as a brutal, disgraceful traitor to the cause of freedom and the principle enshrined in the Declaration of Independence and the Constitution.

"The irresponsibility with which you have acted has struck horror and shame to God-fearing people.

"We are praying that God may move your heart to repentance."

Engagement in Washington

by CLYDE HALL

Leaders of the Episcopal community in the nation's capital gave eloquent testimony to their uncompromising dedication to the doctrine of the brotherhood of man when they responded selflessly and speedily to the call for help from the Rev. Dr. Martin Luther King. Hardly had the sounds of police brutality subsided in Selma, Ala., when the Rev. William A. Wendt, rector of the Church of St. Stephen and the Incarnation, began to marshal clergymen into action.

"Bill Wendt's leadership made possible the speedy assembly of Washington clergymen, 40 of whom flew to Selma within 24-hours of Dr. King's call," reported by Virgil E. Lowder, executive director of

the Council of Churches of Greater Washington. "Why, by the time I arrived at my office Monday morning [March 8th], Bill had already enlisted the support of some dozen priests, rabbis, and ministers, and had chartered a plane for the trip! Working together, we thereafter had no trouble filling it up. Bill is accustomed to working that way—it comes naturally to the man who has long been head of the Washington chapter of the Episcopal Society for Cultural and Racial Unity."

Mr. Wendt was joined later by other concerned Washington Episcopalians, including two from the Washington Cathedral—the Rev. Canon William G. Workman, and the Rev. Canon Kenneth J. Sharp. They were united in Selma with such Church leaders as Bishop John Wesley Lord, Bishop of the Washington area of the Methodist Church; the Rt. Rev. George Gingras, pastor of SS. Paul and Augustine Roman Catholic Church; and Rabbi Richard G. Hirsh, director of the Religious Action Center of the Union of American Hebrew Congregations.

Meanwhile stay-at-homes were not sitting on their hands. The Rt. Rev. Paul Moore, Jr., Suffragan Bishop of Washington, teamed up with some two score of his brother clergymen from other Churches to call upon Vice-President Hubert H. Humphrey in his office in the Executive Building next door to the White House. Emerging nearly two hours later, they joined clergymen and citizens in the protest picketing in front of the White House. Interviewed by your correspondent, Bishop Moore reported that "our group felt that the federal government was not taking action strong enough to protect Negroes and help obtain for them their just rights as citizens."

Action came from still another front as the Very Rev. Francis B. Sayre, Jr., dean of Washington Cathedral, went up to Capitol Hill with two of his cathedral associates, the Rev. Canon Clement Welsh, director of studies for the College of Preachers, and the Rev. Canon Michael Hamilton. They carried the protest salient to the Senate side of the Hill in an interview with Sen. John J. Sparkman of Alabama. Later Dean Sayre was heard to describe their meeting as "good and interesting."

In retrospect, however, the whole forthright effort emerging from the Washington Episcopal community adds up to the kind of engagement and commitment that should please the heart of the new Presiding Bishop, the Rt. Rev. John E. Hines, whose installation sermon admonished his hearers to commitment.

NEW YORK

Interpret as Denunciation

Dr. Norman Vincent Peale, who was unanimously elected president of the Protestant Council of the City of New York on March 5th, offered to withdraw



Bishop Moore, an unidentified protester, and the Rev. Richard McSorley, S.J., outside the White House fence during the picket march of some 1,000 clergymen and citizens who protested police brutality in Selma.

his name to avoid "friction in the Protestant community." Dr. Peale, minister of Marble Collegiate Church, then reconsidered and accepted the post.

Objections to Dr. Peale's leadership of the council, which represents some 1,700 churches in the metropolitan area, came before the council's annual General Assembly in the form of an unofficial petition circulated by Mr. William Stringfellow, New York attorney and Episcopal layman.

The 450-word statement, reportedly carrying some 30 names, mostly of clergymen, declared that in a time of "racial turmoil" in New York "it does not behoove Protestants to have as their president one who has been so consistently silent about this crisis . . . while so often appealing the complacencies of white Anglo-Saxon Protestants."

"If Protestants are called to reach out to the poor of this city," the petition said, "it is hardly fitting to install one who fondly regards worldly success and prosperity as evidence of moral excellence, indeed of God's approval."

The Rev. Dan Potter, executive director of the council, told the members of the General Assembly of Dr. Peale's reluctance to accept his election. But, Mr. Potter said, the minister finally "responded to a plea for the assembly to decide the issue."

There was no dissent to Dr. Peale's nomination at the meeting. Those associated with the New York attorney's protest could have attended as observers but, since they are not members of the assembly, they could not have voted.

The Rt. Rev. J. Stuart Wetmore, Suffragan Bishop of New York, who represented the Church at the meeting, moved that Dr. Peale's election be made unanimous, which was done.

Bishop Wetmore noted that he was "the official representative of that Communion to which the individual [Mr. Stringfellow] who has written unhappily in criticism of the report of the nominating committee belongs." He said he would like to have his motion for a unanimous vote interpreted "as a denunciation of the act of this individual."

Among clergymen listed as signers of the petition by Mr. Stringfellow are the Rev. J. C. Michael Allen, rector of St. Mark's-in-the-Bouwerie, and the Rev. Nicholas Holt, rector of Holyrood Church, according to the *New York Times*.

HONOLULU

Visitors

The Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury, and Mrs. Ramsey spent three days (February 26th-28th) in Hawaii as the guests of the district convocation and the Bishop of Honolulu, the Rt. Rev. Harry S. Kennedy. They flew to Hawaii from San Francisco and were greeted on their arrival by Bishop Kennedy and Mrs. Kennedy, and the Bishop of Connecticut, the Rt. Rev. Walter H. Gray, also a guest of the convocation, and Mrs. Gray. A large crowd of clergy and lay people, and a number of children from St. Andrew's Priory and Iolani School were also at the airport.

On his arrival, the Archbishop went to St. Andrew's Priory School for girls, founded by Anglican sisters almost one hundred years ago. The same evening, Dr. Ramsey attended the convocation youth banquet at the Iolani School student center and gave his greetings to the 500 young people and advisers present.

On February 27th, the Archbishop addressed the convocation banquet, attended by a capacity crowd of more than 800, and on the morning of February 28th, he was guest preacher at the annual convocation service, which was held at the new concert hall of the Honolulu



Luoma Photos

The Parish Ministers to the Passer-by

by the Rev. Canon Frank V. H. Carthy
Rector, All Saints' Church, Indianapolis

Is it nothing to you, all ye that pass by?" This inscription under the crucifix on the exterior of the Church of the Ascension in Chicago dramatically raises a question for every priest responsible for a parish. And the truth is that we are all often discouraged and convinced that God's mighty act of redemption in our Lord Jesus Christ means nothing to those who pass by even our most beautiful churches. And, let's face it, most clergy today, urban or suburban, are pastors of shifting, changing congregations, of people who have no roots in community or parish life. Everywhere one goes, from small clergy conferences to General Convention, the question is raised as to the efficiency of our pastoral

ministry in a nation undergoing rapid social change.

More particularly, there is the question: How does a parish minister to people who do not belong to it, to the passer-by especially? Churches can minister in different ways. One day, for example, I had occasion to call on a downtown pastor of a prominent Protestant church and was shocked by a large sign near the main entrance of what was called their community (!) building. It warned in ominous words that all those seeking welfare assistance would be sent to a certain secular social agency unless they were members of that congregation. Knowing the strict intake policies of that agency, I wondered what this rather cal-

lous shrugging off of responsibility would mean to the desperate passer-by in need. When I chided the minister gently about the sign, he replied that it was his task to preach the Gospel, not to do social work! Surely a parish ought not be divested of its basic purpose of worship and evangelism by the need to provide welfare services. Yet how on earth can a downtown church fail to respond to other human needs? To serve human need and to win lost souls into the Christian fellowship is one and the same mission.

By contrast, the Episcopal Church in Indianapolis began to plan some years ago for a more effective ministry to the passer-by. Christ Church Cathedral in Indianapolis, for example, is at the heart of downtown, and by virtue of its location "on the Circle" at the hub of the state capitol commands the notice, however slight, of thousands daily. Due to the zeal of its clergy and a carefully planned program of "back-stopping" it has an enviable record of ministry to an amazing number of people with a variety of problems. In the language of social work, most of these are "brief service cases," involving anything from broken marriages or alcoholism to souls tortured by loneliness or business failure.

The sheer variety of the problems that the passer-by brings when he has courage enough to speak to the priest on duty (sometimes the priest must learn to speak first) will explain the mysterious phrase used earlier, "back-stopping." Sometimes the transient inquirer has a simple question about religion he wants answered or he needs the counsel which a priest can give easily enough. Always, however, he is *listened* to and *some* help is given. More often the priest realizes a deeper need is a part of the plea for help. We are con-

vinced in this diocese that the Church in the city must have a program of redemptive love in action if it is to minister effectively to the stranger in our midst and to the lonely urban dweller alike. Under Bishop Craine's leadership a coöperative ministry has been developed in recent years whereby All Saints' Parish, formerly the cathedral, now in a depressed inner-city neighborhood, provides the place where this vocation of loving concern can be expressed in concrete terms. This is the "back stop" for the clergy. Here is located the department of Christian social relations of the diocese, the health and welfare agency, Episcopal Community Services, and the central offices of our three-parish Urban Mission Council. All of these entities grew out of the bishop's vision and support along with the parish's conviction that it had a vocation to serve the "lost and the least." Impressed by Dorothy Day and the Catholic Worker Movement we wanted as much as possible of the hospitality house atmosphere to pervade our ministry. As our program grew and developed the bishop, dean and canons helped structure the social agency and laymen of the city were recruited from various disciplines—psychiatry, psychology, social work, etc.—to serve on the staff of our mental health clinic. This last, for diagnosis and referral, has been a stepping-stone to therapy and newness of health and life to many strangers in our midst. In addition it has helped bring a valid professional volunteer ministry to laymen and women who had heretofore never been asked to serve the Church within the areas of their competence. Currently in the process of development is a laymen's advisory clinic on the problems of urbanization—indebtedness, high-credit rates, housing and landlord problems, etc. The after-school study program for the under-motivated and culturally deprived child became a reality this year—again, spear-headed by lay volunteers who are professionals in their own fields. From the very beginning of our parish vocation—we call it, "altar-centered social concern," a phrase which at once reflects our Catholic liturgical practices and our non-pietistic and this-worldly societal orientation—we have set up and maintained a pantry shelf and clothing bank for emergency relief. All the parishes and missions in the central deanery help us in this ministry and use this along with case work, as a support to their own ministry.

While what we have accomplished here in terms of specialized ministries is not particularly noteworthy, I would emphasize my conviction that every city ought to plan coöperatively for this kind of ministry. Mindful, as every Catholic Communion ought to be, of the seven corporal works of mercy and of the "Great Assize" of St. Matthew's Gospel, a focal point of contact with transients is usually easily seen and a program can begin. As we

think of manpower and resources to accomplish our ends we come to see that if we are to minister effectively to the passer-by it is not enough to know a little about pastoral counseling or to have had a course in clinical training. The discipline of social work, born in the Church's tradition of pastoral concern and estranged largely because of the paternalistic and lady-bountiful attitudes evidenced in many American Churches in the 19th and early 20th centuries, is our most important ally. Happy is the pastor with a Church social work agency to which he can turn. Often, however, lacking a knowledge of community resources, a priest is tempted to "go it alone." This is dangerous in many instances to both him and to those he would help. It results in frustration or large and unnecessary invasions of the discretionary fund. The parish is not adequate by itself to resolve all the problems of people in difficult circumstances. There are many human needs the Church has neither the funds or the technical competence to meet. That is why the clergy who seek to minister to the passer-by must understand the process of referral, know the agencies in the community and use them wisely.

