

The Living Church

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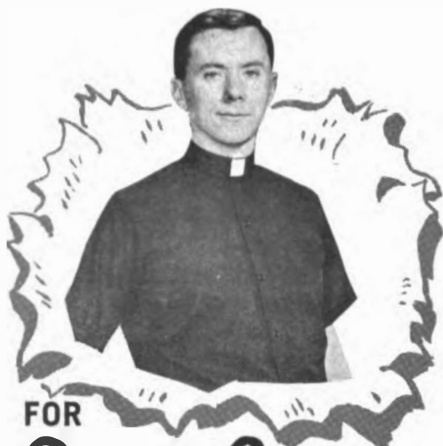
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The X Club [see p. 14]

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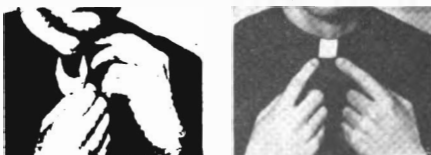
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MUSIC AND RECORDS

by the Rev. Lewis M. Kirby, Jr.

A MAN DIES

Capitol Odeon 33SX 1609 \$5.95

A Man Dies is a modern mystery play originally written for the teen-agers of St. James' Presbyterian Church, Lock-leave, Bristol, England, by Mr. Ewan Hooper and the Rev. Ernest Marvin of the St. James staff. It has received considerable attention, not only in Great Britain, but increasingly in the United States as well.

The authors wrote *A Man Dies* because the usual Sunday evening worship at the youth group meetings had become "a bore" to most of the young people. The play "is an attempt to present the Bible story in the modern idiom—in the music and dancing which teenagers love so much and can do so well."

The biblical story is told in music and pantomime. It begins with the Old Testament's longing for a savior and goes on to show how in Jesus man has the answer to his needs and his basic problem. The authors have utilized current events to make the story relevant to the situation facing twentieth century man. The parallel between the biblical events and those of today is drawn sharply. Read, for example, this reply to our Lord's command of love for neighbor:

Who is my neighbor, please tell me do,
What say you?

I love my mom, will that do chum?
What more do you want?

I only know, you must agree,
You gotta' fight for mastery.
You gotta' grab the biggest slab,
What more do you want?

I suppose I could if I really stirred
like a guy of whom I never heard,
But what's the aim of such a game?
What more do you want?

What's this I hear? love all this too?
The whole wide world? That's a thing to do.
Why should I care? or say a prayer?
What more do you want?

Or this commentary on our affluent culture:

A hundred million people are hungry tonight,
C'mon let's go and get stewed.
We couldn't care less for the refugees;
We've never had it so good.

A German shot by the German police,
Indians yellin' for food,
Cyprus streets are like rivers of blood,
And we've never had it so good.

Thus the "bad news" is biting picture. But through it all, there is the overriding affirmation that in Jesus Christ there is mankind's ultimate hope. What we have here, in other words, is a realistic view about man and is a portrayal of the One who came to enable man to say "Go it alone, there is no need to go it alone."

A Man Dies caused quite a furor in England. A move was even made in the House of Commons to ban the showing of a televised performance. Personally I believe the play has many strong points. The music is written in blues, rock and roll, and other contemporary idioms. Modern teenage dances are used. The story line is acted out by young people in modern dress. This may be shocking to some, but to this writer it makes Jesus so very contemporary and real, concerned with life as I know it now. This is obviously a deeply sincere effort to provide a relevant medium of worship for the many who find our traditional forms of worship "a bore" in its present state.

The sound is quite good, but you will have to listen very carefully to catch the lyrics as sung by the British performers.

GLORY BOUND—Paul Quinlan, vocal with guitar

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Paul Quinlan is a young Jesuit seminarian with a strong desire to bring alive the word of God for the understanding of all people. In that end, he has retranslated the Psalms and set them to music in the folk idiom. Fifteen examples are performed by Mr. Quinlan on this disc.

The translations express the biblical texts quite freely. There is nothing staid here! Psalm 69, for instance, begins "Save me, water's up to my neck. . . ." Psalm 13 goes like this:

Give glory to the Lord, you sons—
oh, yeah, give glory!

Give power to the Lord, you sons—
give power!

Give glory to His name and bless Him in
the city square;

Bless the Lordy, sinners, bless Him
everywhere!

Various musical styles are employed by the composer—Negro spiritual, Mexican. Near Eastern. The mood of the particular Psalms guides the choice of musical style.

This is an interesting addition to the growing list of attempts to relate traditional religious expression to modern man.

FRESCOBALDI: Toccata I and V, Canzona IV, Capriccio Pastorale; BACH: Concerto #5 in d minor, Concerto #2 in a minor—Fernando Germani, organist.

Angel 36323 \$4.79
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Girolamo Frescobaldi (1583-1643) can be credited with the discovery of a true style of composition for the organ. Previous to his work, the organ was almost entirely subservient to singing. He also influenced greatly some of Bach's German precursors and thus the baroque period in music history. The compositions

of Frescobaldi are not performed very often. This is unfortunate in light of the inventiveness of his work.

The two Bach concerti might be called transcriptions for organ of compositions by the Italian composer Antonio Vivaldi. Bach found that the divisions of the organ in his day were equivalent to the divisions of the orchestra in Vivaldi's *concerti grossi*.

Dr. Germani's playing is admirable, although at times I have the feeling he is rushing forward a little too fast. His technique is clean. The organ at Seiby Abbey in Yorkshire is one of the world's finest baroque instruments.

The sound is good.

The more we picture our world as small and slight among the massive stellar galaxies, and the more we picture ourselves as packed tight on this lonely little overpopulated planet, the falser perhaps becomes the concept of our human status in the universe. A more conscious awareness of the dimension of time would correct this concept. Spatially speaking, you and I assume a rather more significant place in the scheme of things. Two dozen people, edge to edge, can be pressed into quite a small room. But two dozen people laid end to end in time occupy a long period. That is to say, if the lives of two dozen people are laid end to end, births touching deaths, and these people live an average life of sixty years, then their linked life-spans take us back from the year 1965 to A.D. 525. Thirty-six such life-spans would take us back from today to the birth of our Lord in Bethlehem. Indeed, if records had been kept on a sufficient scale during the last two thousand years, it would presumably not be difficult to point to as few as two dozen men who each lived eighty years and whose linked life-spans cover the whole period from our Lord's birth to the publication of this morning's newspaper. A sense of the individual man's extension through time is a salutary corrective both to the sense of insignificance which space-consciousness is apt to produce in us, and to the over-weighting of contemporaneousness which fashionable heresies feed on and cultivate.

Harry Blamires,
The Tyranny of Time. 35.
 (Morehouse-Barlow Co.)

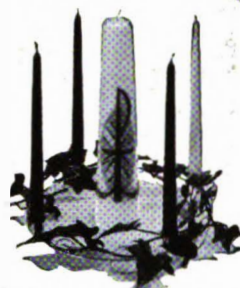
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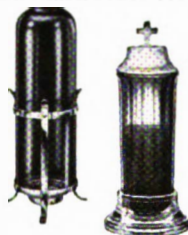
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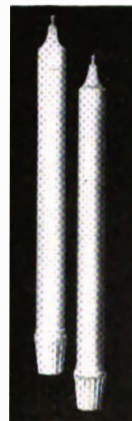


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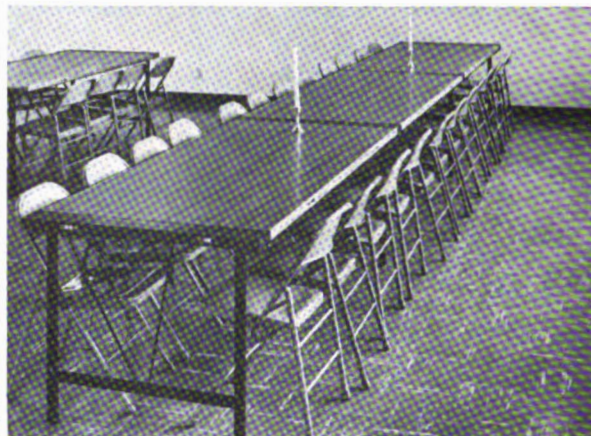
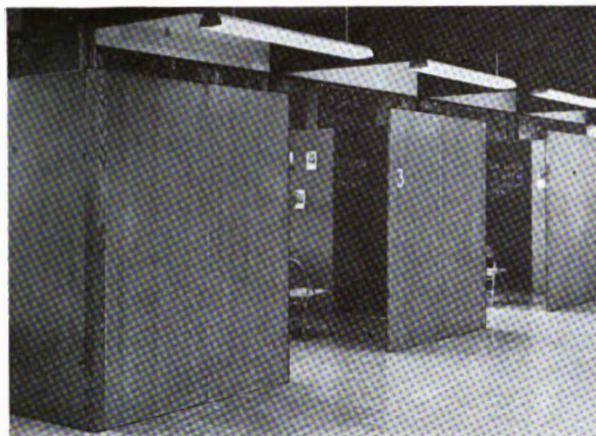
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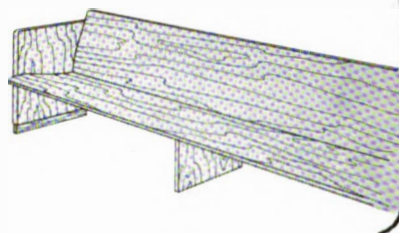
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The Living Church

Volume 152 Established 1878 Number 25

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

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THINGS TO COME

June

19. Second Sunday after Trinity
22. Alban, M.
24. Nativity of St. John the Baptist
26. Third Sunday after Trinity
28. Irenaeus, B.
29. St. Peter, Ap.

July

2. Visitation of the Blessed Virgin Mary
3. Fourth Sunday after Trinity

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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LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 300 words. Most letters are abridged by the editors.

Order And Discipline

When I read your article concerning a bishop of this Church who "concelebrated" with ministers of Churches who were not episcopally ordained, using a peculiar rite of celebration and not first having consulted the bishop in whose diocese it took place, I was bewildered to say the least. I began to wonder if order and discipline in the Episcopal Church means anything these days. If the teaching of the Church and its order and discipline are "old hat" or erroneous, then let us change in an orderly way. If they are basically sound, and for the most part, I believe they are, then let us not give way to sentimentality.

I would like to add a second to the Archdeacon of Chicago's Letter to the Editor [L.C., May 8th].

(The Rev.) PAUL D. GODDARD
Vicar, St. Jude's Church

Rochelle, Ill.

"Health Service" For Students

It could be I'm missing some sort of point with reference to the Rev. Joseph Fletcher's proposal [L.C., May 8th] that colleges should offer birth control services to unmarried students in order that they get better "health service" than is available at a drugstore, but it seems Dr. Fletcher has stopped short of the final logical proposal under his Christian social ethical reasoning. Viz: In those instances where motels and hotels cannot provide better rooms and beds where students may gather for purpose of fornication, should not colleges also provide these "health" services. And why not include better aphrodisiacs . . . all, of course, in the name of Christian social ethics.

Christian teachers used to believe it was incumbent upon them to recommend chastity, but holy scripture notwithstanding, we apparently must be accommodating even to the point of aiding and abetting immorality in the name of Christian Social Ethics.