The Church can minister with love and healing in the professional techniques of social work often more certainly than in admonitions and sermons. And the priest will find his own ministry strengthened in his contact with social workers, as they will respond, usually, with enthusiasm

for a parish which seeks to be a redemptive fellowship in the community. Social work is a necessary expression of the love of God for each of His human family.

My appeal is essentially for strategic planning, lay-involvement, and a central program for this kind of ministry. We hear much in these days about the "image" of the Episcopal Church and of the "relevance" of her ministry. We are also reminded on every side that the institutional Church is out-dated and that new programs simply prolong the inevitable death of the parish. Whatever may be the truth of these criticisms, I maintain that the ministry of love to the passer-by can and should be carried out by the whole Church—laity and clergy acting together—in every city. American society provides severe disillusionments for those who turn to us. You do not have to tell the slum-dweller he is a failure or the delinquent boy or girl that they are sinners. Our gift to the American city ought to be grounded in our incarnational faith, and it must be positive. The lost, the lonely, among the passers-by can be guided through disillusionment with the power to change lives and to change society that always lies just beneath the surface of our holy religion. Our theology in the city must say "We can do it—by God's help." His love, His promise ought make us humbly acknowledge in our every contact with those who turn to us that it is His power, rather than ours, that changes men.

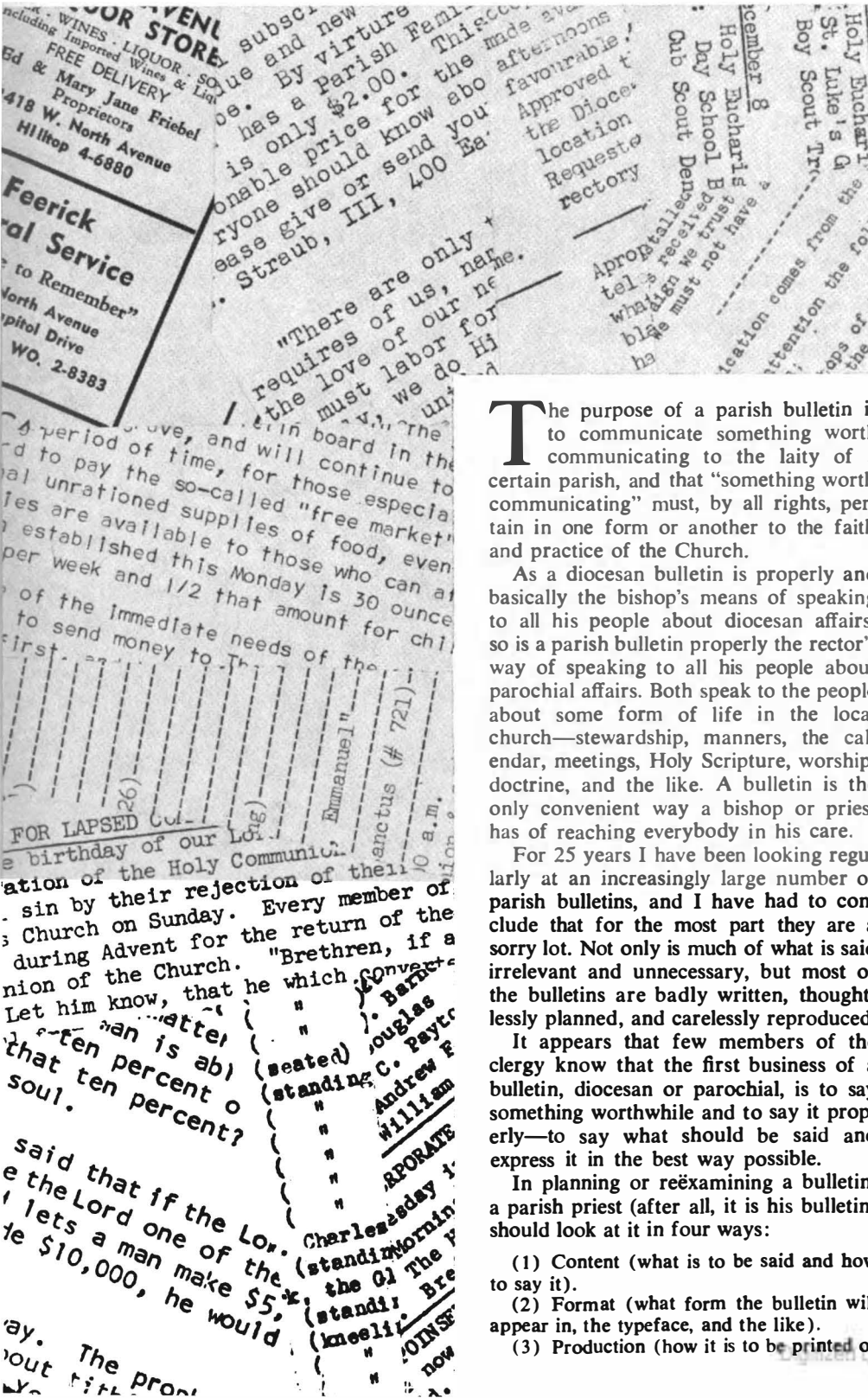


Photograph by Harold W. Lambert.

The

Parish Bulletin

by an anonymous presbyter



mimeographed, paper, etc.).
(4) Distribution (handed out before church, or mailed, or both).

This article confines itself to a mimeographed Sunday bulletin. Whatever is said in a parish bulletin must be not only relevant but appropriate. The bulletin is the voice of the parish priest, and the priest is the voice of the Church, and the Church is the voice of Almighty God—at a particular time and place—and everything in the bulletin must be relevant and appropriate to that.

The bulletin should say something about the day or the season (assuming it is a Sunday bulletin)—the Collect, Epistle, Gospel, Psalms, lessons, or what. There is plenty of teaching to be found in the propers—if the priest will only look for it and write it out.

Sentences and paragraphs may need rewriting many times to obtain either the right expression or to fit the thought to the space available.

It is vital to use the proper terminology in the proper way. People are likely to repeat what they see in the bulletin; so they should be given the correct terms to begin with.

Announce forthcoming events, services, etc., in the briefest, best, and clearest manner possible.

There is no need whatsoever to list the parts of any service and to give their page numbers; if people have not learned their way around in the Prayer Book, the priest has fallen down on his job—flat. (He should remember that probably most of the people in his parish have been using the Prayer Book longer than he has.) All that is necessary is to tell what day it is, where the order of service begins, and where the propers are to be found. "The Order for Holy Communion begins on page 67; the Collect, Epistle, and Gospel for the Day begin on page ??"; or "The Order for Daily Morning Prayer begins on page 3. . . ." (Never, never say, "The Service of Morning Prayer," because Morning Prayer is a service.)

Likewise, there is no need to list the hymns; their numbers are posted on the hymnboard. Nor is there any reason whatsoever to announce the hymns, nor to interrupt an otherwise smooth-flowing service by telling the congregation what number to sing or what page to pray from. "Let us say together the Confession on page 75"—heavens! The people have the Prayer Book in hand, and, believe it or not, they can read. A congregation is mistreated enough without having their intelligence insulted.

Along that line, it should be pointed out that it is not only uncalled for, but impolite, if not stupid, to repeat orally the announcements which are printed in the bulletin in hand. Members of the congregation can read; that's one reason why a bulletin has been given to them.

Kneeling and standing directions are totally unnecessary. Remember that the

The purpose of a parish bulletin is to communicate something worth communicating to the laity of a certain parish, and that "something worth communicating" must, by all rights, pertain in one form or another to the faith and practice of the Church.

As a diocesan bulletin is properly and basically the bishop's means of speaking to all his people about diocesan affairs, so is a parish bulletin properly the rector's way of speaking to all his people about parochial affairs. Both speak to the people about some form of life in the local church—stewardship, manners, the calendar, meetings, Holy Scripture, worship, doctrine, and the like. A bulletin is the only convenient way a bishop or priest has of reaching everybody in his care.

For 25 years I have been looking regularly at an increasingly large number of parish bulletins, and I have had to conclude that for the most part they are a sorry lot. Not only is much of what is said irrelevant and unnecessary, but most of the bulletins are badly written, thoughtlessly planned, and carelessly reproduced.

It appears that few members of the clergy know that the first business of a bulletin, diocesan or parochial, is to say something worthwhile and to say it properly—to say what should be said and express it in the best way possible.

In planning or reexamining a bulletin, a parish priest (after all, it is his bulletin) should look at it in four ways:

- (1) Content (what is to be said and how to say it).
- (2) Format (what form the bulletin will appear in, the typeface, and the like).
- (3) Production (how it is to be printed or

people know what to do; if they don't, the priest had better take some time and instruct them.

The name of the bishop is better left off a parish bulletin; he is not the rector of the parish, and his connection with it is only slight. His name could rightly appear on the bulletin of a mission, since he is the rector of all mission parishes, but even then it is unnecessary.

Nor is it necessary to list all the office personnel, vestrymen, and so on. The space is precious and should be used for its intended purpose—to assist the people in the worship of God and to teach the faith.

Since a bulletin's job is to inform and teach, what goes into it must do just that. It is not a place for jokes, rehearsal notes (remember the term, "public" worship), or personal chitchat. For the rector of a parish to say, "My wife and I are delighted to be back from our wonderful trip to the Holy Land," implying, "now open your purses and pay for it!" is ridiculous. The rector's wife was not ordained, was not instituted, and in that respect is no different from any other woman in the parish. Besides, who cares? A bulletin is not the place for personal news of the rectory family, nor should a priest say anything for himself, personally. Mrs. Jones does not ask for space to thank people for all their Christmas cards; nor should the priest.

A bulletin is by its very nature a formal thing, and what appears in it should be in accordance with proper formalities: Mrs. John Jones, never Mary Jones; Doctor Smith (or better, John Smith, M.D.), never Doc Smith.

Advertisements are unnecessary and out of order. If a parish is so hard up that it has to promote commercial wares and services in order to speak about the Church, there's something wrong with that parish. Advertisers would be just as well (if not better) off to donate the costs of the ads, which nobody reads anyhow.

Most people take a Sunday bulletin with them when they leave the church; give them something worth taking home.

The format of a parish bulletin is important, and should be practical to produce, attractive, and clear.

A number of partly-printed parish papers are available; the diocese of Chicago puts out the best ones I have seen. The paper is good, the covers vary, and the theology is usually sound. When more space is required, an insert can be used.

To repeat the same old picture of the church or a portion of it, is not only thoughtless but annoying to the people who get the bulletin.

Typing completely across the width of the paper (usually 8½") is wrong; it is too hard to read and will not hold the reader's attention.

Uneven margins should be avoided. Capitals and underscoring should not be overused. A thing should be written so

as to speak for itself—without the aid of gimmicks.

And it is far better to have no illustrations than to have some crudely done.

Space should never be wasted: There is always plenty to say about the faith; use it for that purpose (nobody wants to see the Church's money wasted). Crowding is just as bad.

The format of a parish bulletin, then, should be neat, orderly, and appealing.