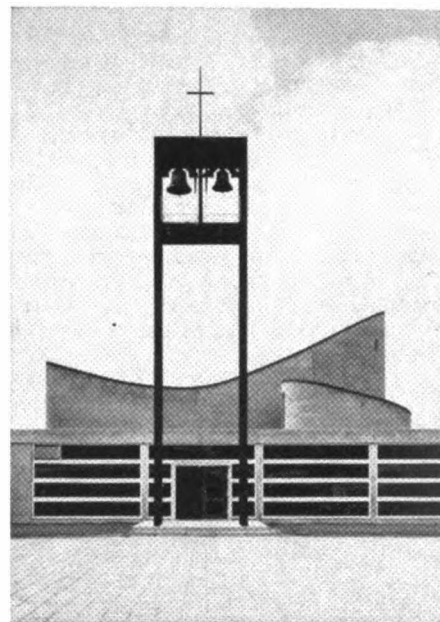
(The Rev.) GEORGE F. SCHIFFMAYER
Rector, Church of the Redeemer

Elgin, Ill.

The Clergyman's Role

The resignation by Bishop Pike of his administrative jurisdiction in California so he may be free to devote all his energies to being a "teacher-scholar" brings into sharp focus the question of the role of the clergyman, whether he be priest or bishop, in the contemporary American Church.

Traditionally, Anglicanism has held for its clergy the ideal of the "scholar-parson." Anselm, George Herbert, John Keble, and William Temple are but four in a long line of Anglican clerics who successfully combined the roles of teacher-scholar and administrator-leader in the Church of a bygone day; and that as gifted a person as Bishop Pike has found unbearable the tension between the two elements in his vocation indicates that the American Church must do some



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hard thinking concerning the expectations it has for its clergy.

The matter can be phrased in terms of questions relating to Bishop Pike's successor. Is the next Bishop of California to be only a leader-administrator? Is he not also to be a scholar-teacher? Before he assumes the office of bishop he will take a solemn vow that he will "exercise (himself) in the Holy Scriptures . . . that (he) may be able . . . to teach and exhort with wholesome Doctrine. . . ." Is the nature of the modern Church, and are the administrative demands made upon the contemporary bishop, such as to force him into failure to keep this vow?

(The Rev.) WILLIAM S. HILL
Rector, St. Paul's Church

Lansing, Mich.

Heaven Or Earth?

I am profoundly grateful for your editorial "The Itch to be Relevant" [L.C., May 8th]. On the other hand, I am afraid of the following week's editorial, "The Mobility of Jesus." It is clever, it is persuasive; and it probably completely cancels out the force of the previous editorial. The actual itch to be relevant, with which we are plagued today, is a product of an earth-centered version of Christianity. After dealing a telling blow in the first piece you seem to reverse yourself and depict a heavenly state and mission that is a mere appendage to this world. Traditional Christian thinking is based on a celestial reference point, and says "If ye then be risen with Christ seek those things which are above. . . . For our commonwealth is in heaven, and from it we await a Saviour." This world is of God's creating and caring,

but it is not our destiny; nor is it an all-important area over which the Lord must hover, having ascended the better to do so! Remember C. S. Lewis' hint that this is "The Silent Planet," rather cut off from the real glories that are centered above and beyond. The liturgical lections for Ascension Day, which you find inadequate from the point of view of the editorial, are quite adequate from a point of view that sees human destiny in a realm far greater than this-world-with-its-problems-solved.

(The Rev.) PHILIP FIFER
Rector, St. Peter's Church

Phoenixville, Pa.

Editor's comment: We agree with Fr. Fifer as to the essential supernaturalism of the Christian faith; but Christ's being exalted to heaven does not mean that He is not on earth; it means that He is here, there, and everywhere — with all power.

Correction

In your report of the convention of the diocese of Georgia [L.C., May 15th], you stated that in his address to the convention, Bishop Stuart "called for action in repossessing the property of St. John's, Savannah, presently occupied by the schismatic group, but was not supported by the convention." This statement is in error.

The motion to seek legal determination was instigated on the floor of the convention by several clergymen, but a substitute motion was adopted requesting the bishop to appoint a committee to discuss reunion with the schismatic group. The bishop's patience, charity, and love throughout these very try-

ing times should be an example to clergy and laity alike.

W. H. D. GAILLARD, JR.

Savannah, Ga.

Information Please!

What is your diocese, parish, or mission doing in ministering to the *mentally retarded* and their families? I have been asked to write an article on this ministry. Therefore, I would appreciate your taking time from your summer to write me about any special projects in this area of active concern: diocesan, parochial, or community-wide, either officially sponsored or by active laymen ("under the umbrella of the Church").

In "The Social Welfare Role of the Church," (chapter 8) of *The Church's Ministry in Mental Retardation* (Broadman, 1965), Chap. H. W. Stubblefield cites *no examples* of the Episcopal Church at work in this ministry.

Please help me to set the record straight!
(Chap.) PRESCOTT L. LAUNDRIE
Newark State School

Newark, N. Y. 14513

Itch to be Relevant

While I have frequently disagreed with your editorials, I have, until now, refrained from writing to you. Your editorial on "The Itch to be Relevant" [L.C., May 8th] cannot go without comment. This editorial, which is a collection of half-truths and platitudes, contains several shocking logical and theological inconsistencies.

Twice in your editorial you say that the Christian should be "totally independent of 'the times'." What is such a statement sup-

Continued on page 28



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To our fellow Episcopalians:

We who sign this letter protest the action of the Executive Council of the Episcopal Church which now withholds from circulation the pamphlet, "CHOOSING YOUR DRAFT CLASSIFICATION." A substitute pamphlet, "COUNSELING THE YOUNG CHURCHMAN OF DRAFT AGE," is inadequate, we believe, considering the dilemmas our young men and women face in these days of war, simply because it does not provide sufficient information.

We are asking that the first pamphlet be restored for distribution for the following reasons:

1. It is addressed to every Churchman, not the clergy only.
2. It gives clearer information on what the law regarding Selective Service registration requires, and the options open to a young Christian facing the draft.
3. It quotes the helpful statement of the House of Bishops (1962): ". . . we must not hesitate to offer a full ministry (to the military establishment), realizing the political and military complex of our national situation, and the fact that the situation for all of us, military and civilian alike, is not totally of our own making. With equal — in some cases, even greater — poignancy, we recognize the validity of the calling of the conscientious objector and the pacifist and the duty of the Church fully to minister to him, and its obligation to see that we live in a society in which the dictates of his conscience are respected."
4. It makes clear the options by which the Episcopal conscientious objector can serve his country.

In our action we have no desire to polarize the various points of view involved. We do desire the public use of this pamphlet which was prepared by the Department of Christian Social Relations, and actually used for a year. We also hope that the Executive Council might take such action as necessary to initiate an expanded peace education and draft counseling program as a badly needed service to the Church.

Our people, especially the young, are questioning the 'pat' answers the Church often seems to give. They seek, as do we, answers to the ultimate issues of life, and death, and meaning raised in these times. We believe that the pamphlet in question better fulfils the Church's duty of speaking to the issue of military service at this time.

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The Rev. Sherman R. Beattie
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The Living Church

For 87 Years:

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

June 19, 1966
Second Sunday after Trinity

MISSISSIPPI

The Sixth Bishop

At the installation of the Rt. Rev. John Maury Allin as the sixth Bishop of Mississippi, the Rt. Rev. Girault Jones, Bishop of Louisiana, placed the pectoral cross about Bishop Allin's neck in token of recognition of him as the Bishop of Mississippi. Dr. Duncan M. Hobart, president of the standing committee, delivered the pastoral staff to him.

The installation service on May 31st concluded with prayers by Bishop Allin, some of which were for the soul of Isabel Denham McCrady Gray, wife of the retired Bishop of Mississippi, and for the family.

A luncheon followed the service. The Very Rev. Christoph Keller, Jr., dean of St. Andrew's Cathedral, introduced the visiting bishops, and state and lay dignitaries.

Bishop Allin paid tribute to Bishop Gray at the luncheon, as "a man whom most of the world does not know, whom most of the bishops do not know, yet such a man that his guidance and counsel has made it easier to be coadjutor and harder to be diocesan, following him."

In addition to the bishops who took part in the service, there were eleven others present. Roman Catholic bishops and those of the Methodist jurisdictions were also in attendance, as were representatives of the Orthodox, Jewish, and Protestant bodies.

The governor and lieutenant governor of the state of Mississippi, and representatives of the city of Jackson also attended the ceremonies.

CONFERENCES

On Church and Family

A Chicago theologian, Dr. Gibson Winter, professor of ethics and society at the University of Chicago Divinity School, told the Second North American Conference on Church and Family Life that Church leaders must reassess the nature and meaning of sex, marriage, and family life in "a personal age of sexuality."

He addressed the more than 600 Church-related family life experts who were attending the five day sessions at McMaster University, Hamilton, Ont. A feature of the opening session was the premiere performance of Hilda Benson Powicke's "Plane of Falling," by the Pilgrim Players. The theme of the play,

which followed Dr. Winter's address, dealt with a crisis in a family brought on by the arrival of a relative whose husband is divorcing her for infidelity.

Dr. Winter said, "We all know that the selection of marital partners, the maintenance of marital relationships, and the role of family in society, have gradually been transformed from public to somewhat more private questions in the last century." Inherited notions "of chastity and threats of disease, pregnancy or censure no longer suffice to establish a morality of sexual relationships," Dr. Winter continued.

Competence and skill have taken much of the enjoyment and mystery out of sex, Dr. Harvey G. Cox, theologian and author of *The Secular City* told those attending the conference. He said that people now



complain to psychiatrists that they and their partners are so sexually skilled that a lot of wonder has disappeared. The result is a "new neurosis" attributable to the increase in competence. He asked the authorities to consider four areas which at the moment have received "relatively little consideration within the Churches."

The areas for consideration: the question of competence of sexual partners; problems arising from a view of sexuality as "compensation;" the crisis on communication posed by "certain contemporary practices in sexuality;" and new compulsions on sexual behavior.

Dr. Sylvanus M. Duvall of George Williams College, Chicago, urged religious leaders to develop standards of sexual morality for the large number of Americans and Canadians who have only a "peripheral interest in religion." He said that people who have "very limited moral concerns, but are fairly decent people" need guidance in this area.

Several Roman Catholic and Jewish leaders attended the meetings in Hamilton, which were sponsored by the Canadian Council of Churches and the National Council of Churches, U.S.A.

Dr. Cynthia Wedel, Episcopalian and associate general secretary for Christian unity of the NCC, the Rev. Thomas Rogalski, professor of sociology at the

sionist Seminary, Chicago, Mr. Bernard M. Daly of Ottawa, Ont., head of the Canadian [Roman] Catholic conference center information service, and Rabbi Richard C. Hertz, senior rabbi of Temple Beth El, Detroit, were questioned at a press conference during the second conference.

Fr. Rogalski said that birth control, particularly the use of the pill, is only part of the wider question of "sexuality" involving only part of complicated theological issues which still need definitive study. He predicted that Pope Paul's birth control commission probably "will not" announce a "radical change" in the traditional Roman Catholic ban on artificial devices or the pill as means of contraception. He added that some priests and millions of laymen are in a quandary, for it was the hope of millions, that "clearer guidelines" for pastors would be forthcoming from Pope Paul.

Mrs. Wedel, who addressed the conference on responsibility for life-communion in marriage and parenthood told the press that non-Roman Catholics feel there is a "real moral responsibility upon Christians who care about people" to make birth control information available in overpopulated continents such as Africa.