Almost any typewriter will do, provided the type cuts a clean, clear, and even stencil. Unusual typefaces are not recommended. "Script," for example, is hard to read. The best is the good old standard.

Varying type face is not necessary, and the result is usually confusing.

Type needs cleaning before a stencil is cut and sometimes half-way through; the e's, o's, and a's fill up quicker than other letters.

Use good stencils (A. B. Dick Co. makes good ones), never buy more than you can keep fresh, and, of course, follow the directions. Have a bottle of correction fluid handy and learn how to use it; as it grows old, it can be thinned with commercial ether.

Regardless of who prepares the copy or who cuts the stencil, the parish priest should check everything himself before and after a bulletin is printed. Willing volunteers are not always capable, nor is their spelling reliable. Not infrequently can be found "alter" for "altar" and (horror of horrors!) "Rev. Talbott." A parish priest can never be too careful with the printed word that goes out from his office.

Be sure that the stencils are proofread after they have been cut, and never hesitate to do over a poorly cut one. The obligation is to the people, not to the stencil cutter.

If a new duplicating machine is to be purchased, take your time in finding the one best suited to your particular needs and then get that one. Do not buy the cheapest, or, for that matter, the most expensive; but by all means get the best one for you. The representatives of most manufacturers are prepared not only to give you a demonstration but to leave the machine with you on a trial basis. Reliable machines are the A. B. Dick and the Gestetner. Never buy or use a spirit duplicator.

The better the ink used the better the results; use what the manufacturer of your mimeograph machine recommends. Although there are inks on the market for which manufacturers claim no offsetting, it is best to use slip-sheets; they are worth the trouble, and any duplicating expert can demonstrate their use. Offsetting is a sign of careless workmanship.

The use of two or more colors of ink is not necessary. If you have the time and ability to use more than one color, fine; but if you can't do a good job with

Continued on page 20

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THE FIRST SUND.

**HOLY COMMUNION and SERMON &...
 March 7, 1965**

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There are many chances

in parish life

for

Teaching the Truth

by the Very Rev. Leslie Skerry Olsen, D.D.

Dean of Grace Cathedral, Topeka, Kan.

If she said it once she said it a dozen times: "While Arnulf was frittering away his time, many small principalities grew up in Germany." Because of her repetition, her history students remembered the casual king and his careless rule.

Repetition has always been one of the techniques of a good teacher.

This technique has fallen, in recent years, to a low point of popularity. Teachers seek new and different ways to get across the facts. All this is good as long as it is recognized that what is being taught is still the repetition of truth. There is a tendency to forget that new methods do not teach new truths. They simply are different ways to repeat the truth.

The world is accustomed to having new plays and novels appear constantly, yet it is claimed by some that there are only 13 basic plots. What writers do is simply to find new ways to tell the stories.

No priest ought to be embarrassed by repeating the truth over and over again. He may himself become bored by repeating it in the same way, he may constantly be searching for new words and methods—but he must never forget that what he is teaching is simply the old truth.

It would be grand if sermons alone were a sufficient device to teach the truth. It is sad but true that sermons alone will never get the job done. No sermon, no matter how good it is, will reach every

listener. No sermon can exhaust the facts on one subject. If the preacher is following the Church's year, he will speak in detail on the Resurrection only once a year. That is not sufficient. It is as if an arithmetic teacher should expect a pupil to learn the multiplication table in a once-a-year 20-minute class.

Every priest soon learns that the Catholic faith is so broad that in 52 sermons a year he can barely touch the high points of the whole Gospel. Even if the congregation remained constant so that he could build on what had already been learned, the entire faith and the practice of it could not be taught in 50 years of sermons.

Therefore he learns to seize every opportunity to repeat the truth over and over again. There are many chances to do this.

Some parish bulletins are filled only with information of the activities of the congregation. That kind of news can be cut.

In its place can be the Real News. Four paragraphs on the rummage sale can be cut in half and a short article on a coming saint's day be added. Or there can be an explanation of what is meant by "incarnation" or "atonement." Short articles can be written on a season of the Church year—its emphasis, the reason for the color of the vestments, and how it is to be observed.

Confirmation instructions need to be

specific information about God, the Church, the sacraments, and the response people are expected to make to this truth. To talk about "the imperative exigency of deepening our spiritual existence" is mere sound, signifying nothing. If that phrase were meant to convey the point that people ought to be in church every Sunday, then that is what should have been said. Words like eschatology and soteriology are primarily cult words. Instruction about these subjects should be mostly in two-syllable Anglo-Saxon words. If the priest cannot do this he might well ask himself if he really knows what they mean.

Every time a priest is with the vestry or the Churchwomen's board he has an opportunity to teach—not that there should be a period of instruction, but in announcing plans for the observance of Whitsunday, there ought to be a chance to say at least a good word for the Holy Ghost. Or if he is announcing the date of Confirmation he might well point out the necessity for all the parish to be good examples for these new people, by doing their own bounden duty of worshiping, working, praying, and giving.

Teaching is not the exclusive responsibility of the clergy. The laity should be able to answer the questions of their friends. If they cannot, then they are of little value to our Lord. But if the laity are to learn, in most cases, their priest is the obvious source of knowledge.

Well instructed laity should, themselves, be encouraged to teach. There ought to be four women in any parish who could be so guided by the priest that each of them could teach a small group of Churchwomen. If the priest prepares a list of questions the leader is to ask, then the ensuing discussion could be interesting and of more value than one on whether a parish supper ought to cost \$1.25 or \$1.35.

Church school teachers frequently are given instruction only on the course they teach. Thus, a man might teach the Old Testament for five years and somewhat lose sight of the sacraments. To correct this, during the course of a year a priest could give at least four talks which would summarize the key elements of the faith. Or, before each change of the Church year he could instruct the teachers on the basic doctrine of that season. It is then up to each teacher to adapt the information to his own class's level of comprehension.

One of the exciting things, one of the stimulating acts, is for the priest himself to teach a class of adults. Sometimes this can be done on Sundays while the children are in classes. Here is the opportunity to present the truth informally.

The priest can do confirmation instructions again, go leisurely through the Bible, or go deeply into some doctrines of the faith. After the subject for the day has been taught, there can be a time for questions. People may be hesitant to ask ques-

tions unless they understand that no question will be treated flippantly.

Some people do not accurately ask the question that is really in their minds. Then comes the stimulation of answering the question they meant to, but did not, ask!

A local newspaper can be an aid in teaching for the Church. Many editors, when they have the space, are interested in stories that tell why these strange Episcopalians have, for example, their young people coming to a 6:45 a.m. service on the Wednesdays in Lent. There may be a story in why the rector enters into an ecumenical discussion and why he believes or does not believe re-union is just around the corner.

When a new memorial cross is blessed, there is a logical opening to teach why the cross is the symbol of Christianity. This can be taught in sermons, the bulletin, and to the vestry. The newspaper would probably print the story, especially if the names of the donors were included.

The manner in which Episcopalians worship is, in itself, a teaching device. Every one of the five senses is used in the services. We *hear* the words, we *see* the candles, we *smell* the flowers (and maybe incense) we *touch* and *taste* the sacrament. We have a wide scope of words and ceremonies that can be used to instruct. A person who cannot hear would certainly understand the crucifixion and the resurrection if on Good Friday he saw the altar stripped of candles and draped in black and the cross veiled, then on Easter saw the beauty of the flowers and the blaze of candles and the triumphant cross.

A service should have the music, ceremonial, flowers, and candles suited to the words assigned in the Prayer Book for a particular day.

Since Morning and Evening Prayer consist primarily in the reading of the Psalms and Lessons, they presuppose that the people know enough about the Bible to understand it. As a matter of fact, the average person, after standing for the Psalms, is so occupied in sitting down that he does not hear from what book the lesson is taken, and cannot listen intelligently. A short explanation of the who, what, when, and why of the Scripture to be read could be given. It might be printed in the service leaflet. It might be said a bit un-rubrically right after the chapter and verse are announced. For example, "Here beginneth the first verse of the sixth chapter of the book of Isaiah, being an account of an event that occurred in 722 B.C., when the prophet Isaiah became the first man to realize that God was not limited to living only on this planet."

At many of the week-day Eucharists and especially on saints' days there is a chance to teach. Just before the prayer for the whole state of Christ's Church, the priest could say, for example, "Throughout the world the Church is today remem-

bering St. Matthew, who was one of the 12 Apostles and who wrote the Gospel according to St. Matthew. To the prayers with which you came to this service, please add prayers of thanksgiving for his life and loyalty to Christ and pray that we may show that same loyalty."

The clergy are asked many times to "give a talk" to parochial and non-parochial groups. The temptation is to be popular and to give a pleasant little secular talk with a bit of humor added. Such tactics will undoubtedly win friends and influence people to think the priest is a "real good Joe." To give in to such a temptation is to miss a chance to teach the faith. This does not mean that a priest has to talk in a blunt fashion to a group of Protestants and Roman Catholic laymen on the superiority of the Episcopal Church. He can, however, at least talk about the necessity of Christians being loyal to Christ. He can even bring in some humor—which may come as a shock to some of the more somber Christians.

Finally, a small group of parishioners can be invited to discuss a situation with the priest. Suppose that the people were

asked to consider why more communicants did not bring someone to confirmation class? The reasons they bring out will be interesting. They may point out certain areas of weakness in the parish. Whatever happens, the priest will learn what he needs to emphasize and he will have an opportunity to do a bit of teaching then and there.

A careful reading of the ordination to the priesthood shows many references to the necessity for teaching. One of the promises a priest makes is to instruct the people committed to his charge. This is a promise he makes easily but finds hard to keep. What congregation has ever been *fully* instructed? The simple fact is that completely educating a congregation is like trying to keep a church building in perfect repair—even new roofs leak and heating plants are by nature rebellious!

So the priest takes every opportunity to repeat and repeat and repeat the truth. He lives in hope that more and more people will be able to instruct others. He does not want it said of him that "while he was frittering away his time many small heresies grew up in his parish."

You can't teach the
Resurrection with only
a sermon once a year.



Bergognone: National Gallery of Art, Washington.

The Imitation of God

*Therefore be imitators of God, as beloved children.
And walk in love, as Christ loved us . . .*

Ephesians 5:1-2 (RSV)

The opening words of the Epistle for the Third Sunday in Lent are properly the closing words of a passage which immediately precedes them, and so the first word of the passage which we hear in church—"Therefore"—makes no sense. We are *therefore* to be imitators of God, as His dear children, walking in love as Christ loved us. Why *therefore*? Because, and here we have to go back to what precedes: "God in Christ forgave you" [RSV]. We are to be kind and forgiving toward one another since God is kind and forgiving toward us; we are (therefore) to imitate Him in this.

Modern Christians may be somewhat startled by this counsel to imitate God. We are familiar with the idea of imitating Christ—more specifically, imitating Jesus in His incarnate life. Many manuals of devotion on this theme have been written and devoutly used through the Christian era. And many of these are childishly naïve. The Jesus we meet in the Gospels is not always an easy model to imitate. Indeed, He is never easy, and He is often impossible, to copy. If our Lord were a person whom we could easily imitate, our religion might be much easier and more universally popular than it is; but He was not, and He is not. Even so, there has been a steadily continuing cult of imitating Jesus. It consists of an earnest and studied effort on the part of the follower to think, speak, and act as he thinks Jesus would in his given situation. There is some health and merit in this cult, within its obvious limits.