Rabbi Hertz noted that Judaism has an "open attitude" toward birth control, seeing it as a means for strengthening the solidarity and responsibilities within the family.

Mr. David B. Treat, family education consultant for the San José (Calif.) unified school district, and Mr. Donald Gray, consultant in family education to the Toledo (Ohio) board of education, both told a sex education workshop at the Hamilton conference that they use life size fiberglass models of the uterus and the developing embryo in various stages of pregnancy, in sex education for high school groups. Mr. Treat also uses the models for primary classes where, he said, that he did not care how much the youngsters remember of the scientific information, for he would rather give them a happy feeling about the whole thing."

[RNS]

Ancaster, Ont.

Are Canadian and American Church leaders ready to take a leap forward into frank confrontation of the explosive issues related to sex and the family? "Yes," said Mrs. Kay Crowe, director of the family life education council and family

life counselor to the Anglican Church of Canada. "Certainly," said Dr. Albert T. Mollegen, professor of New Testament language and literature, apologetics, and Christian ethics at Virginia Seminary.

These views were expressed to Anglicans meeting at the retreat house of the Diocese of Niagara in Ancaster, June 2d. The Churchmen were reviewing speeches and reports already heard during the sessions in Hamilton.

Mrs. Crowe was critical of the sessions for not stressing more strongly the importance of the young family, and the conference's concentration on "the ill" in family life and on unusual forms of sex behavior.

"There still remain norms shared by Anglican, Roman Catholic, and the classical Protestant Churches which we shall hold to in the whole consideration of marriage. These are that the proper context for sexual intercourse between men and women is the marriage contract and the assumption by each partner of a life-long total obligation for the well being of each other. Premarital chastity follows," Dr. Mollegen said.

He feels that the Church should insist, as does the Wolfenden report which has been before the British parliament, that society protect people from invasion of the privacy of their sex lives, whether their behavior is heterosexual or homosexual.

The Rev. Arthur Walmsley, executive director of the Division of Christian Citizenship of the Executive Council echoed the feeling of delegates who were disappointed in the second conference meetings. The appeal of the Green Lake meetings for serious examination of family life and sexuality in the 1960s had gone unheeded.

The Episcopalians attending the Hamilton conference had an extra session on June 4th, at McMaster University, to work on a draft of the study of Christianity and human sexuality which is to be presented to the 1967 General Convention in Seattle. Mrs. Robert M. Webb, chairman of the joint staff committee of family life for the Executive Council, directed the meeting.

On Civil Rights

"Racial justice means something more this year of 1966; it means economic justice, the end of racism, correcting past injustices, and action now." This is part of the statement issued by a group of representatives of major religious bodies that met recently at the John LaFarge Institute, an interreligious conference center in New York. The center is affiliated with *America*, a national Roman Catholic weekly publication.

Most of the endorsers had participated in a series of discussions on which the statement, which was released on the eve of the White House Conference on Civil Rights, is based.

Vice President Humphrey told the conference that churches and synagogues are among the most potentially effective agents in the American struggle to fulfill the rights of all Americans. He chided those Churches which have not been caught up in the spirit of brotherhood, love, and justice.

Some of his remarks were directed toward a few of the more militant groups who have ideas of "going it alone." "Our entire American experience," he said, "cries out against the approach. Our history books are filled with the failures of prior separatist groups."

As the Vice President received a standing ovation for his talk, pickets paraded outside. Some placards denounced Negroes who crossed the picket lines as "traitors" to the cause of Negro rights.

In an unofficial action of the conference, Dr. J. H. Jackson, head of the National Baptist Convention, U.S.A., Inc., representing some 5.5 million Negro members, called on the conference to disavow civil disobedience in the rights struggle. This leads inevitably to crime, he said, and he would have the Negroes



seek aid through the courts, Congress, and the legislatures. He also said that the accomplishments to date are often overlooked and an inordinate amount of stress is put on what remains undone.

President Johnson said to the delegates: "Do not expect us, even together, to put right in one year or four all that took centuries to wrong."

The Leadership Conference, whose spokesman was Mr. Roy Wilkins, pledged itself to fight for new civil rights legislation initiated by the Johnson administration, by encouraging voters to impress their desires on their respective congressmen.

Delegates felt that some steps should be taken by the federal government to ease the tensions which arise between police and Negro demonstrators in ghetto riots. Mr. Wilkins told the parley that if the legislation is not passed by Congress before the summer adjournment he felt that the country would be "in the midst of, not on the brink of, a crisis."

Dr. Gayraud S. Wilmore, Jr., executive director of the United Presbyterian Church Commission on Church and Race said that the way the conference had developed it appeared that in the follow-up which is to come, Churches are likely to be peripheral.

The coordinator of special events of the NCC Commission on Religion and

Race, Dr. Anna Arnold Hedgeman, voiced her disappointment with the whole conference, and the lack of clergy participation.

One observer, not an invited participant, the Rev. Quinland Gordon, associate secretary of the Executive Council, said that not one member of the race and religion staff of the Episcopal Church had been invited, not even the Presiding Bishop. He went on to say that the Rt. Rev. Paul Moore, Jr., Suffragan Bishop of Washington, was present as an invited guest, but primarily as a leader in many rights causes, in a category independent of the Church. He also said that a list of 50 race and religion staff representatives had been submitted by the NCC, but to his knowledge, only two received invitations.

One of the chief organizers of the conference, Mr. Clifford L. Alexander, Jr., deputy special counsel to President Johnson, denied that there was any intent to slight leaders of religious groups fighting for civil rights. He said that the religion and race commissions of the Churches were adequately represented. However, the major religious groups received no invitations. [RNS]

NCC

Delta Ministry Examined

The policy making general board of the National Council of Churches expressed firm confidence in the over-all objectives of the long-range relief program of the Delta ministry in Mississippi, but said that the program must have an administrative overhaul "with particular reference to responsible financial control." Last year the Delta ministry exceeded its budget of some \$161,500.

The board's evaluation report called for limiting the ministry's current fiscal year to \$300,000, but also urged more financial support of the work by both NCC members and other Churches.

The Rt. Rev. Paul Moore, Jr., Suffragan Bishop of Washington and chairman of the ministry's supervisory commission, said that the board's support is a "tremendous victory" but the current budget of \$300,000 is too low. At least \$360,000 is needed.

Bishop Moore objected to two specific recommendations from the general board: one, that the ministry's center at Mt. Beulah be discontinued—this is a gathering point for civil rights workers and a place where many dispossessed Negroes have been housed; and two, that the headquarters of the ministry be moved from Greenville to Jackson—Greenville is in the Delta and is rural Mississippi.

The bishop did agree with another recommendation that an "ecumenical vocational university" could be established at Mt. Beulah with the cooperation of other Church and non-Church agencies. The program would be primarily for adult

education and vocational training, separated administratively from the Delta ministry.

On the question of participation in the Delta ministry program by the white Mississippi community, Bishop Moore said, "We are ready at any time." He said that he had suggested that the Churches there select someone to act as a liaison who could be informed by the ministry and could be consulted by the ministry, but the suggestion has never been effected.

[RNS]

ANGLICAN COMMUNION

Central Authority Needed

"Central authority is needed for the MRI program and needed badly, if the program is to succeed." The Rt. Rev. Ralph S. Dean, executive Officer of the Anglican Communion spoke to 300 delegates attending a meeting of the Diocese of Toronto. He said that the 19 autonomous, independent Churches he serves must eventually submit to some authority in the planning department and that "there must be relinquishment of independence if there is to be interdependence."

In his four trips around the world in the past 18 months he has seen some of the scandal of Church organization and some of its responsibilities. He has had 1,148 projects proposed to him, each one an "emergency." One bishop asked for ant killer. Bishop Dean said that 111 projects had been completed, 390 have been partially dealt with, and the rest are still outstanding.

As an example of his problems, the bishop gave 100 pounds sterling or \$280 to five Anglican prelates, saying to them that they should divide the money. Finally, one said, "Let's split it five ways." Bishop Dean said that that decision was real mutual irresponsibility.

He said of his 19 independent employers of the Anglican Communion "... and brother, I do mean independent."

It will be necessary to stick with the priorities laid down by the strategists, and Churches will have to abandon the "little pieces" of Church work here and there that give a warm feeling. The bishop also said that if the five year financing of MRI is taken literally, the result would be disastrous for the financing "is never going to stop."

[RNS]

SEMINARIES

ETS — Kentucky

The building of the Episcopal Theological Seminary in Kentucky, dedicated on May 27th, during the commencement ceremonies, stands as a measure of faith in man and in God, the Rt. Rev. William R. Moody, Bishop of Lexington, said in the dedicatory address. "Men will think that because there is now a fine building here, this school amounts to something.



The new ETS — Kentucky

But before anything of value may happen here, the building must be filled with God's grace. If we keep the spirit of Jesus here, making an altar of our hearts for Him, as He has made an altar on Calvary for us, we have nothing to fear," the bishop said.

Degrees in course were awarded five students. The honorary D.D. degree was conferred on the Rev. Paul H. Kratzig, rector of Trinity Church, Victoria, Texas, and the honorary D.C.L. degree was conferred on Mr. William W. Mains, Denver, and Mr. Randolph L. Wadsworth, Ft. Thomas, Ky.

COLLEGES

No Application for Grant

The vestry at the Church of the Epiphany, Flagstaff, Ariz., which ministers to Episcopalians at expanding Northern Arizona University, has refused to apply for a grant for a student center on campus on terms suggested by the Rev. W. Robert Ellis, who until May was the executive secretary of the Department of College Work of the Eighth Province. The vestry had been informed late in April by Fr. Ellis that any grant from the National Division of College Work (through United Thank Offering funds) would be made only if the proposed center were "ecumenical" in character.

Members of Epiphany want the center in order to reach a growing number of Episcopal students (now 300) with Episcopal doctrine, beliefs, and convictions. The Rev. Robert O. Lord, rector, explained:

"More than anything else our students today ask 'What do I believe?' Finding an answer to this question is their greatest problem today. Our Church does have beliefs—doctrines, if you will—peculiar to the faith. Our students have not only a right, but also a need to know what these are. These can be studied, exam-

ined, and discussed best in our own center or our own church."

At Epiphany there is a regular Sunday attendance of over 10 percent of the Episcopal students. The choir at the eleven o'clock service is composed entirely of college students and is led by a college teacher. Individual members of the congregation have "adopted" some of the students and act as "college godparents" to those students who wish to participate. Now a need is felt for some kind of room—a modest central meeting place conveniently closer to campus.

Informed of the action taken by the vestry at Epiphany, the Rt. Rev. Joseph M. Harte, Bishop of Arizona, on May 23d said that he would advise the vestry to apply for funds directly to the National Division of College Work instead of through the provincial secretary, since that post is now vacant. "An Episcopal campus headquarters would be very helpful at Flagstaff," Bishop Harte said. He also explained:

"Our ministry there includes a professor, Dr. Clyde G. Smallwood, who is a perpetual deacon and Fr. Lord's assistant. His student contacts and counseling sessions are numerous and he gives constant and devoted Church service. The small church in Flagstaff, knowing that its ministry to our students will have to expand as the college grows, needs help from outside sources.

"I am in sympathy with the vestry's wish to teach our students the Christian beliefs of our faith. The church in Flagstaff has been, and is, a demonstrated leader in ecumenical relations with other ministers and congregations—in fact, I would say, the leader. But the need of our students is not for ecumenicity, but first of all for a greater knowledge of the faith we all hold dear."