But on this Sunday we are exhorted to imitate *God*—not simply the gentle and charming rabbi of the Galilean way.

Christians believe something about God that no other men believe. We are being constantly told by those claiming authority in comparative religions that Christians and people of other faiths share many basic beliefs about deity. This vast generality is almost as vast in its falsehood. There is no cross in the theology of any other religion, and this makes a world of difference. God in Christ accomplished on Calvary a mighty act which constitutes us as new, and forgiven, beings—as His "beloved children." As the Apostle puts it elsewhere, "God was in Christ, reconciling the world unto himself" (II Cor. 5:19). Where even in Judaism, to say nothing of Islam, Hinduism, Buddhism, or any other religion, do we find anything like this?

God was in Christ, from Bethlehem through Calvary, reconciling—loving, forgiving, drawing us to Himself. We believe in the forgiveness of our sins because of what we see God doing in Christ. God was, God is *in* Christ, and we who have seen the Son have seen the Father.

So we see and know enough of God to be able to

say that we know His character. Is it possible for us, then, to imitate Him—to be, literally and actually, God-like people? We cannot imitate Him, to be sure, in His omnipotence, His omniscience, His omnicompetence, His purely uncaused existence. But we can imitate Him in His forgivingness and His loving. Our imitation cannot be successful emulation or duplication, but this He does not demand of us. We, within our infinitely smaller range and capacity, are to forgive and to love as God in Christ forgives and loves. Thus do we show ourselves to be His beloved children. How do we deal with those people who have made themselves unlovable to us, by their own most grievous faults? Here is the one test of God-likeness that can be applied to a human being in this present life. The one and only way in which we can assert our filial relationship to God and our family resemblance to Him who has made us His children by adoption and grace is by loving and forgiving after His example, in His image and likeness.

We are given the courage and the reason to hope, as aspiring Christians, that if we show ourselves true children of God in this one thing now possible to us, we may be given more filial capacities when we are ready for them. But with this one work of God-likeness we must begin.

The Parish Isn't Dead

We keep hearing it said that the parish is doomed, almost dead. For ages it has been the local unit and expression of the family of God on earth, but that was before man ceased to be a dweller in a fixed abode and became a migratory being. Now, it seems, the parish is futile, because it is planted there at the corner of Main and Elm streets, but the people to whom it should be ministering are planted nowhere—or so it is said.

It is blind folly to deny or to minimize the revolution in mobility which characterizes this age. And the Church must move with people as they move. A current weekly news magazine tells of an Episcopal priest celebrating Holy Communion on Ash Wednesday morning for commuting communicants—on their commuter train [page 23]. It was either that, or no Communion at all for them that morning. To this kind of flexible ministry Church-people must grow accustomed, and surely it should not be a painful adjustment.

But in this Parish Administration Number we would remind our readers that, whatever the future may hold for the parish as they know it, the parish is still the *only* local "colony of heaven" there is. It is for God to decide if, when, and how, the parish will be replaced by something else. Meanwhile, Churchmen are to be faithful stewards and servants here and now, using to the best of their ability the particular means of ministry which God provides. Whenever we publish a Parish Administration Number, we do so with the hope that the clergy and parish leaders will be helped by what they read in our magazine to go back to their holy job with some fresh ideas and with renewed zeal. After all, no parish is dead—or destined to die—so long as it has in it people aflame with the love of God.

Truth and Charity

After reading in the secular press about the funeral service held for the late Nat "King" Cole at St. James' Episcopal Church, Los Angeles, several of our readers wrote us to ask indignantly why such "paganism" was allowed in the Episcopal Church. They referred specifically to such things as the playing of emphatically non-sacred music (such as "Nature Boy") on the organ, and eulogies pronounced by two fellow showmen who were not Christians. It all sounded pretty bad. But when we asked the rector of St. James', the Rev. Samuel R. D'Amico, precisely what did take place at the funeral, his reply included the following:

"The services [for Mr. Cole] consisted of the Order for the Burial of the Dead and a requiem Eucharist with the propers provided in the Book of Common Prayer. The music for the services was appropriate to the liturgy of the Church.

"We were shocked to learn that one news dispatch, which did not appear in our local papers, reported that popular songs were played on our organ. It was specifically stipulated in our arrangements with the guest organist that only sacred music is allowed, and we do not believe that this order was ignored."

Fr. D'Amico explained the so-called eulogies by saying that "permission was granted to the family of the deceased to arrange for a three-minute introduction, to be delivered before the organ prelude, preceding the procession. This concession to the family's desires was made after careful consideration of its importance to the family." It should be noted that this was done before

the service even began, hence was in no sense a part of the service itself.

We report this now to our readers, partly because this is news and partly because the incident provides grist for some fruitful Lenten meditation upon (a) the importance of getting "the whole truth" about anything that moves us to harsh thoughts about other people, and (b) the importance of charitableness above all things.

It appears that some of the reporting of the funeral for some secular news outlets was careless, to say the least. It was gravely misleading to say that Messrs. Jack Benny and George Jessel delivered eulogies of Mr. Cole at the service. They did not. They did so *before* the service. And, incidentally, who will say that there is something intrinsically "pagan" about the desire of some people in the entertainment world to express their grief, appreciation, respect, and affection at the burial of a colleague? Here is a matter about which tastes may legitimately differ. But the clergy must be allowed a reasonable freedom in arranging funerals—freedom to allow some things that give comfort to the bereaved while not subtracting from the majestic meaningfulness of the Church's liturgical burial rites.

Nat "King" Cole was a Christian gentleman and a devoted Churchman. We are now satisfied that the things said and done at his burial were fitting; and we would urge all our readers to bear in mind that what is done at the funeral of a prominent person is easily and commonly misreported. Most Episcopal clergy, certainly, do all that they can to combine pastoral concern for those who mourn with priestly concern for doing all things decently and in order.



MUSIC AND RECORDS

by the Rev. Lewis M. Kirby, Jr.

Baroque Masterpiece

DELALANDE: Te Deum—Soloists, *Chorale des Jeunesses Musicales de France*; Jean-Francois Paillard Orchestra; Laurence Boulay, conductor.

Musical Heritage Society MHS 514 \$2.50 Stereo—

Musical Heritage Society MHS 514 \$2.50 (Available only to subscribers to the Musical Heritage Society, Carnegie Hall, New York, N. Y. No minimum purchases are required for membership.)

Michel-Richard Delalande (1659-1726) was King Louis XIV's Superintendent of Music, having been appointed to the court in 1683 at age 26. He composed a large number of motets and a few ballets.

The work here is the second of his settings of this great Christian hymn. It

is divided into 18 sections. Contrast is provided by the employment of varying combinations of singers. There are sections for trio, duet, full choir, and solo voice.

The French ensemble gives an admirable performance of this baroque masterpiece. Recorded by Erato in France, the sonics are excellent, and the surfaces are quiet.

THOMAS TALLIS and THOMAS WEELKES: Church Music—The Choir of St. John's College, Cambridge; Peter White, organist; George Guest, director.

London Argo RG237 \$5.98 Stereo—London Argo 2RG5237 \$5.98

Thomas Weelkes (c.1575-1623) is a rather elusive character in the history of music. Little is known of his life and that only since the 1920s. Percy Scholes says in the *Oxford Companion to Music* that he was organist of Winchester College (receiving 13 shillings and four pence per year plus board and lodging) and Chichester Cathedral. He is known primarily as a writer of madrigals. Among these is the famous "As Vesta was from Latmos Hill descending" from the *Triumphs of Oriana*. This record contains four of his anthems, two voluntaries

for organ, and a setting of the *Nunc Dimittis*.

Tallis (c.1505-1585) served as organist at Waltham Abbey and the Chapel Royal. While at the latter, he was given, along with William Byrd, the virtual monopoly for printing music and making music paper. He arranged the Merbecke setting of Holy Communion and composed a large number of Latin and English motets. Four of the Latin motets, a *Te Deum*, and an organ *Fantasy* appear on this record.

The St. John's Choir is one of the best of its type in the world, but its technique is a little too fussy for my tastes. Espe-



cially am I annoyed by the very, very precise stress given to non-musical consonants. Weelke's *When David Heard*, for instance, is marred terribly by a succession of clashing *s's*.

The excellent engineering serves to make this problem even more noticeable.

NEWS

Continued from page 9

International Center. A standing-room-only crowd of about 2,400 people attended.

Business

The convocation of the district of Honolulu was held at St. Andrew's Cathedral, Honolulu. In his annual charge, Bishop Kennedy challenged Churchpeople to:

- Implement MRI (mutual responsibility and interdependence);
- Stress stewardship education in the congregations, teach tithing, and accept 50-50 parish giving;
- Strengthen confirmation and post-confirmation instructions.

Two mission churches, St. Stephen's, Wahiawa, and St. George's, Pearl Harbor, were admitted as parishes, and two new congregations were admitted as missions.

A voluntary increase of \$2,500 to the national Church assessment was accepted as was a budget for 1965 of \$113,685.

ARIZONA

"Too Tough to Die"

by FRANCES RYLEY

"Too tough to die" may not only be said of the town of Tombstone, Ariz., but also of its Episcopal church, St. Paul's, which, on February 21st, was visited by the son of its founder.

The Rt. Rev. Malcolm Peabody, retired Bishop of Central New York, who, with Mrs. Peabody, has been vacationing in Tucson, preached to an overflow congregation in the church founded by the



William Fish Photo

Visiting St. Paul's Church in Tombstone, from left: James Parkman, Mrs. Malcolm Peabody, Bishop Peabody, Mrs. Trubee Davison, and Mrs. Ward Cheney.

Rev. Endicott Peabody, in 1882.

St. Paul's, which was made a national monument in 1962, is the oldest non-Roman church in Arizona still standing on its original site and used for its original purpose.

Also visiting the church were a nephew of the bishop, James Parkman, who is now stationed at Ft. Huachuca, Ariz., the bishop's sister, Mrs. Trubee Davison, of Long Island, and a cousin, Mrs. Ward Cheney, of Long Island.

Arrangements for the service were made by Dwight Morris, warden. The church has no minister in residence at this time. Among the congregation were Miss Louise Freeland, 90, whose brother, the late Rev. Theodore Freeland, served as

vicar in the 1940s, and A. W. Jarrett, 93, former treasurer and still a member of the bishop's committee.

The Rev. Endicott Peabody came to Arizona as a young man and after seeing the church built returned to Massachusetts to found Groton School. Two years ago the original red carpet and red plush draperies brought around the Horn and used at the first service of the church were restored for use in the national monument.

WESTERN MICHIGAN

Center for Two

St. Luke's Church, Kalamazoo, Mich., marked another milestone in its ministry to the Episcopal students in attendance at Western Michigan University and Kalamazoo College. Ground-breaking ceremonies were held on March 6th for a new \$169,000 Canterbury Center to be built on the campus of the university, serving faculty and students of both campuses. The population of the two colleges numbers 14,000, of which some 800 are Episcopalians.

The building when completed will house a chapel with a seating capacity for 70 students. In addition there will be a library with study facilities; a lounge for group meetings; office facilities for the priest assigned to serve as chaplain; and living quarters for a married couple to provide around-the-clock overseeing and maintaining of the property.