THE LIVING CHURCH has ascertained that, under a resolution and statement of policy approved by the Executive Council in September, 1965, when any congrega-

tion with a college ministry applies for a national grant-in-aid it must show evidence of "exploration and plans (or, at the very least, intent) for as much ecumenical coöperation as is possible in the local situation." The same resolution contains the statement. "New projects should include ecumenical dimensions in the planning of their staff, structure, organization, and program; and moreover, plans for new work should be made in open communication with other Christian bodies which share concern for that place."

ATLANTA

Suggestion for ESCRU Merger

A merger of the Atlanta chapter of the unofficial Episcopal Society for Cultural and Racial Unity and the Roman Catholic St. Martin's Council on Human Relations was urged in a recent issue of

The Georgia Bulletin, the official weekly publication of the Roman Catholic Archdiocese of Atlanta. Such a union would be a test of how seriously Christians take their declarations on "unity and service to the world."

The editorial said that the "simplest and most urgent area in which to pursue ecumenical coöperation is that of social problems for which all religious people are concerned.

"Not only is such activity unencumbered with theological subtleties which may tend to divide us, it stresses the Church's primary mission of healing and service.

"Common engagement in the social apostolate binds religious persons in the commitment and love offers permanent stimulus to the more complex tasks of dialogue."

The editor also referred to Christians who still persist in marching separately even toward common goals.

The *Bulletin* pointed out that there is already "considerable personal and social contact" among members of the two rights agencies and that "no great difficulty of administration or management would stand in the way." In citing some of the advantages in merging, the paper said that "the witness of the Christian community in Atlanta would be tremendously enhanced." [RNS]

KANSAS

Cathedral Damage

Sunday afternoon, June 5th, during a severe thunderstorm, lightning struck the northeast finial of the east tower of Grace Cathedral, Topeka, Kan., and caused an estimated \$5,000 damage.

The architect in charge of building plans for the cathedral has already made plans for stone work, and as soon as the new stone is received, repairs will be undertaken. Fortunately, no one was injured.

Aid to Seminarians

The trustees of St. Matthew's permanent endowment fund sent word from Newton, Kan., to the Rt. Rev. Edward C. Turner, Bishop of Kansas, on the occasion of his tenth anniversary in the episcopate, that a scholarship aiding seminarians had been named in his honor. For the past two years a seminarian from the diocese has received financial aid. The scholarship will continue next year, and a second has been added.

Several years ago an endowment fund for St. Matthew's, was chartered and parishioners have used it as a means for establishing permanent memorials. Today the fund totals over \$150,000. The charter states specifically that only the income from the funds may be spent, and it may not be used for operating expenses. It may be used only for capital improvements or any worthwhile Episcopal activity.

ESCRU

Baccalaureate Demonstration

Two priests ended a 99 hour fast at the Cathedral of St. Philip, Atlanta, Ga., after completion of the Baccalaureate service for Lovett School, which is a private institution for white children. More than 100 pickets, Negro and white, representing the unofficial Episcopal Society for Cultural and Racial Equality (ESCRU) carried signs noting that the school had refused to desegregate.

The Rev. Albert Dreisbach and the Rev. Robert Hunter, rector of St. Paul's, Atlanta, sat or knelt at the crossing, even during the Sunday services. Fr. Hunter charged that the church officials had made no constructive effort to "come to grips with the situation." He said that the Bishop of Atlanta, the Rt. Rev. Randolph



RNS

"AGAPE MEAL:" Bread is broken by the Rev. Michael Allen, rector of St. Mark's-in-the-Bouwerie, New York City, during an "agape meal" held in connection with a Whitsuntide vigil for peace in Vietnam. Next to Fr. Allen is the Rev. Richard Neuhaus, a Lutheran clergyman. Also at the three-hour vigil was the Rev. Daniel Berrigan, S.J., and other Roman Catholic and Jewish participants.

Claiborne, Jr., had expressed sympathy for the demonstrating parties but had no authority to halt the service for the school.

The Rev. John B. Morris, executive director of ESCRU, led the demonstrators. He said that the Lovett school officials reported that in the future such services would be held in the school chapel.

ALBANY

On Alcoholism

The annual clergy conference of the Diocese of Albany met in St. James' and the new town hall of Lake George, N. Y., May 24th-26th, to deal with the aspects of alcohol and alcoholics in parish life. The conference theologian was the Rev. George Hagmaier, C.S.P., Roman Catholic director of the Paulist institute for religious education and professor of religious education at Catholic University, New York.

Discussions of the problems ranged from moral theology to the practical matters of Alcoholics Anonymous and rehabilitation procedures which priests can use in their parishes. Dr. John L. Norris, M.D., associate medical director of the Eastman Kodak Co., and chairman of the governor's advisory council on alcoholism, presented material on the effects of alcohol in the medical life of man.

A very pleasant break in the many hours of serious talk came in the form of a 2½ hour trip on the Patricia, a new boat on its maiden trip from Lake George to Paradise Bay and return, for all who were attending the conference. The Rev. Robert L. Seekins, rector of Trinity Church, Troy, N. Y., and diocesan correspondent for THE LIVING CHURCH, reported that probably it was the first time in the history of the diocese that both bishops and clergy had so obviously been taken for a ride.

MARYLAND

Coöperative Ministry

On May 31st, representatives of 14 religious bodies signed a covenant agreement inaugurating the Columbia Coöperative Ministry, an interfaith venture for the planned city of Columbia in the Baltimore-Washington corridor, located in Howard County, Maryland. The Rt. Rev. Daniel Corrigan and the Rev. Daisuke Kitagawa of the Executive Council were present for the signing ceremonies.

For almost three years religious groups have planned a truly coöperative ministry—part of which will be the shared facilities program.

The rector of Christ Church, Guilford, Md., the Rev. Robert F. Butehorn, and Mr. R. Frank Collins, a vestryman from Christ Church, are active in the planning. The Ven. David K. Leighton, archdeacon of Maryland has worked with Dr. Kitagawa in all phases of the preliminary

work, and has been named chairman of the town center ministry committee of Columbia.

Earlier the Diocese of Maryland had allotted \$50,000 of the diocesan advance fund as the first financial step toward implementing the shared ministry. The Evangelical United Brethren Church, the American Baptist Church, the United Church of Christ, the United Presbyterian Church USA, and the Methodist Church have given in excess of over \$100,000 each toward the corporation which is to provide shared facilities in each of the several villages of the new community.

Christ Church was the first congregation in the area of the new city, to sign the covenant for an inter-Church ministry, and was subsequently joined in this action by a local Methodist church.

ARIZONA

de los Reyes Visits

While the Most Rev. Isabelo de los Reyes, Supreme Bishop of the Philippine Independent Church, was visiting in the Diocese of Arizona, he celebrated at Trinity Cathedral, Phoenix, according to the liturgy of his Church.

The Philippine Church is negotiating with the Church of England in Australia to establish intercommunion—one more great step, according to the bishop. He also said that there were friendlier relations and less friction with the Roman Catholics in the 7,000 islands.

Modern inventions and progress are aiding the work of the Church in numerous ways. He said that a priest with a motorbike is worth five without. The men fly between cities, but use canoes between the small islands. As for schools, the supreme bishop said that the literacy rate is 96 percent.

Bishop de los Reyes said that some time ago the MRI officials had asked the Episcopal Church in the Philippines and the Philippine Independent Church to list their top priority needs. Since then the Church in the United States and in Canada have and are contributing many dollars toward the building of churches, rectories, and schools.

Following WW II, St. Andrew's Episcopal Seminary, Quezon City, opened its doors to students of the Philippine Independent Church. There are 81 of the bishop's students there now in classes. Two of the bishop's sons are graduates of St. Andrew's.

In 1948 Bishop de los Reyes was consecrated in Episcopal Orders.

A man may sink by such slow degrees that, long after he is a devil, he may go on being a good churchman or a good dissenter and thinking himself a good Christian. — George Macdonald (1824-1905)

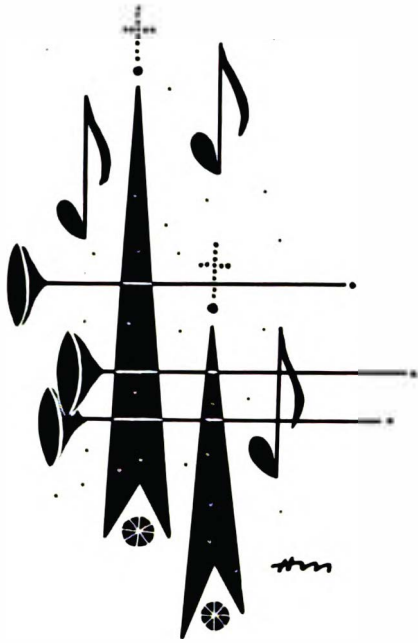
The delegates who met last February for the annual convention of the Diocese of California, will meet again on September 13th, to elect the sixth Bishop of California. The nominating committee has been instructed to name four or more clergy as candidates, with the understanding that there may be additional nominations from the floor. The delegates will be informed of the nominees by September 1st.

At an Ascension Day service of witness held at the Cathedral of the Incarnation, Garden City, N. Y., approximately 300 men from 180 parishes and missions were licensed as lay readers by the Rt. Rev. Jonathan G. Sherman, Bishop of Long Island.

The Diocese of Albany has contributed \$1,000 to the New York state Council of Churches for the campaign against the lottery amendment for aid to state education. The Rt. Rev. Allen W. Brown, Bishop of Albany, said that the lottery would place education in low esteem. The diocese is not a member of the council by vote of the last diocesan convention. However, Bishop Brown had pledged what he considered the diocesan fair share of the \$20,000 campaign fund. The state CC reported that the pledge was the first from a Church group as opposed to individual gifts.

Honorary membership and the Grand Cross of the 13th century Roman Catholic Order of the Militia of Jesus Christ have been conferred on the Rt. Rev. John E. Hines, the Presiding Bishop, and the Very Rev. Sturgis L. Riddle, dean of the American Pro-Cathedral Church of the Holy Trinity, Paris. The order may elect to honorary membership Christians of other branches of the Church. The elections were made on motion of Count Turpin de Crissé, vice chancellor of the order, who is active in the ecumenical movement.

An international congregation attended the annual inter-allied, inter-faith Memorial Day service at the Pro-Cathedral Church of the Holy Trinity, Paris, conducted by the Very Rev. Sturgis L. Riddle, dean, in association with the Rev. Martin Sargent of the cathedral, the Rev. Jean Rogues of the Roman Catholic Church of St. Pierre de Chaillot, and Metropolitan Meletios of the Greek Orthodox Church. The United States ambassador to France, the Hon. Charles E. Bohlen, read the lesson. Music for the service was presented by the cathedral choir, the American army band, and the orchestra of the French republican guard.



For Summer Friday Evenings

The



by Isabel Baumgartner

Photos by Memphis Commercial Appeal

“The best thing to do in Memphis on Friday nights.” That’s the way one college boy describes The X Club, the teenage night club which for the past three summers has been attracting as many as 350 youngsters at a time to the gymnasium at the Church of the Holy Communion in Memphis, Tenn.

High school and young college people flock to the club to dance to the beat of area name bands. They come from all the Memphis high schools, plus schools in nearby Brownsville, Tenn., and in adjacent northern Mississippi.

Success of the club, says its director John Salmon, is due to the sound planning of the parish’s Brotherhood of St. Andrew, the sponsoring group from whose symbol the club takes its name.

The rules are simple. Any boy can obtain a membership card, without charge, from the church. When he enters the gym, he presents this card and \$2. He must have a date when he comes, and he must leave with a date. He may leave when he wants to, but he must pay \$2 to come back into the dance.

Soft drinks are served. No alcohol in any form is allowed, nor is anyone allowed to enter who has been drinking. During its first season, the club detected two boys who had violated this rule. X Club chaperones phoned their parents to come and take them home, and the boys forfeited their membership cards. That was the beginning and the end of this kind of problem.

Says Fred Beeson, a Brotherhood member: “The couples feel free. No parents or other adults are allowed inside the

X Club



Fr. Matthews and X Club members

gym, but nine men are on duty each Friday." Three men direct traffic outside and open car doors for the girls. Three more are stationed at the gym door; one takes the membership card; another circles its number on the master list of members, "so we'll know who's here;" the third collects the money. Two other men keep watch at the remaining two gym doors, and the ninth is a "relief man."

The club grew from an idea the then assistant rector, the Rev. Dan Matthews, heard about via a parish in New Jersey. "We wrote them for details," Fr. Matthews says, "but never had a reply, so we had to play it by ear. A number of us visited fraternity dances in the city to see what went on and what kind of plan we'd need to make."

There were plenty of doubts at the outset. Though the church is located in suburbia, with many high-income families living in its neighborhood, the area had been reported to have an excessively high rate of juvenile delinquency. A member of the first band the club hired warned that "two or three fights have occurred at almost every large dance we've played for. It's not just the drinking; it's the stags milling around. But you can't make money without both."

The X Club has not made money. It just breaks even. But the Rev. Eric S. Greenwood, D.D., rector of the host church, terms it "a real ministry to Memphis." And the teens themselves, who come back Friday after Friday during the eight-week summer season, are obviously having "a blast."

*From "doubts" at the outset
to an obvious "blast" for all*



Altar Department



Joe Friezer

by Helen Gehlke

In 330 A.D., Emperor Constantine gave a cloak of golden cloth to the Christian Church at Jerusalem for use at Easter. This is the first recorded gift of vestments; but continually since that time patrons of the Church have bestowed appointments and garments, the best that could be afforded.

From Byzantine times on through the increasing spiritual fervor which inspired builders, architects, and painters to their finest achievements reached during the *Opus Anglicanum*, 1250-1350, the skills and techniques have as readily been traced through the subordinate minor art of ecclesiastical embroidery as through the architecture and painting of the period.

Times have changed, but the love of individuals for the Church and the desire to beautify it remains the same. Many women of today whose lives are far from the quiet cloister workrooms give of their time and skill to learn and employ the art of ecclesiastical embroidery.

The altar department of the Churchwomen of the Diocese of Los Angeles is most fortunate indeed to have the guidance of a graduate of the Royal School of Needlework, London, to instruct and direct 200 Churchwomen in the making of vestments and sanctuary appointments for their churches.

Classes are held weekly at St. Paul's Cathedral, Los Angeles, and are regularly scheduled at outlying churches throughout the diocese as well. Most of the women who begin this work are inexperienced, but soon find increasing joy in creating things, and also discover that this work brings its own kind of serenity.

Each piece is custom-designed for the church in which it will go, taking into consideration the wishes of the rector, and the architecture, wood, stone, stained glass, and appointments of the building. When vestments are ordered for a priest, he very often likes to have an active part in the artistic expression of the work.

Churchwomen do not pay for the ecclesiastical embroidery lessons which are from 9:30 A.M. to 3:30 P.M., but they make a mission burse and veil or other piece upon completion of their own work. The altar department furnishes the materials for these, the needlewoman the gift of handwork. Also in this manner the department is able to keep on hand an inventory of finished burse and veil sets for gifts to new missions.

Women of other Churches frequently take advantage of the embroidery classes and are welcome students; however they pay a small fee for the lessons.

Each May, the work completed during the year is displayed at an exhibition and tea held in the cathedral house. This event stimulates much interest and is always well attended.

The spirit of Mission is truly active in this altar department. Each new mission in the diocese receives as a gift a basic

set of altar linens, a length of linen yardage for a fair linen, burse and veil sets in the liturgical colors, and also any assistance that may be helpful in the organization of an altar guild. Also, the altar department keeps on file a list of speakers who will furnish programs on a variety of subjects pertinent to the interests of the group. It stands ready to advise on the care of vestments and linens, or on special problems that may arise. The department has on hand several funeral palls for loan, two in children's sizes, and one for a cremation urn, should any parish have the need.

As an ancillary function, a large inventory is kept of linens, brocade, lining, cording, patterns, and the like, for the convenience of the women who are doing the embroidery work. Also, a limited amount of finished altar linens is kept in stock. A modest library of reference books on design, symbolism, etc., is available to members of the cathedral class. Handbooks, altar guild manuals, kits for making stoles and other simpler items, and printed materials for junior altar guild work are also carried. A mission cupboard is maintained by the department for the purpose of passing along vestments and sanctuary appointments not in current use, to missions and churches who have need of these items.

Altar appointments of all kinds—candlesticks, missal stands and missals, Prayer Books, hymnals, frontals, antependia, and vestments—all are given out in a short time to fill current needs. Silver chalice and paten sets and other major pieces are available on loan until a mission obtains its own.

A tapa cloth seal of the Diocese of Polynesia, a gift to the altar department from the people of Tonga, bears witness to full participation in the MRI program. Through the channels of this program, the Rt. Rev. John Charles Vockler, the Bishop in Polynesia, has been in communication with the directress of the altar department concerning altar needs in Polynesia. Through the generosity of many churches and missions in the Los Angeles area, altar goods and supplies have been sent in goodly number to fill specific needs of the sanctuaries of the companion diocese to Los Angeles.

The Diocese of Los Angeles encompasses six convocations, and it is through the convocational altar guild directresses that the altar department endeavors to keep in communication with parish and mission altar guilds. The directress is appointed for a three year term by the Bishop of Los Angeles. She is assisted by a number of other volunteers who specialize in the cutting of vestments, sewing, accounting, correspondence, mailing, and the like. Instruction courses in altar guild work are offered in each convocation, as well as a fall series open to all altar guild members.

Recently the department published a



Joe Friezer

handbook for distribution to the parishes and clergy of the area, giving answers to questions most frequently asked, and offering information in many areas of altar guild work. In the preface of this hand-

book is stated the aim of the altar department, which is: "To aid Altar Guilds by sharing knowledge, experience, and information, and by offering together our service to the eternal Glory of God."

Diocese of Los Angeles

EDITORIALS

Wanted: some helpful how-tos

In our last Parish Administration Number (PAN), we asked our readers for suggestions about how to make these special issues more helpful to more people. We got some excellent replies, among them the suggestion that we ask the clergy and others engaged in parish administration to come forth with some specific "how-to" prescriptions—like how to get more good people to teach Church school classes, how to get parishioners out for the annual parish meeting, how to raise money for summer camp scholarships for needy youngsters, how to promote healthy discussion of the sermon, etc. Have you a soundly working gimmick, either your own invention or borrowed and adapted from someone else, that you'd like to pass along to the scattered brotherhood? Of course you have. Please send it in to us, preferably now but definitely before August 1st. With what comes in to us in response to this appeal we shall put together an omnibus article, with something for everybody we hope, of helpful how-to suggestions. Here is your chance to be an anonymous benefactor of mankind, like the man who invented the wheel.

Religious Journals and IRS

Two of our journalistic contemporaries, *The Churchman* and *The Christian Century*, are presently under investigation by the Internal Revenue Service, their tax-exempt status being in question. The question is whether these journals are essentially religious, or essentially political.

So far as we know, THE LIVING CHURCH is not under investigation by the IRS. This magazine is a non-profit operation, legally as well as financially, existing for the sole purpose of being an independent organ of the news, work, and thought of the Episcopal Church. It is therefore tax-exempt, and we should be quite disingenuous to deny that we hope to stay this way forever.

Moreover, we hope the same for *The Churchman* and *The Century*. With each of them we disagree on many issues, politically and theologically. We hold that the editor of a religious journal, like the parson in his pulpit, goes beyond his commission whenever he tries to impose his own view of any political issue upon his readers as the Christian position. *The Churchman* and *The Century* both do this very often, and do it in good faith because they think it is meet and right so to do. We disagree on this point of principle. The Christian religion can and should express itself politically, but through the free mind and choice of the Christian citi-

Offertory

Not the arrogant brain,
Not the errant soul,
Nor the body's grain
Nor the will's control,
Nor axioms of art
Nor theorems of thrift;
But a very light heart
May be given as a gift.
Let my conscience lift;
Let my offering start—
I shall give as a gift
My light slight heart.
And lest it be stored
To its own need's thirst,
As a gift to the Lord
I shall pour it first
And permit it to stain
The ground of stone
In a place of pain
Where I go alone
Till lighter than a thought,
Slighter than a smile,
It will travel as it ought
For the smallest while.
If the way be toward,
If the hope be shrift,
It will reach the Lord
As a slight light gift.

Marion Armstrong

zen. To tell our readers that it is their Christian duty to follow our line and to vote for Pooh and against Bah in a presidential election, or that they must as good Christians agree with us about Administration policy in Vietnam, is something we try never to do; because, in our theology, there is available divine guidance for each individual Christian, and he should look to that, rather than to any man, for light on his particular duty to God and man in his particular situation.

It may be, therefore, that THE LIVING CHURCH is not "political" in the same way as are these others. But we do not envy any judge or jury whose task is to draw that clear definitive line between the "religious" and the "political" which will have to be drawn, if some religious journals are to be taxed and others exempted on grounds of their "political" or "religious" character. It would be about as simple as fixing a legal definition of obscenity.

Vatican Embassy— Again

The agitation for an American embassy in Vatican City has been renewed, this time by John H. Crider, a former editor in chief of *The Boston Herald*. In a letter to the editor of *The New York Times* (June 2d)

Continued on page 23

THE EPISCOPAL CHURCH BUYER'S GUIDE

A classified list of products and services used in the Church, with the names and addresses of firms, organizations and schools (on pages 21 & 22) follows. Firms using display advertising space in this Parish Administration Number are listed in the classified section in bold face type.

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

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

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

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EDITORIALS

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Mr. Crider urges that "the greatest Protestant nation in the world" should have the same representation in "the Holy City" as it has in "the unholy city of Moscow." This is hardly an assuring introduction to his argument. Who says that the U.S.A. is "the greatest Protestant nation in the world"—or Protestant at all? Or Catholic? Or Christian? Or Jewish? Constitutionally, this country is *not* a specifically Christian nation. And who says that Rome is "the Holy City" rather than *a* holy city? What of Jerusalem? Or Mecca? Or New York, home of 815 Second Avenue?

Mr. Crider argues that if we had an embassy at the Vatican our people there could pick up "a great deal of diplomatic intelligence" which now can be got "only through the dubious methods of the C.I.A." "Diplomatic intelligence" is a euphemism for international scuttlebutt. There may be a lot of it buzzing around the Vatican, and it may be worth listening to; but under the present setup American agents have as full access to it as does anybody else. The old listening post argument for an American embassy at the Vatican is invalid for the simple reason that American agents don't need it.