According to the Rev. James C. Holt, rector of St. Luke's Church, plans for the center have been under way for several years. Late in 1963 the church purchased a site for the building. He pointed out that "the center will greatly facilitate the ministry of the Church to the campus



Kalamazoo Gazette

Participating in ground-breaking ceremonies for the new Canterbury Center in Kalamazoo were (from left): the Rev. Thomas G. Johnson; Dennis Holley; the Rev. John L. Cottrell; Bishop Bennis; the Rev. Hewitt Johnston; and the Rev. James C. Holt.

ANGELS

Continued from page 2

my information is correct they will not abandon the garden-party style of life, but the results of this Adam and Eve type of existence will be under rigid control. A creature will have to be grade A quality, with an I.Q. of 346, I believe, before he will be allowed to indulge in unrestricted marriage. The partner, of course, must have the same de luxe equipment. You can see what's happened all through their time. A professor of morphology takes to gamboling in the glen with some stupid earthen wench, and what's the result? Some little urchin far from perfect."

"Egad," exclaimed Jubal. "What a sorry state of affairs." He cogitated. "Who is to decide which frail, incompetent creature will be worthy of fathering a child?"

"They're entering into dialogue about that. Presumably the heads of the departments of the School of Utopia. But that is one of the curds in the ointment, so to speak. At the present time the head of the whole school seems to be something of a heel. Brainy, you understand but nevertheless a heel. Grade A, homogenized."

Jubal looked worried, which for him was a rather difficult accomplishment. "Something has happened since we last visited this planet," he decided. "First thing you know they will be infringing upon our angelic territory. No food, no sex, no sickness. Will they be omniscient in the days to come?"

"Great Virtues, I hope not," moaned Bogle. "They're hardly bearable the way they are. I think we should return to our Galaxy and make a full report to Gabrielli, before the whole mess gets out of hand."

"I'd like to take one last fling around the Church before we go," Jubal said in a tone of deference.

"What for?" asked Bogle. "Haven't you seen enough?"

"We ought to be dead sure about the matter before we make our report," Jubal explained.

"I am dead sure," said Tubal. "Their cities have overgrown and are a mess; their universities are a Babel of confusion, their churches are huge and costly, and filled with respectable people, but piety has vanished from the land." He raised a wing and waved it rhetorically.

"Things do seem in a rather sorry state," Jubal agreed. "They seem to think they know about the world. They flex their muscles and stretch their brains, and all their brainstorms do not seem to heal. But I'd just like to take a quick Lenten survey before we leave."

"All right," said Tubal somewhat grudgingly. "Meet you at five in the Top of the Luke. I'd like to see the view again before we leave."

"Righto," grinned Beadle, and winged away.

March 21, 1965

From Seabury

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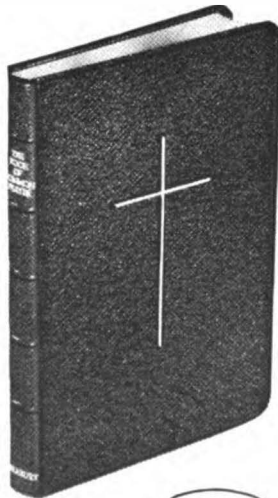
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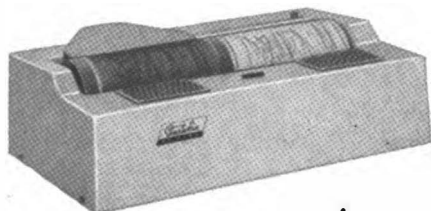
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BULLETIN

Continued from page 13



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(2) Mailed to the people before or after Sunday.

(3) Handed out in church and mailed before or afterwards. I know of one parish where the people who were not in church Sunday get one in the mail Monday morning. (It works.)

If the bulletin is to be mailed, design it so that an envelope is not required; not only do envelopes increase the cost (time and money), but they can be annoying—as any receiver of mail will attest.

Information about low postal rates for bulk mailing may be obtained from any postmaster.

If the bulletin is to be mailed, do so regularly and at the same time; the people will expect it.

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NEWS

Continued from page 21

community, which St. Luke's has carried on for students the last 17 years."

The new building is one of four centers to be established by area Churches for work with the students. The Roman Catholic, Lutheran, and Methodist Churches have centers of their own.

Participating in the ceremony were the Rt. Rev. Charles E. Bennison, Bishop of Western Michigan, who turned the first shovel of earth; the Rev. James C. Holt, the Rev. Thomas G. Johnson, and the Rev. Hewitt V. Johnston, priests of St. Luke's Church; and the Rev. John L. Cottrell, chaplain to the Episcopal students. Representing the building committee was the chairman, Robert L. Rizzardi.

DELAWARE

Comply with the Spirit

Churchpeople in the diocese of Delaware were called upon to provide open occupancy housing to all, regardless of race, religion, or national origin. The call came in the form of a resolution, adopted at the annual convention of the diocese, held January 25th and 26th in Wilmington.

The resolution endorsed the proposed fair housing law, drafted by the Delaware Human Relations Commission, of which the Rev. Henry N. Herndon, an Episcopal clergyman, is chairman, and called upon the state's general assembly to pass it.

Whether or not such a law is enacted, the resolution calls upon all members of the Church to comply voluntarily with the spirit of such a law, which would make it unlawful to refuse to sell or lease housing on the grounds of discrimination, with minor exceptions.

In his annual address to the convention, the Rt. Rev. J. Brooke Mosley, Bishop of Delaware, said Christians have the right to disobey the laws of the state when such laws conflict with the laws of God.

He warned, however, that "one must exercise severe restraint in using this privilege of disobedience." He said the matter of housing is one of the most pressing claims upon Delaware Christians at the moment.

"Can a man be justified in coming to Holy Communion if he has so much against his neighbor that he will not even live next door to him?" the bishop asked.

"We recall," Bishop Mosley said, "that the New Testament reminds that the political order is a reflection of God's order and should be obeyed. . . ."

"But always linked with it is the strong conviction of the Christian believer that all nations stand under the judgment of God and that His law stands over and above the laws of the state."

On the matter of discrimination by reason of color or race, the bishop said there



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Bishop Mosley looks at a painting of Mrs. Mosley, which was presented to him during the diocesan convention.

is probably no other human problem on which Churchmen have reached a greater consensus.

"The goal for the Christian and the citizen is clear," Bishop Mosley said. "What remains cloudy is how best to achieve that goal, and, of course, this is always a proper area for disagreement."

He conceded that those who choose to disobey sometimes do so foolishly or unwisely, but said that, nonetheless, Christians cannot stand by and do nothing.

Bishop Mosley was honored at both evening sessions of the convention on the occasion of his 10th anniversary as diocesan.

On January 25th leaders of various Churches joined in a service of witness in the auditorium of Wilmington's Salesianum School, a Roman Catholic institution. Speaker was the Rt. Rev. Frederick J. Warnecke, Bishop of Bethlehem, who praised the accomplishments of Bishop Mosley.

At the diocesan banquet on January 26th, Bishop Mosley was given a purse containing \$10,000. The money was raised within the diocese for the bishop's use in widening his ministry. In addition he was given a portrait of Mrs. Mosley [see cut], painted by Deane Keller of the Yale University School of Fine Arts.

ELECTIONS. Executive council: clerical, John Shoemaker, Quintin E. Primo, Jr., Victor Kusik, Roddey Reid, Jr., Percy Rex; lay, Robert Creadick, Robert Hickman, Fletcher Walker. Delegates to provincial synod: clerical, John Shoemaker, Richard Bailey, E. John Dyer, C. C. Rutter; lay, George Frick, William Corbishley, John Baker, Thomas Bayard.

TEXAS

The Door Was Left Open

The diocese of Texas joined its voice with that of the national Church to condemn the death penalty as a briskly debated resolution was passed late in the last

session of its council meeting in Austin, January 28th-30th.

The capital punishment resolution was one of several controversial pieces of legislation to be considered by the 450 delegates.

In a sometimes bantering exchange, delegates debated the question of whether or not women should serve on vestries and as delegates to the council. By their approval of a proposed constitutional change, delegates left the door open to future agreement on this topic. The proposed change must be printed in the diocesan journal, after which it will come before the next council meeting in Galveston next February, where it must be approved by a two-thirds majority voting by orders in order to be ratified.

Fiscal responsibility was perhaps the keynote of the council. The Very Rev. J. Milton Richardson [now Bishop of Texas, L.C., March 7th] sounded it in an impressive address to the delegates on January 29th. "I am frankly appalled by the debts owed by missions and diocesan institutions in this diocese," he said. "I am concerned where there has been no plan made to repay these debts. I am concerned about the operation of finances on the basis of a crisis psychology."

He called for "a new sense of stewardship to clear debts, buy needed property and to enter responsibly into the urban mission. It is not a question of financial capacity," he reminded the delegates, "it is a question of our spiritual capacity."

Two other challenges facing the diocese are those of mutual and fraternal responsibility, the dean said. "The concept of mutual responsibility will either be the greatest thing that ever happened to the Episcopal Church or it will be the most dismal failure. We must have a new and radically changed sense of responsibility, even if it means sacrifice on the parish and diocesan levels in order to give more

beyond our borders," he said. He expressed pride in the companion diocese program adopted by the diocese at the last council. "I am proud that even before MR and I, the diocese of Texas was practicing it."

On fraternal responsibility—the third challenge of the age—Dean Richardson said we need more coöperation, more cohesion, more unity. He urged Episcopalians to "stop pasting ugly labels on those with whom we disagree." We need both conservative and liberal, he observed. We need the varying kinds of Churchmanship. "What we have in common with our fellow Churchmen is far more important than what divides us. Let us develop a team spirit—be harnessed to the common task—and even though we disagree let us remain in love and charity as brethren."

The dean's speech was greeted by the most prolonged applause of the council with delegates apparently in agreement that it was among the most stirring and hard-hitting charges to council given in recent years.

Fiscal responsibility was the order of the day as delegates passed a combined budget of \$977,340 with little discussion. Aware of a canon passed last year which

prohibits lay delegates of churches in arrears on quota payments from voting on or discussing the budget "unless council by a two-thirds vote after hearing recommendations of the executive board, shall consent thereto," the question of eligibility of lay delegates from 39 churches in arrears at the time of council became a subject of brief debate. Finance chairman Ivan Oden, a Lake Jackson layman, asked council "to allow every church to discuss the budget and vote on it" and his request was approved.

Mr. Oden called upon churches to rectify the lack of funds in the executive board budget for capital items by "choosing their own projects and realizing them by subscribing over and above their missionary quotas."

The main addition to the assessment (diocesan) budget of \$208,653 was an increase in the insurance program for clergy and lay employees of the diocese, and an item of \$1,500 toward expected expenses of General Convention which has been invited to meet in Houston in 1970.

Major increases reflected in the executive board (quota) budget were an item of \$5,000 for episcopal assistance in the companion diocese of Malawi, Central Africa, and an increase in the general Church quota of \$9,695.

The capital punishment resolution was written by the Rev. John Stevens of Houston, director of the department of Christian social relations.

Many challenged the resolution on the grounds that it put the Episcopal Church in the position of being a lobbyist. Heatedly discussed and twice amended, the resolution, as finally passed, was divested of its description of capital punishment as "no deterrent to major crime" and softened the possibility of making the

The benediction was pronounced as Lackawanna Train 606 pulled into Hoboken, N. J. Commuters bound for New York sat with bared heads as the Rev. Craig Biddle III, curate of St. Peter's Church, Morristown, N. J., held a 20-minute service on Ash Wednesday. The mobile worship, he told the smoking-car congregation, was not an attempt "to play Church or perform an experiment — this service is basically taking the ritual of the commuter and adding it to the liturgy of the Church." Many of the commuters were enthusiastic about the service and expressed hope such services would be continued.