Franklin D. Roosevelt favored such an embassy, Harry S. Truman opposed it—rightly, we think—as a violation of the separation of Church and state. Mr. Crider thinks it would be especially helpful if President Johnson, a Southerner, would "break away from the Southern Protestant notion that most things Catholic are bad." Many southern Protestants would justly resent this slur upon their intelligence and Christian good will. There are Protestant bigots who oppose an embassy to the Vatican, but one need not be a bigot at all to oppose it—and one need not be a Protestant. Many Roman Catholics openly oppose it, and our surmise would be that since Vatican Council II there is more

This Is God

A lonely walk,
A quiet talk,
A grain of sand,
A soft white hand,
A child's new toy,
A moment's joy,
A new day's dawn,
A tottering fawn,
A cloud above,
Spring's young love,
A breath of air,
A silent prayer,
A gentle nod,
This is God.

Robert M. Warner

Roman Catholic opposition to it than there was before. The Roman Catholic Church is a Church: a great, world-wide Church. It should be dealt with strictly as a Church, and not as a civil state, despite the historical accident that there is a sovereign principality known as the Vatican City State (area—108.7 acres; est. 1964 population, 935).

Moscow, that unholy city, happens to be the capital of a state in the sense that the United States, France, Norway, and Ghana are states and Vatican City is not. This is why we must have an embassy in Moscow.

We do not share Mr. Crider's belief that the establishment of an American embassy in Vatican City would "have splendid ecumenical relations on the political level." It could gravely retard and reverse the course of such relations, on both the religious and the political levels. We hope that this idea, thus revived, will soon be put back into storage.

The Clergy Wife

by Harriet Harrison Merry

Sometime ago I was approached by a bishop to do a rather special volunteer job. He said he wasn't sure it was fair to ask a clergyman's wife to do this. After some thought, I went to the bishop to give him my answer.

I prefaced my reply with the question, "Are you quite sure you do not want a lay person to do this job?" His immediate response was, "My dear, it is my duty to inform you that you are a lay person."

When I had sufficiently recovered, I felt it behooved me to do a little self-examination on the question, "Who am

I?" Being in a rather negative mood, I made my initial analysis on the question, "Who am I not?" It came out this way:

I am not: The perpetual pray-er for women's groups,
The parish secretary,
The church cook,
The telephone-answering service,
The church chauffeur,
The rector's rectifier,
"A good example."

Having gotten this off my chest, I undertook to discover a few positive aspects of who I am. As I see it:

I am: God's child,

My mother's daughter,
My children's mother,
My husband's wife,
First lady of the parish,
Disciple of Holy Mary,
A lover of people.

One of the best preacher's wives I know was once asked to speak on her role as the rector's wife. She began her talk by observing: "I've always thought my role was to be a casserole!" And that about covers it.

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Calvary Church, Syracuse



Rayfield

*At the rear
of the nave is
the Lady Shrine.*

The exterior of the new Calvary Church, Syracuse, says quite simply — this is a church. The design is functional and sensible, with a pleasing lightness and grace.

The interior says unmistakably — we

have one business here and that is to “make Eucharist.” We are drawn into this place to honor and praise Him who then sends us out to work for Him in His world.

The new Calvary is creating attention

because of the striking, contemporary interior design, and the extensive use made of the natural textures of wood and stone. Dominating the sanctuary and the church interior is a life-size body of Christ, carved of lindenwood, hanging on a cross of tines or long strips of laminated wood which stand out boldly from the unornamented, red brick reredos.

Flanking the altar are two screens of tines, each 17 feet high. The tine screens provide a focus for the altar. Two lines of smaller tines stretch the entire length of the nave in front of the stained glass windows. This use of tines strikes an original note in contemporary ecclesiastical design, but in reality the tines perform the same function as Gothic arches and columns in a traditional church. They pull together the many elements of nave and sanctuary.

Webster defines a tine as “a tooth, as of a fork.” Some startled parishioners wondered at first if the tines in Calvary were skis or hockey sticks. But the traditionalists are becoming accustomed to the fact that one can worship just as satisfactorily in a “modern” church as in the churches of our grandfathers. A parishioner has written: “When the priest is consecrating the bread and wine, every person in the church is bowed low in an attitude of reverence and praise—and so are the tines. Symbolism? The tines are full of it. Look at those at either side of the altar. Think of them as the Church Triumphant. These are the saints in Heaven who are permitted to look at the face of God. Have you ever seen monks or nuns at prayer? Their position and attitude have a startling resemblance to the rows of tines.”

The warm, rich atmosphere of Calvary Church is created by the soft amber, green-gold and gold colors of the stained



Rayfield

*The exterior of the new Calvary Church
says quite simply — this is a church.*

glass windows which blend harmoniously with the many natural textures of wood and stone. The colors in the church are neutral except for the door of the tabernacle behind the altar which is the only bright color spot in the church. The tabernacle has four doors in the liturgical colors of the Church year. Its design is an ancient ansate cross with two birds representing the faithful who look to Christ for their life food.

The altar is a plain slab of Minnesota-fissured, marble-like stone resting on two pedestals of laminated wood that symbolize the Tree of Life.

The communion rail is really a long, narrow table, both functional and comfortable, at which the Calvary family

by Stanley Rayfield

Executive Secretary, Department of Promotion, Diocese of Central New York

Nearby is the Book of Memorials niche containing the broken, blackened cross which once stood on the high altar of the old church. To the people of Calvary, that cross means what the rough, charred cross means to the people of Coventry Cathedral in England: new life out of suffering.

There will be a pinched pocketbook at Calvary Church for many years to come. In 1962, the old mansion that served as a parish house was torn down and a brick

the education building, another bigger drive was started to build a new church. Ultimately the people of Calvary will have invested approximately \$360,000 in the education building and their church.

One of the many important decisions that the rector, wardens, and vestry made was to purchase a 100-foot strip of land adjoining the church plot, making it possible to build the new, larger Calvary at right angles to the education building. The two are connected by a narthex which



Rayfield

The Rt. Rev. Walter M. Higley, Bishop of Central New York, dedicates Calvary Church, assisted by the Rev. Wesley Konrad, rector, (l.) and the Rev. Douglas Norwood, assistant.

gathers for the Eucharist. In fact, the architect has described the altar rail as an extension of the idea of the Holy Table.

At the rear of the nave is the Lady Shrine or prayer corner, which is a strong physical and emotional tie with the old church building. The statue of the Madonna and Child was rescued from the old church which was burned in November 1963. Although smoke-blackened, the statue was otherwise unharmed.

education building erected. This was designed to the specifications of the New York State Board of Education so that eventually a parish day school could be formed. A capital funds drive to finance the education building was hardly completed before the church building was burned by vandals. Fortunately Calvary Church carried adequate insurance; otherwise the blow would have been catastrophic. So the year after the drive for

serves both buildings. It is large enough for scores of hats and coats, tract racks, a display of books, and good fellowship and coffee.

The education building, narthex, and the Calvary Church exterior are the work of Maurice J. Finnegan, architect of Syracuse. The church interior was designed by Hirsch and Cassetti of Ithaca, New York.

“The Church hasn’t added any meaning to my life, and it hasn’t explained God to me very well. If it can’t do even this then how can the Church possibly hope to help me with other problems . . . ?”

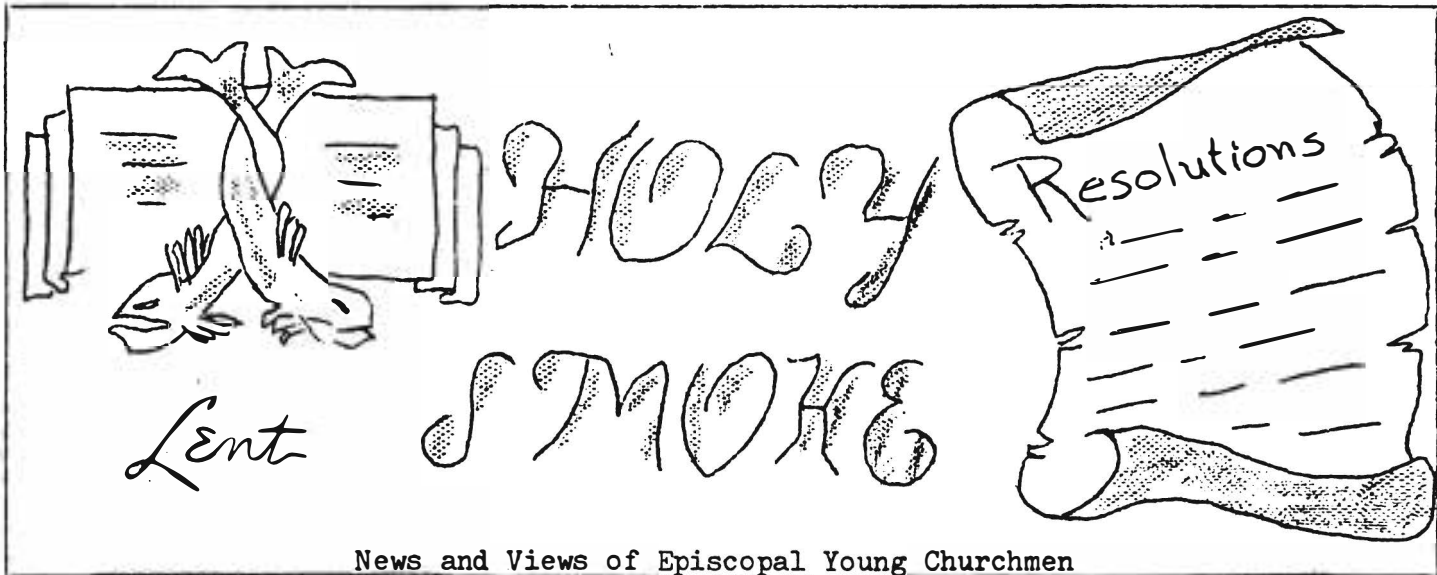
“ . . . The Church acts as a constant reminder to us of our duties. The young people of today need this reminder. We need to learn about God so that we can establish a relationship with Him.”

“ . . . Why do we need a priest who kneels before a congregation once or twice a week and says their prayers for

the staff decided after some deliberation that it would be best to re-cast in a new image this “party-social-oriented” publication into a combination publicity organ for E. Y. C. events and a forum for serious discussion. At first everyone agreed that it was a good idea, and that the young people should indeed do most of the work. How they were expected to sandwich this enterprise into their lives, already made hectic by the vast educational establishment, was something that could only be anticipated with certain misgivings.

The *Holy Smoke* appeared first in

and into the dialogue of high school students was to interest *them* in writing copy. This started slowly with occasional arm-twisting applied with discretion by the curate, and the first articles lacked inspiration. It seemed that the average young Churchman did not lack opinions, but he was not accustomed first of all to expressing them in a Church context, and secondly expressing them in written form. It seemed to raise the question of what did these young people write in school when their teachers asked for essays? Did they ever articulate what they *really*



them? Why can't we say a silent 'thank you, God' before bed, instead of reciting a thanksgiving written 500 years ago?"

"I don't pretend to understand God now but I know that without the help of the Church I'd really be at sea."

These are several excerpts from articles and letters to the editor of the *Holy Smoke*, the newspaper of the Young Churchmen of the Church of the Holy Spirit, Lake Forest, Ill. The *Holy Smoke* is now a year old, having been published once a month except during the summer, and the time is ripe to make a value judgment of its impact and worth among the young people. The 120 high school-age members of the parish are probably average in intelligence and Christian awareness for any such well-endowed suburb as Lake Forest, and they are undoubtedly not unique in that they are caught up in the full fury of an unrelenting educational process which sends everyone to college—usually to a prestige school. Bringing together in some kind of meaningful communication this segment of the redemptive community which finds itself in the teen-age years was clearly the problem. Soon they would all be off to the university, and the parish clergy would never know what they thought, or how well they took the lessons of some ten years or so of Christian education. There had been published previously in the parish a high school newsletter, and

October 1964, a mimeographed, four-page journal in its first issue containing mostly pleas from the curate for written material from an aroused cross section of young people. Three weeks went by and no one responded. When asked if they received the *Holy Smoke* in the mail (it had been mailed to everyone of high school-age in the parish—some 120 eligible souls), the typical reply was a rather vague, "I think so." Clearly something was lacking in the popularity of this first issue, and a careful scrutiny of the journal itself revealed that it had no eye appeal. It was simply four typewritten pages that looked awfully dull. The typist and office assistant for the parish pointed out that a great deal of art work can be transcribed onto stencils, and from then on her suggestion was taken. One of the most successful cartoons in the *Holy Smoke* was borrowed (with permission, of course) from the cover of THE LIVING CHURCH [May 2, 1965]. Other art work used to brighten up the masthead, or call attention to articles, has been traced from commercially prepared mimeograph drawings which are used by most small high school newspapers.

The most pressing problem to be faced with getting *Holy Smoke* off the ground

thought about things for anyone else's consideration? One young man solved the problem, and got things moving along. A high school junior, a vestryman's son in the parish, agreed to write a letter to the editor, and say how he felt about the Church, and about Christian education in particular. His opinions found a ready response, probably because they were real, and also because of their controversial tone—he was plain fed up with a lot of what passes for Christianity, and relished the chance to say so in print. His views were deemed "typical" and his article reprinted verbatim by *Advance Magazine* of the Diocese of Chicago. This added publicity didn't hurt the prestige of *Holy Smoke* and the young author's stock went up a few points around school. However, this first contributor went too far as some others felt, and in succeeding issues they have asked to write articles in rebuttal. Some felt that although the Church was a bit stuffy in some areas, it still meant a lot to them. Of course the importance of this growing dialogue in *Holy Smoke* is not the final expression of these opinions—all the young people will change their minds a dozen times within the next few years. The real value, as we have seen it, is the provision of a medium of com-

by the Rev. William K. Gros

Curate, Church of the Holy Spirit, Lake Forest, Ill.

munication in a time and in an age group where alienation is a prominent fact of life. Another useful facet of the E. Y. C. newspaper is the dignity that is given to young minds by seeing their thoughts in print—it has been a great “shot in the arm” for several to realize that the Church is interested in what they have to say. One young person said that priests can preach until they are blue in the face about full membership in the Church for everyone, but until the young people are recognized as thinking individuals, they won't believe this preaching.

Last autumn as publication of *Holy Smoke* began again, the high school members of the parish seemed to greet it as an old friend. Contributors have not only been willing to write for the paper, but they have actually asked for the privilege. Deadlines are met at the very last possible minute, as of course they always will be, but they are met. One of the more outstanding articles was found appropriately nailed to the front door of the curate's house. It must have given the young man a great deal of satisfaction to present his contribution so dramatically, and we were grateful for his opinions.

As far as the production is concerned, the same format and mimeographed printing techniques are to continue as the most practical for our parish. Most of the typing and mimeographing is still done by the office assistant and the curate. The young people have so few precious hours in this community to give to the Church that we'd rather they spent them more meaningfully than typing and folding. Distribution is accomplished in several ways—the paper is mailed to those young people who do not participate in the E. Y. C. This may be their only contact with the Church, and whether or not they read it and profit from it is debatable. However, despite their alienation or indifference to the Church, at least they know that they are being sought, and are welcome. *Holy Smoke* is distributed to the sixty or seventy young people who do participate in the small group discussion plan at their meetings. The young adult leaders are also asked to point out things of significance in the newspaper in their discussions, and also to watch out for potential contributors. The paper is also passed out in Church on the Sunday nearest publication date, along with the regular weekly bulletin of the parish. It seems that through parents and adult friends as well as by the young people themselves, some of the message of the *Holy Smoke* is communicated to others not committed to the E. Y. C.

The goal of the *Holy Smoke* is probably best summed up in a statement contained in one of the young contributors' articles. He believes that “. . . the Church is a place where ideas about life and service to God can be brought forth.” Does any Christian want the Church to be anything less than that?



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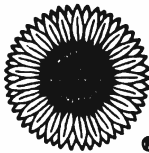
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THE LIVING CHURCH

LETTERS

Continued from page 6

posed to mean? It makes as little sense logically as it does theologically. How can a human being who lives in a specific socio-economic, political, and cultural context, behave as if it were not so? You stated the familiar paradox that "a Christian should be in the world, but not of it." I interpret this to mean that one must live, and gain an understanding of life, in a specific context; but he should not become enslaved by this world. One must be free to act creatively; he must be free to follow the will of God even if it runs counter to "the times." However, one must never deceive himself into thinking that he can function "totally independent of the times."

You also seem to imply that the quest for relevance is opposed to "the Father's business." Is social concern for the oppressed, the quest for world peace, the attacks on prejudice, contrary to the Father's business? It seems to me that Jesus was very much concerned about these things if we are to believe the New Testament. Your implicit separation of "the things of God" and the "things of this world" is grossly exaggerated, and it appears to overlook the central doctrine of the Incarnation. To profess a belief in the Incarnation, and then to insist on action that is "totally independent of the times" is a theological incongruity.

Perhaps one of the most unfortunate aspects of your editorial is that it gives solace and comfort to those who really completely disagree with the catch phrase—"totally independent of the times." Many of the most vociferous critics of the new posture of the Church in social and international concerns condemn the "rebels" because these "revolutionaries" refuse to put the Church's "Divine stamp of approval" on the *status quo*. In reality, even those who would agree with you that religion should deal with only the "eternal," actually do not believe it. They simply want the Church's sanction upon that which they have become accustomed. And this is very much involved in "the times."

(The Rev.) NORMAN J. FAREMELLI
Rector, St. Martin's Church
Oak Lane, Phila., Pa.

I don't know when I have been as impressed as I was by your editorial [L.C., May 8th] entitled, "The Itch to be Relevant." You have stated the issue clearly, i.e., that too much energy in this Church is being wasted in trying to be relevant to the world.

It is certainly evident that this is the case. There is not much effort being expended in the name of Christ to be either relevant or related to Him. The spiritual dryness in many people who are always talking about being relevant to life is almost embarrassing to any practicing priest or layman.

(The Rev.) BRADFORD B. LOCKE, JR.
Rector, Christ Church
Guilford, Conn.

Extremism

Your editorial [L.C., May 22d] on the Conference on Extremism held at the New York Cathedral on May 2d seems to me, as one who participated in it, to be almost completely irrelevant, or possibly dangerous.

We met under the urgency of an immediate threat in many of our parishes around the country; namely, the threat that a mili-

tant minority of the extreme right may take over parish vestries, exert organized and undue pressures for the election of deputies to the General Convention, hold up payments to the Executive Council, and so attempt to force our Church's withdrawal from the National Council of Churches. That is a real threat, and a foundation known as the Anita Foundation is publishing material to further these activities. One of the charges of this group is that there is a plot to take over the Churches for Marxist communism. And that Bishop Robinson, Bishop Pike, the National Council of Churches, and many local clergymen are a part of this plot.

So when you say in your editorial that there is a comparable danger from the extreme left, your words can only give comfort to this extreme right minority. Of course, there is a theoretical danger in the modern world of communist aggression, and in some areas of the world it becomes an immediate danger. If, however, THE LIVING CHURCH knows of any parish where the communist minority are "taking over," let your news columns tell us about it promptly. There has been in the past, of course, some Christian leadership which has been insufficiently aware of the danger of collaboration with disciplined communism. My impression is, however, that this danger is pretty well past. Again, however, if THE LIVING CHURCH knows of specific instances in which this is a danger, it is your duty to tell us about them. By raising the issue without any specific documentation, your editorial will reinforce the hysterical fears of what I believe to be a non-existent communist threat in our Church life.

(The Rev.) JOHN M. KRUMM
Rector, Church of the Ascension
New York City

Your editorial, "The Leftward List" [L.C., May 22d] was most timely.

This correspondent agrees most heartily with the theme expressed. However, he would like to raise a question in regard to the wording of one sentence: "In brief, a real liberal must be anti-communist." In the context used, I assume that this "real liberal" is a Christian. Is this terminology not marked, in some measure, by the same error espoused by both the Birchers and the Communists; viz. that the world is composed of good guys and bad guys and all that is necessary to usher in the Kingdom is to eliminate the one or the other? One of the chief characteristics of the members of both camps seems to be their utter humorlessness and lack of a sense of proportion (which seems almost invariably to accompany this tragic lack). And is this not a manifestation of extreme self-centeredness which is the very epitome of sin and the most prominent badge of the dedicated reformer?

The Church, as the Body of Christ, is charged with the responsibility of carrying on His work. This correspondent is unable to envisage our Lord, as portrayed in the New Testament, as a reformer; but rather as a Redeemer exhibiting, in their fullness, the fruits of the Spirit as listed by St. Paul in Gal. 5:22-23.

Anyone who is busy being anti-this or anti-that usually has little time or emotional energy left to be for much of anything. If I read St. Luke 11:24-26 correctly it is a call for positive redemption rather than negative reform. Some of us can remember

when the Anti-Saloon League and the Prohibition Party looked forward confidently to the immediate advent of the Kingdom following the passage of the 18th Amendment. We can also recall the name Maginot and the ideas implied by that name. We are still waiting to hear of Carrie Nation or Maginot being listed among the saints.

(The Rev.) F. GORDON CORNUE
Vicar, Holy Trinity Church

Wallace, Idaho

Thank you so much for printing your splendid editorial on "The Leftward List" [L.C., May 22d]. As a parish priest of "conservative" orientation, I have been for some time disturbed by the increasingly intolerant stand of so many of the Church's "liberals"—intolerant towards conservatives, yet all too silent about the extremism of the left.

I know that I will be speaking for a great number of fellow Churchmen when I write that I am deeply troubled when liberal leaders, who are very well organized and extremely vocal, publicly stigmatize faithful Churchpeople of a differing political orientation as "unchristian" and "extremist."

I also know, from experience, that I cannot afford to let my name be printed with this letter. I am deeply sorry that freedom of conservative expression in this country is coming to such a pass.

"NAME WITHHELD"

Re: "The Leftward List."

Praise be! You have had the courage to say it and print it. The Church surely seems to be leaning way over leftwards in its almost frantic effort to disavow extremists of the right. It has gotten to the point where even a moderate conservative is made to feel outside the pale in Church circles. We must be "liberal" at all costs.

It might be a useful exercise to look behind the labels and discover just how liberal the "liberal" notions would be if consistently put into practice. Regimentation is one inevitable result of present "liberal" trends. The conservative concept of an honest day's work for a day's pay just might turn out to be a liberating idea.

Thanks.

HOPE KIRKPATRICK
(Mrs. John Kirkpatrick)

Ithaca, N. Y.