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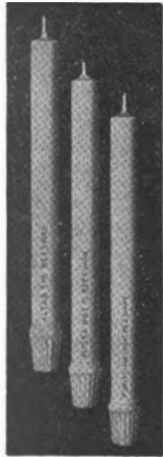
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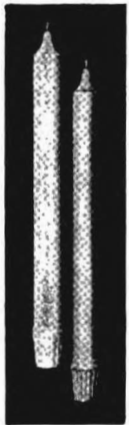
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department of Christian social relations a lobbying agent.

As finally passed, the resolution instructed the department to make known publicly the diocese's position on capital punishment, to enlist the support of such laymen and priests as may respond, and to act as coördinator in this venture to see God's will reflected in the laws of the state of Texas, and further instructed the department to make available to all congregations study materials to aid in the implementation of the resolution. A bill asking for the elimination of the death penalty in Texas is expected to be introduced into the Texas legislature during the current session.

"This doesn't give us the authority to picket the capital," boomed T. Caldwell McFaddin, lay delegate from Beaumont.

A Negro delegate, Houston attorney Clark Ward, made perhaps the most poignant statement of the entire debate when he said that the real issue is one of unequal justice. "We must make citizens aware that we are executing the ignorant, the friendless, and the fundless," he said.

A cry that we are "eliminating the line between Church and state" was heard from several quarters during the hour-long debate.

The three-day diocesan council was opened with Evensong in Austin's municipal auditorium, where the Rt. Rev. Everett H. Jones, Bishop of West Texas, preached on the subject of Mutual Responsibility and Interdependence.

"We are freshly discovering our interdependence with all our fellow Christians, both in the Protestant and Catholic tradition," he said. "At the same time there is within our own Church a need for more communication and discussion especially between clergy and laity on what it means to obey Christ."

"We are in spite of occasional controversy," he concluded, "gradually clarifying for ourselves and for the whole world what it means to be a follower of Jesus Christ."

The Rt. Rev. C. Kilmer Myers, Suffragan Bishop of Michigan, spoke at the council banquet on the work of the Urban Training Center in Chicago, which he recently headed. "The Church is in crisis because the world is in crisis," he said. "It is the duty of the Church to get its people—both the clergy and laity—involved." Centers such as the one in Chicago are trying to meet the several crises now facing Church and world by training leaders who will be prepared for involvement and who are able to reflect on the meaning of involvement, he said. "We must begin to show laymen that their decisions reflect theology. Any time they get involved they are reflecting theology."

He concluded with the observation that "no theological reflection is possible unless it arises out of the specifics of social situations."

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BOOKS

Continued from page 4

to operate a mimeograph . . . the pews may be furnished with a service book, such as the Book of Common Prayer, the Book of Common Worship, or A Book of Worship for Free Churches" [p. 94].

Closing the book is a 6-page section, entitled "Power: Success or Failure," in which the author attempts to state the criteria by which success or failure in the ministry can be measured. The author is a Presbyterian minister with wide pastoral experience who is currently professor of practical theology and dean of field education at Princeton Theological Seminary.

G. F. WHITE, D.D.

Equip the Saints

Pastoral Care in the Church. By C. W. Brister. Harper & Row. Pp. 262 with indices. \$5.

One of the marks of modern Christianity which is particularly apparent today is the emphasis placed on ecumenicity. This emphasis is so great that several other developments in the modern religious field have tended to be overlooked, or at least minimized. Chief among these is the increased participation of the laity in affairs of the Church that were once, in a not too distant past, considered to be the sole concern of the clergy. Nowhere is this more strikingly apparent than in the matter of the pastoral ministry.

Without too much difficulty one can evolve an apologetic for lay participation in Church services, but it requires a much broader vision to see the value and benefit of lay pastoral work.

In *Pastoral Care in the Church*, C. W. Brister quotes Elton Trueblood as saying that the renaissance of the Church's laity is "the greatest new Christian fact of our time," but insists that this is just a new



emphasis upon an ancient biblical truth. "Nowhere," he says, "does the New Testament advocate that a Christian pastor is to monopolize the ministry. His role is to 'equip the saints' for their own task of ministering—in family life, in daily work, in the church, and in the world. . . . The worlds of the professional clergyman and the responsible layman intersect at the point of what they really are—the people of God."

In specific cases of pastoral care, Dr. Brister backs up his theories with actual case histories, and presents many ideas with practical advice as to how they may be applied. Dr. Brister is associate pro-

March 21, 1965

fessor of pastoral ministry at the Southwest Baptist Theological Seminary, Fort Worth, Texas. The book has copious footnotes and references, many of them to well-known Anglican authors.

G. F. WHITE, D.D.

Biblical Depth

The King and His Cross. By Robert C. Dentan. Seabury. Pp. 178. \$3.50.

Of the many books on the Old Testament, relatively few combine sound scholarship with Christian devotion. Usually a book is scholarly, whether on a technical or a popular level, without much of an attempt to build the bridge into the fullness of Christian faith and devotion; or else it is devotional, but leaving the more inquiring reader with a frustrating sense that the contributions of scholarship are either by-passed or ignored.

The Seabury Lenten Book for 1965, from the pen of the professor of Old Testament at the General Theological Seminary, admirably combines both scholarship and devotion. In *The King and His Cross*, the Rev. Robert Dentan treats, in sequence, the various Old Testament lessons from Palm Sunday to Easter Eve, both those of the daily offices and those of the Holy Eucharist. Each passage is given an adequate introduction and commentary, with a minimum of technicalities, and an application to the great theme which it is intended to illustrate. In doing this the author makes no attempt to treat any of the passages as being in any way a prediction of the Passion, as was so often done in the early Church. Rather, he treats them as supplying patterns for "messianic" thinking for Christians, which may properly be applied to Christ and His cross.

It appears to this reviewer that Professor Dentan has admirably succeeded in his task, and that this book is a good example of that Christological approach to the Old Testament which, while doing justice to its own message and patterns of thought, sets them in the wider context of the revelation fulfilled in Christ. As such it deserves a wide public among the clergy and intelligent laymen. Among the former, particularly, it ought to be studied with the utmost care in order to give biblical depth to the preaching of the Passion.

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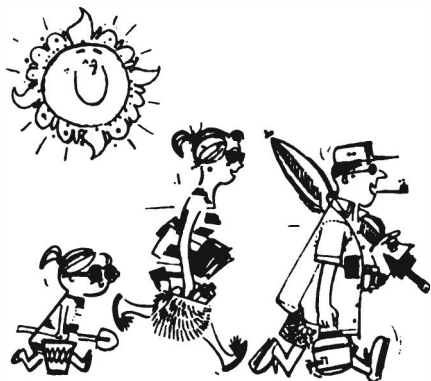
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Wesley fails its purpose. Daily sections are given from Ash Wednesday until the day before Easter. These are chiefly from Wesley's sermons; some are translations from German poets, and the sections for Holy Week are from Wesley's prayers.

It is terribly difficult to judge devotional reading for another person. If it induces prayer, it is private prayer, and any criticism or praise of such writing is hopelessly subjective. The reviewer can speak only for himself.

A brief introduction by the editor, Gordon S. Wakefield, warns of Wesley's puritanism, his mild Protestant learning, his temperate Christianity as compared with his more emotional brother Charles. The latter point is evident from the start in John Wesley's discussion of fasting. His puritanism comes out in, for example, his "Directions given to the Band Societies" [Band Societies were groups of Wesley's converts]: "To use no needless self-indulgence, such as taking snuff or tobacco. . . . To wear no needless ornaments, such as rings, ear-rings. . . ." This is expected and not unattractive, given the man himself and the needs of the time.

Wesley's Protestantism is less palatable; one of the rules of the Band Societies is that this question must be asked at each meeting: "What temptations have you met with [since the last meeting]?" Also: "Art thou fighting, but not conquering? striving for the mastery, but not able to attain? Then thou art not yet a believer in Christ. . . ."

No doubt his theology can be pulled together into a form of orthodoxy, but the tendency to error is there, and it vitiates.

But there is undeniable good, too: for instance his treatment by letter to a Roman Catholic—"I hope to see you in Heaven," meaning that he will! His section "A True Protestant" has nothing which is not acceptable to the Catholic, too; and his sections on the Eucharist all are good. He effectively answers objections to frequent Communion, and his spiritual aphorisms (for Thursday and Friday of Lent V) might have come from a Kempis.

One would like to be more favorable, in this ecumenical age, to this book. But, of course, the failure of Wesley's sermons to move this or that person today does not invalidate Methodism's role nor that of the sermons themselves for the purpose for which they were written. No doubt the book will benefit others.

A MONK OF ST. GREGORY'S PRIORY

The Way Can Be Deadly

Church and Metropolis. By Percy L. Norton. Seabury. Pp. 128. \$2.95.

Church and Metropolis reveals "a city planner's viewpoint of the slow-changing church in the fast-changing metropolis." Percy L. Norton writes it with directness and simplicity, and speaks to the needs

and interests of both clergy and lay people.

The book's pages are small, its chapters brief and pithy. It is filled with "quick facts" and quotable remarks. The type is easy on the eye. The writer's personality engages the reader and carries him along. The presentation is both critical and disarming.

Percy Norton's message is that times have radically changed: Our problems may be basically the same; nonetheless, the setting in which the Church must do its work is not what it used to be. We must change both the way we look at our world and the spirit with which we approach our work.

Urbanism reflects the culture in which we live, not simply the concerns of our inner-cities. Change is a continuing mark of our society, and the Church's mind-set is that of changelessness. Historically, this is understandable. In the practical setting in which we now live, however, the Church's way of doing things is often deadly. The Church has neither a view of itself nor of man which speaks with meaning to our age. Thus unresolved theological issues lie at the heart of the Church's difficulties today.

The Church is rapidly losing ground. It has become disengaged from the world's decision-making process. It still speaks in individualistic terms in an age in which the social roots of human disorder are increasingly discovered. Thus to the growing numbers who are caught up in the complexities of our new and urbanized world the Church speaks no message of salvation.

Mr. Norton is no radical. He does not



seek to undermine the local church or the Church's basic structures. These must, however, be looked at and used in new and creative ways to meet the new circumstances of a changed community in which men work and live.

Of particular interest is the author's emphasis upon the lay ministry. Many Churchmen have felt that creative ministries mean that the clergy must do more and different things to and for their people. This has been the self-defeating pattern of so much of our inner-city and so-called urban work. Percy Norton sees the laity's training for new ministries to be the important aspect of the Church's need. With specific reference to a ministry to businessmen he writes (p. 63):

"The important element in any specialized ministry is not the where but the *what*; and once the *what* is worked out, it may well be that the special ministry is one more properly for laymen than the ordained minister. The

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trained theologian, the clergyman, may need to give the matter his special attention along the way of helping to work toward the solution. But thereafter the ministry should be one for businessmen in the parish or parishes to carry through."

The same critique may apply to urban work among the inner-city poor and with small (and sometimes once large) sub-urban or semi-suburban parishes. The



resources of people, not chiefly the skills of the clergy, must most of all be developed. The Church's purpose is not to bring relief. It is to help bring redemption to human beings and to the world in which we live.

Percy Norton has worked intimately with clergy and Church organizations at many levels. He is at home with his trade and with the life of the Church. He has wise words to say about such varied things as planning, inter-church coöperation, the use of office help, and budgeting. His chapter on "Decision-making" alone is well worth the reading of the book. The book ends on a note concerning the need for commitment. An eminent layman for our time here sounds a call for witness appropriate to our changed and changing life-situation.

NATHAN WRIGHT, Ed.D.

A Truly Great Bishop

Prudently with Power: William Thomas Manning. By W. D. F. Hughes. West Park, N. Y.: Holy Cross Publications. Pp. 255. \$5.

Prudently with Power is a complete and fascinating account of William Thomas Manning's full life—his activities, his struggles amidst conflict, as well as his ideas. This full-length biography of the late Bishop of New York presents an attractive picture of a truly great bishop of the Church, even though occasionally it seems inordinately adulatory. Such devotion is natural, for the author, the late William Dudley F. Hughes, was long associated with the bishop as a priest of the diocese, a member of the cathedral staff, and as a friend.

Bishop Donegan of New York, in his foreword, calls special and proper attention to Bishop Manning's "steadfastness in the faith, his fairness and justice, his moral indignation against wrong or evil, and his courage."

At the age of 10, William Manning was already confident that he was bound for the ministry; he once hinted later that in his managing of unruly cows on the family's Nebraska farm he was learning the fine art which would help him lead

his clergy in his maturity. Bishop Manning held strong convictions about full rights and justice for Negroes, the sanctity of marriage, and world peace. He was, however, not a pacifist, saying on one occasion, "Jesus Christ does not stand for peace at any price. He stands for righteousness at any cost."

Dr. Leighton Parks and many others clearly saw the futility of the bishop's ecumenism which stressed the widest unity of all Christendom but often blocked attempts at Church union. The author's excoriation of other great Churchmen such as Dean Howard Chandler Robbins and Dean Alexander Zabriskie seems unnecessarily caustic.

Even though it might be difficult to sustain all the unique contributions claimed for the bishop by the author, this book presents a much needed and completely fascinating chapter in the history of the Church. An index and fuller annotation would have made this volume of even greater usefulness.

RAYMOND W. ALBRIGHT, Th.D.

From Loft, Chancel, or Between: Mystery

Voices and Instruments in Christian Worship. By Joseph Gelineau, S.J. Translated by Clifford Howell, S.J. Liturgical Press. Pp. 224. \$4.

"Singing is a Mystery," says the Rev. Joseph Gelineau, S.J., in his *Voices and Instruments in Christian Worship*.

By mystery he means "a sacred sign, perceptible by the senses, which reveals and communicates an invisible reality of the order of grace; a reality which has, towards the perceptible thing which signifies it, a symbolic relationship derived from the nature of things or prophetic events drawn from the history of salvation."

From this point of view Fr. Gelineau considers singing as a spiritual action, music as the handmaid of the liturgy, the



various classes of sung rites, the agents (singing assemblies) in liturgical singing, various types of music, and musical instruments.

He defines sacred music as that which has a connection with faith. Its genres are: strictly liturgical chant, songs and the music of ceremonies not strictly liturgical yet connected with the liturgy, and



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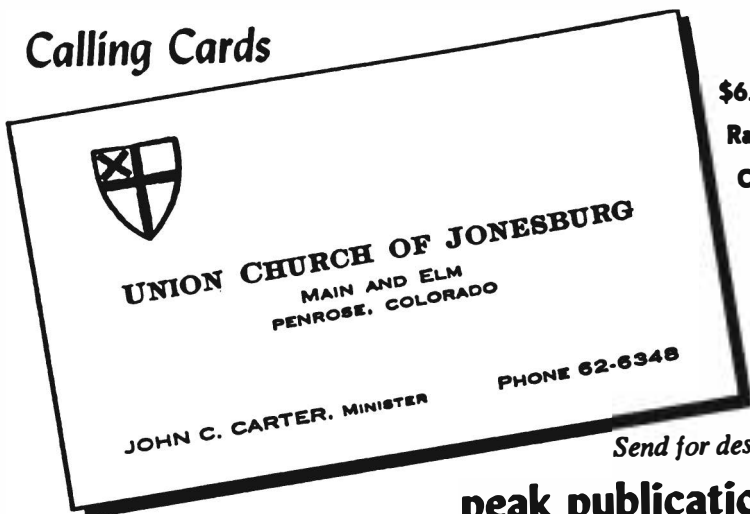


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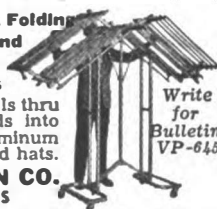
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religious music (free hymns etc., which may be sung by the assemblies, and including cantatas, oratorios, and most of the classical masses").

Fr. Gelineau strongly recommends moving the choir into the chancel and abolishing choir lofts, in order to make the choir a force for binding together the singing of the chant (liturgical music) with the singing of the assembly (religious music). This move—and it has strong support in many Roman circles—is interesting in view of strong recommendations made within the Episcopal Church during the last several decades for the deployment of the choir to the rear of the church as a means of strengthening congregational participation and eliminating the "entertainment" aspect.

The aim of *Voices and Instruments in Christian Worship*, according to its brief introduction, "is to probe into the relations between music and Christian worship; taking as a starting point the life and laws of the [Roman Catholic] Church, together with the sciences of liturgy, history and pastoral practice."

Chants et Musique dans le Culte Chretien, of which this book is the English version, was published in France in 1962. Joseph Gelineau has worked extensively developing new settings for the psalms as they are now translated in the French version of the Bible entitled "The Jerusalem Bible." Recordings of these psalms and the settings by Fr. Gelineau are available both in French and English versions.

The 224 pages include introduction, indices, lists of recommended readings (mostly French works), and a list of many of the papal documents from which the author quotes (some of which are now available in English translations). There are the 466 footnotes, in small type, many occupying a half page or more, in which the author explains or illustrates the text.

All that Gelineau says on any subject has its beginning and ending in the Roman rite, of course. Nevertheless, and though much of it has been said before, there is considerable meat in the book for any serious student of Church music.

JOHN W. NORRIS, STD

Books Received

THEOLOGIAN OF OUR TIME. Edited by Leonard Reinisch. Five critics evaluate thought of 12 contemporary theologians. University of Notre Dame Press. Pp. 235. \$3.75. Paper, \$2.25.

PHILOSOPHICAL INTERROGATIONS. Of Martin Buber, John Wild, Jean Wahl, Brand Blanshard, Paul Weiss, Charles Hartshorne, Paul Tillich. Edited and introduced by Sydney & Beatrice Rome. Holt, Rinehart & Winston. Pp. 422. \$6.50.

PORTRAIT OF KARL BARTH. By George Casalis. Doubleday: Anchor Books. Pp. 115. Paper, 95¢.

WHILE I LIVE. By Otto Graber. Cowman. Pp. 116. \$1.50.

DOCTOR TOM DOOLEY, MY STORY. By Thomas A. Dooley, M.D. Abridgement of Dr. Dooley's *Deliver Us From Evil, The Edge of Tomorrow, and The Night They Burned the Mountain*. Illustrated. New American Library: Signet. Pp. 128. Paper, 50¢.

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Ponte Vedra Beach:

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Holy Comforter Parish Day School
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LETTERS

Continued from page 7

title "Most Reverend" to our former Primates, Bishop Sherrill and Bishop Lichtenberger. Anyone who wishes to fly in the face of these highest councils of the Church ought to inspect the portraits of the two Primates exhibited in Seabury House. That of Bishop Sherrill hangs in the drawing room—that of Bishop Lichtenberger in the Council Room. On the brass plate affixed to each is ascribed the full primatial title, "The Most Reverend"—opinions of editors and disestablishmentarians notwithstanding.

And, since titles of reverence are granted or accorded less formally than is recognized, it is interesting to note that our Primates' peers and fellow workers have done so.

Finally, we style all bishops "Right Reverend," even though there seems to be no official basis for this; the Prayer Book is less extravagant in continuing to call them only "Reverend Father in God." If General Convention goes beyond this to call bishops "Right Reverend," then the tradition is fixed, not by decree but by common parlance. Surely then we can go a step further and accord the Presiding Bishop a primacy of honor, when two of our highest authorities have already done so in bronze.

I refuse to believe that some prelatist ordered the plates on the portraits on his own!

(Rev.) ROBERTS E. EHRGOTT
Rector, Church of the Nativity
Indianapolis, Ind.

Whose Eyes?

Re. Letters; L.C., February 14th, "Obedience and Disobedience," by Donald L. Hayes: I, too, will leave out Scripture-quoting and ask, instead, a question most pertinent to me. By what stretch of whose imagination can Mr. Hayes, or any one else, look at anything "through the eyes of Christ" or from the cross? In the shadow of the cross, yes; through human eyes up to and at the Divine, Yes; but "through the eyes of Christ," No, for this is impossible to man, and to try is the sin of presumption—we are trying to see as God sees and, not being God nor part of God, except by adoption, we cannot see through God's eyes.

Obedience to God as God has revealed His will, yes. If this implies disobedience to Caesar, so much the worse for Caesar; but our Lord ordered us to "render unto Caesar the things that are Caesar's"—such as obedience to civil law until and unless that law clearly subverts divine law as divinely revealed. Mr. Hayes should also remember that the Scripture shall be of no private interpretation and that private conscience before it acts must measure itself against that faith which is expressed by the maxim "quod ubique, quod semper, quod ab omnibus." May I further suggest that God never needs to be "made relevant" to modern man? Man must reconcile to God, not the contrary.

I wonder if G. K. Chesterton was not right when he accounted for our Lord's withdrawing from man on occasion as consideration for our inability to see how very funny we are. He was hiding from us the Awful

Mirth of God! "So we sit perhaps in a starry chamber of silence, while the laughter of Heaven is too loud for us to hear." (G. K. Chesterton—*Orthodoxy*). R. G. WILLCOX Interlaken, N. Y.

Additional Information

Your column of 10 January requests additional information on vestments in the Celtic Church. Archdale A. King, in his *Liturgies of the Past*, cites a Druidic (?) reference to St. Patrick as vested in chasuble and carrying a crozier for the liturgy, quoted in a seventh-century life of the saint. The same source also refers to Bede's account (Penguin ed. p. 44) of the martyrdom of St. Alban in which the saint had allowed the priest to escape by assuming the latter's long cloak (*caracalla*) which from the context seems to have become an item of clerical—not necessarily liturgical—dress. It should be remembered, however, that in the time of Gregory (and for some centuries after) the chasuble was still an item of lay dress—though it had become the specific dress used at the liturgy, and this would no doubt be the tradition brought to England by Augustine, i.e. that the chasuble was a recognized liturgical dress though not yet exclusively so; and while the argument from silence is not conclusive it might be noted that the various liturgical questions which Augustine directed to Pope Gregory (recorded in Bede, pp. 66ff.) make no mention of dress.

WILLIAM D. LORING
Senior, Philadelphia Divinity School
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*In care of *The Living Church*, 407 E. Michigan St., Milwaukee, Wis. 53202.

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THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

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THE LIVING CHURCH

The Living Church

PEOPLE and places

Appointments Accepted

The Rev. John C. Anderson, former assistant, St. Peter's, Peekskill, N. Y., is rector, Christ Church, Warwick, N. Y. Address: c/o the church, South and 2d Sts.

The Rev. George Y. Ballentine, Jr., former curate, All Souls', Washington, D. C., is assistant rector, St. Andrew's, Norfolk, Va. Address: 1004 Graydon Ave. (23507).

The Rev. John Bray Chapter, deacon, is curate, Christ Church, Tarrytown, N. Y. Address: c/o the church, Broadway and Elizabeth St.

The Rev. Peter R. Holroyd is curate, St. John's, Waterbury, Conn.

The Rev. Charles Howard Perry, former canon to the ordinary, Northern California, and member of the executive council, Province of the Pacific, is rector, St. John's, Olympia, Wash. Address: 114 E. 20th Ave. (98502).

The Rev. Thomas F. Pike, former assistant, St. Mark's in the Bouwerie, New York, N. Y., is rector, St. Andrew's, Yonkers, N. Y. Address: 73 Morris St.

The Rev. John W. G. Schaefer, former rector, St. John's, Sharon, Mass., is rector, St. Paul's Church, Glen Cove, L. I., N. Y. Address: 28 Highland Rd.

The Rev. James T. White, formerly in charge, St. Andrew's, Galax, Va., is curate, St. Mark's, Little Rock, Ark. Address: Box 3266.

New Addresses

The Rev. V. George Aabed, 2522 Bradley Dr., Ashland, Ky. 41101.

The Rev. Robert D. Duffy, c/o Barry House, Brant Lake, N. Y.

The Rev. Harry S. Henrick, 450 E. 20th St., New York, N. Y. 10008.

The Rev. Charles McKimmon, Jr., 416 Julia St., Apt. 205, Huntsville, Ala.

The Rev. William A. Sadler, Jr., Bishop's University, Lennoxville, Quebec, Canada.

The Rev. Joseph L. Slagg, retired, c/o St. Barnabas' Hospital, 3d Ave. at 183d St., New York, N. Y.

The Rev. Charles W. Shike, American Foundation of Religion and Psychiatry, New York, N. Y.
St. Christopher's Church, 4000 Pulaski Pike, Huntsville, Ala. 35810.

The Rev. Edson P. Sheppard, Box 1774, Reno, Nev. 89505.

Armed Forces

Chap. (Lt.) Phillip E. Jerauld, USN, Marine Air Group 14, 2d Marine Air Wing, Marine Corps Air Station, Cherry Point, N. C. 28533.

Chap. Alfred T. C. Johnson, USAF, Robins AFB, Ga., will retire as of May 1, and then may be addressed at 1210 N. Donnelly St., Mt. Dora, Fla. 32757.

Chap. (Lt. JG) Christian R. Wolf, U. S. Naval Hospital, Oakland, Calif.

Ordinations

Priests

Western Massachusetts—On December 19, the Rev. David Harrower, assistant, St. James', Greenfield, address, 33 High St.; on January 15, the Rev. Richard Lewis Fenn, assistant, St. Stephen's, Pittsfield, address, 64 Bartlett Ave.; on January 23, the Rev. Chisato Kitagawa, assistant, Grace Church, Amherst, address, 14 Boltwood Ave.; on

January 24, the Rev. John Gollan Root, curate, St. John's, Northampton, address, 278 Crescent St.

Retirements

The Rev. Mortimer Glover, former rector of St. James' Church, Wilmington, N. C., retired January 1. Address: 1207 Faraway Dr., Wilmington.

Engagements

The Rt. Rev. Joseph M. Harte, Bishop of Arizona, and Mrs. Harte announce the engagement of their daughter, Victoria Ruth Harte, to David Curtis Money of Phoenix, Ariz.

Marriages

Mr. and Mrs. Augustus Page Farnsworth announce the marriage of their daughter, Mrs. Anne Farnsworth Grubb, to the Rev. Edward Harding MacBurney, at St. Thomas' Church, Hanover, N. H. Fr. MacBurney is rector of St. Thomas'.

DEATHS

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

David Ralph Millard, former vestryman of All Souls' Church, Biltmore, N. C., died January 27th, at his home in Asheville, N. C., after a brief illness. He was 80.

Mr. Millard served as both junior and senior warden of All Souls' Church. An attorney in Asheville, he was a leader in many civic organizations, a member of the American Bar Association, the North Carolina Bar Association, and the Buncombe (County) Bar Association, of which he was a past president. He also was a member of several general societies.

He is survived by his wife; two sons; and one daughter.

GO TO CHURCH DURING LENT

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

CHICKASAW (MOBILE), ALA.

ST. MICHAEL'S 300 Grant St.
(Just off U. S. 43 N, 4 mi from downtown Mobile)
Sun HC 7, 9 with Ser

PHOENIX, ARIZ.

CHRIST CHURCH OF THE ASCENSION
5100 N. 40th St. (Temporary quarters)
Rev. Canon George McNeill Rey, r
Sun HC 8, MP 9:30, 11; Ch S 9:30;
Nursery 9:30-12:30; Thurs HC & Healing 10

LOS ANGELES, CALIF.

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

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; Sat 4:30-6

NORWALK, CONN.

ST. PAUL'S ON THE GREEN
Rev. F. L. Drake, r; Rev. A. E. Moorhouse; Rev.
R. I. Walkden
Sun 8, 9:15, 11; Daily as posted; C Sat 12:15

WASHINGTON, D. C.

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

ROCK CREEK PARISH

Rock Creek Church Rd.
Rev. E. Pinkney Wroth, Jr., r
Sun 8, 9:30 (Ch S), 11; Wed 11

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun HC 7, 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

INTERCESSION

501 N.W. 17th St.
Rev. Bruce E. Whitehead
HC 7:30; HC or MP 10; EP 7:30

ST. MARK'S

1750 E. Oakland Park Blvd.
Sun Masses 6, 7:30, 9, 11:10, MP 11; Daily MP &
HC 7:30; Wed HU 9:30 & HC 10; Sat C 7

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

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

TAMPA, FLA.

St. Mary's Henderson at San Miguel
Rev. John F. Mangrum, Rev. George Cave, Rev.
Leonard Nelson
Sun HC 8, 9:15, Ch S 9:15, Morning Service & Ser
11; Weekdays MP & HC 7, EP 5:45; HC & Healing
Thurs 10; C Sat 3-5

Continued on next page



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.

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.

GO TO CHURCH DURING LENT

Continued from previous page



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

EVANSTON, ILL.

SEABURY-WESTERN THEOLOGICAL SEMINARY
Chapel of St. John the Divine
Mon thru Fri Daily MP & HC 7:15; Cho Ev 5:30

LOUISVILLE, KY.

GRACE (a bulwark of the Faith)
Rev. John S. Letherman, r 3319 Bardstown Rd.
Sun Masses 8 (Low), 10 (Sung); Daily as scheduled

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

BOSTON, MASS.

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

ST. JOHN THE EVANGELIST; THE COWLEY

FATHERS
35 Bowdoin St., Beacon Hill
Sun 8, 9:20, 11 (Sol); 4 EP & B; Daily 7:30
Extra Mass Wed & HD 12:10; C Sat 3-5; 7:30-9

DETROIT, MICH.

ST. JOHN'S Woodward Ave. & Vernor Highway
Rev. Thomas F. Frisby, r; Rev. S. B. Shank, Jr., c
Sun 8 HC, 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. Hohenschild, S.T.D., r-em
Sun HC 8, 9, 11, 15 MP; HC Tues 7, Wed 10:30

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
Rev. Tully 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

SUMMIT, N. J.

CALVARY Woodland & DeForest
Sun HC 8, Family Service 9:15 (HC 35), MP 11
(HC 15) EP 5:30; HC Tues 9:30, Thurs 7, Fri 12

WARETOWN, N. J.

ST. STEPHEN'S
Sun Masses 8, 10; MP & Ser 10 (2d & 4th Sun);
Weekday Masses Wed & Fri 9; C Sat 7-8

BINGHAMTON, N. Y.

CHRIST CHURCH 187 Washington St.
Rev. Frederick W. Dorat, r; Rev. J. H. Ineson, c
Sun 7:30, 9, 11; Eu Tues 6, 7:15, Wed 12:05,
Thurs 10:30, Ser 12:05; Fri 12:05; C 7, Eu & Ser 8;
EP Mon-Fri 5:30; Organ Recital Tues 12:05

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. Torrence J. Finlay, D.D., r
Sun 8, 9:30 HC 11, Morning Service & Ser, 9:30
& 11 Ch 5, 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

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

GENERAL THEOLOGICAL SEMINARY CHAPEL

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

HEAVENLY REST

5th Ave. at 90th Street
Sun HC 9 & 15, 11 MP Ser 11 ex 15; Wed HC 7:30;
Thurs HC & LOH 12 & 6; HD HC 12

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

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
Rev. Chas. H. Graf, D.D., r; Rev. M. R. Harrison, c
Sun HC 8, Ch 5 10, Cho Eu 11; Daily HC 7:30 ex
Sat; Sat 10; Thurs & HD 7:30 & 10

ST. MARY THE VIRGIN

46th St. between 6th and 7th Avenues
Rev. Donald L. Garfield, r;
Sisters of the Holy Nativity
Sun Mass 7, 8, 9 (Sung), 10, 11 (High); Ev B 8;
Daily Mass 7, 8, Wed 9:30, Mon thru Fri (Lent)
12:10; Daily Ev 6; C Fri 12:40-1, 5-6, Sat 2-3, 5-6,
7:30-8:30, Sun 8:40-9

RESURRECTION

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

ST. THOMAS

5th Avenue & 53d Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (15), MP 11; EP 4; Daily ex Sat
HC 8:15, Wed 5:30; Thurs 11; Noondays ex Mon
12:10. Church open daily 6 to midnight

THE PARISH OF TRINITY CHURCH

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 12:30 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, v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
& by appt

ST. AUGUSTINE'S CHAPEL

292 Henry St.
Rev. Wm. W. Reed, v; Rev. Jeffrey T. Cuffee, p-in-c
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Solemn
High Mass; Weekdays: Mon, Tues, Thurs, Fri & Sat
9:15 MP, 9:30 Low Mass; Wed 7:15 MP, 7:30 Low
Mass

ST. CHRISTOPHER'S CHAPEL

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

PHILADELPHIA, PA.

ST. LUKE & THE EPIPHANY 330 S. 13th St.
Sun HC 9, Ch 5 10; HC 1st & 3d Sun 11; MP & Ser
2d & 4th Sun 11; Daily Prayer 12; Tues Healing
Service 12:10; Wed HC 12:10

PHILADELPHIA, PA. (Cont'd.)

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11; EP 5:30; Weekdays 7:30, 5:30;
Wed, Thurs, Fri 12:10; Sat 9:30; C Fri 4:15-5:15,
Sat 12-1

NORTH AUGUSTA, S. C.

ST. BARTHOLOMEW'S 471 W. Martintown Rd.
Rev. David C. Streett, r
Sun HC 8, 10; Wed HC 7; HD 9:30, 7

FORT WORTH, TEXAS

ALL SAINTS 5001 Crestline Rd.
Sun MP & HC 7:45; HC 9, 11, 5, EP 8; 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 5 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

ST. THOMAS, VIRGIN ISLANDS

ALL SAINTS
Rev. Raymond Abbott, r; Rev. Seymour Clarke,
asst.; Rev. Steven See, asst.
Sun HC 6:30, 8:30, 10:30; Ev & B 7:30; Masses
daily 6:30; C Sat 5-6



ST. BARTHOLOMEW'S CHURCH
NORTH AUGUSTA, SOUTH CAROLINA
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