About Pride

Frequently in THE LIVING CHURCH you refer to pride as a good thing. In your April 24th issue you speak of "the right kind of pride" in your editorial on "Contest Winners," and Dr. Craig writes of how Episcopalians "have every right to be proud" in connection with Church-related preparatory schools.

I feel confident that you agree with the long Church tradition which accounts pride one of the seven capital sins and the chief and most deadly one of them all.

I think it is confusing and misleading, therefore, to use the word "proud" or "pride" when what we really mean is that we should be grateful or thankful to Almighty God for a blessing or gift which has been given in and through the devoted efforts of one or more of His children.

(The Rev.) ALDEN BESSE
Rector, Church of St. Michael & All Angels
Rumford, R. I.

Editor's comment. We pride ourselves on our ability to stand correction! Fr. Besse's point is well taken. To be sure, one of the acceptable dictionary meanings of pride is "a feeling of elation or high satisfaction derived from some action or possession" (O.U.D.), and this is what both we and Dr. Craig meant. Even so, it seems better in a Church magazine to be consistently *Neutestamentliche*, and this we shall try to be henceforth about pride—until we forget.

Jazz vs. Opera

It occurs to me that it is incongruous, and rather silly, to have jazz Masses and folk Masses, as the balm to help soothe away all the supposed irrelevancies of the Church today, and still make such a fuss about using the so-called "traditional" wedding marches. If jazz and folk music are all right, what makes operatic music wrong?

(The Rev.) MARTIN DEWEY GABLE
Rector, St. Martin in the Fields Church
Atlanta, Ga.

Unity of Spirit

What with ecumenicity, "new theology," reappraisals of the Church's structures for ministry, and all the other movements and ideas that are sweeping through the Church, we are in a period that will put great strain on the unity of spirit within our Church. The debate will certainly be more fruitful, less divisive, and less the reaction of one extreme to the other, if we all admit that the debate exists and try to abide by ground rules that are worthy of Christians. St. Paul gives us the all-inclusive ground rule for debate among Christians: Speak the truth in love.

One application of this rule would be not to impugn the motives and integrity of our opponents. Let the issues be stated clearly and forcibly. Let us attack what we think are wrong ideas and wrong actions, and let us give our reasons. But let us lean over backwards not to castigate or belittle our opponents personally, even though we think they deserve it.

Compromise is no substitute for honest disagreement. But the spirit in which we debate and disagree can have a tremendous effect on the outcome of the debate and on the health of the Church.

(The Rev.) DAVID R. MATLACK
Rector, Church of St. Barnabas
Irvington-on-Hudson, N. Y.

Night Voices Verboten

In the Whitsunday issue of THE LIVING CHURCH, our seminaries purchased space to boast, of their students, that they heard no "voices in the night," suggesting, I presume, feet firmly planted on the ground, and none of that foolishness.

They are invited to hear tinkling cymbals and sounding brass, but not voices. In fact, one had better not listen to those voices even if, through all the fire and wind and jazz festivals and bandwagons, heaven is trying to get a word in. Not, that is, if one is interested in admission to one of our seminaries.

It is a time of freedom in a way. They can experiment with Zen, situational ethics (and free love at a price), unitarianism (of course, we'd rather not use the word), and

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almost anything, except voices in the night.

I don't imagine it's easy that way. Those long nights of study are wearying, the long nights' protest marches are fearsome, the long night of eternity is empty—without that voice in the night.

PAUL H. WALKER

Bethesda, Md.

Prayers to Jesus

In the issue of May 29, page 5, Bishop Pike's faulty memory is pointed out. The bishop also forgot that nearly all of the Litany (four pages in the Prayer Book) is addressed to Jesus alone. Bishop Pike is some forgetter. And who else?

(The Rev.) C. E. B. ROBINSON

York, S. C.

Differing Ministries

I should probably have my head examined for taking issue with someone of the eminence and erudition of H. Boone Porter. But, I do wonder just what is meant when he speaks of the situation at St. Stephen and the Incarnation in Washington, D. C. as being "genuinely altar-centered and sacramentally oriented" [L.C., May 22d].

The issue is the same as that pointed out by Clayton Holland in his letter of the same issue: Is there any authorization on the part of the Church for such "ecumenical" activity? If there is, but I rather doubt it, then we should give up the notion held in our canons and ordinal that ministries of non-episcopal Churches are, to say the least, different.

I bleed with Fr. Wendt and Fr. Porter over the many schisms within the Body of Christ. But, can such wounds be healed by unlawful approaches to the problems? I

rather think not! I make no judgments on non-episcopally ordained ministries other than to say, they are different from that of the ministers of Apostolic Succession.

(The Rev.) THOMAS RUSSELL

Vicar, St. Mary & Our Blessed Redeemer Flandreau, S. D.

Church Fire Insurance

A letter [L.C., March 13th] asks why a church subject to arson or vandalism has its insurance cancelled by the Church Insurance Company (formerly the Church Fire Insurance Corporation). The writer has raised an interesting question which should be answered, because it implies that the company mentioned is avoiding accounts in troubled areas.

First, let me point out that all insurance companies underwrite (select) their accounts. This is standard in all lines of business, whether it's an insurance company that refuses to insure a reckless driver, or a bank that refuses a loan to a poor credit risk. Selection, or underwriting, is a normal everyday function for us all, and for business a necessity for survival.

The Church Insurance Company was started in 1929 for the express purpose of furnishing insurance for the Episcopal Church and its clergy. Its purpose then, and today, is to accept all accounts and to insure them on broad coverages at the lowest possible cost. To maintain this policy, however, it must have the support of its insureds. In brief, the insured must accept the normal everyday responsibilities of property maintenance and protection. If he fails to do so, the company cannot assume the responsibility. It is only at this point, and after a very careful study of the situation, that the

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The Living Church

company must decide whether or not to cancel the account. Needless to say, such action is seldom necessary as every effort is made to give each church especial consideration. However, this company is *not* cancelling business, as the March 13th letter might indicate to some, in troubled areas.

MORGAN C. SMITH
Vice-President, Church Insurance Company
New York City

Commendation

I have been a subscriber to THE LIVING CHURCH for many years. May I just take this opportunity to express my great pleasure and satisfaction with the issue of May 15th.

The editorials are exceedingly well stated and are concerned with the several subjects with which all Churchmen are concerned. The article by the Rt. Rev. Chandler W. Sterling, the Bishop of Montana, is a classic. The editorials are splendid.

This issue of your fine magazine will be retained by me in a special place in my library; and I just could not refrain from writing this commendation to you and your staff.

May God bless you all in your work.

EDWARD LEROY VAN RODEN

President Judge, Orphans' Court
Media, Pa.

Concerning Mary, et al

Just a note to tell you how much I liked your editorial [L.C., May 22d] "Mary, Just Another Woman?" I thought it was fine but felt that it did not go far enough. Surely much is missing from our service when her prayers are not continually asked as in our Church they are not. (At least not out loud.)

Do you think the day will ever come when Communion will be called Mass, personal confession will be the order of the day instead of hinted at, and genuflecting, especially when the Sacrament is reserved in a tabernacle, will not be considered idolatry?

I hope that we will have more editorials like the one mentioned above.

"NAME WITHHELD"

TES Date

For many years now a goodly number of people have tried to prevail upon the Presiding Bishop and the Joint Commission on Theological Education to change the January TES date to a date more suitable weatherwise. Time and again all pleas have been consistently rejected.

We who have parishes in the east and midwest know what snowstorms can do to TES in January. So most of us just don't have TES in January. But the National Church keeps going right down the line, apparently because it cannot bear change or anything that smacks of change.

I simply ask—why cannot we have a little better leadership?

(The Rev.) WILLIAM L. KIER
Rector, St. Mary's Church

Wayne, Pa.

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

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BOOKS

The Meaning of the Body. By Jacques Sarano. Trans. by James H. Farley. Westminster. Pp. 208. \$5.

Those of us who do not normally stand on corners watching all the girls go by pay very little attention to the body, except perhaps to observe with a vague melancholy its steady deterioration. It is only when we are ill that we are pre-occupied with that strange object, our body; and then we think of nothing else, brushing aside the unpaid mortgage, Vietnam, the spendthrift son, to concentrate all our thoughts on the ailing anatomy. It is the merit of Dr. Jacques Sarano's book, *The Meaning of the Body*, that he forces us to think about embodiment even when we are well. And he is a good instructor, thanks to his training as a physicist, philosopher, and medical doctor, and to his associations with Dr. Paul Tournier.

It is necessary and legitimate, he says, to think of the body as an object (enshrined in the accusative "me"). One can of course slight this object so much that it finally breaks down for lack of care; or one can be overly solicitous of the object, like the people who eat wheat germ, take sauna baths, and brood under sun lamps. The proper objectification is that of the medical specialist, who isolates some area of the body and studies its function without raising peripheral questions. There can be no denying the brilliant advances which have been made by this restrictive method.

But the body is not only "me." It is "I" as well — subject as well as object. And this subjectivity includes more things than are included in Horatio's philosophy. It is obviously worthwhile to treat the patient as a psycho-physical whole, whose ailing organ might be simply a signal of a deep-seated psychic or social disorder. The cause of an ulcer may be set down as hyperacidity and tension; but it might also be attributed to the competition for promotion with a younger man who has the advantage of being the boss's nephew. The family doctor often dealt with these larger historical contexts, though his black bag did not contain enough pills to heal the complex ravages which he could diagnose.

Dr. Sarano rightly concludes that a dualistic theory of embodiment is indispensable and necessary, but he chiefly pleads for a post-dualistic phenomenology which may be most adequately described in Tournier's terms as a "medicine of the body." By this is meant that the patient is seen not only as a psychosomatic whole, but is also seen as the bearer of a divine commission. The theory of the hospital chaplaincy is that body, mind, and spirit are interlocked and flourish and sicken together. It is at this point that he makes interesting con-

tributions to incarnational theology. The body, he points out, is my way of being in the world; it is the location of my individuality, for by it I mark myself off from the rest of the world. But it is also the sign of my communal nature, and since I am created by God, of my dependence on Him as well. "The body," he says, "is perhaps the language by which God interrogates me." He brings to us a suggestive kind of speculation familiar enough on the Continent, in the works of men like Marcel, Merleau-Ponty, and Zaner, but largely unfamiliar here.

We put the book down impressed by the bedside manner of this doctor who sets my angry appendix into a metaphysical framework. We sigh briefly at his vain attempt to cosmicize the body in this radically secularized age when all places and times have lost their sacral character, and the historical has carried the field against transcendence. But perhaps it is not his fault so much as ours that his account of the cosmic body seems contrived and obscure compared with the column on health hints in the local newspaper.

(The Rev.) PAUL ELMEN, Ph.D.

The Church Tomorrow. By George H. Tavard. Herder & Herder. Pp. 190. \$3.95.

The Rev. George H. Tavard, a leading Roman Catholic theologian and chairman of the department of theology at Mount Mercy College, Pittsburgh, is well known in ecumenical circles and is widely read by Episcopalians.

In *The Church Tomorrow*, Fr. Tavard's purpose is to lead Roman Catholic laymen by easy steps to see the need and propriety of reform in the Roman Catholic Church. Quite properly, the positive aspects of reformation are stressed: revitalization and updating.

The book will be easy, interesting reading for the non-professional; that virtue is perhaps responsible for the over-simplification the student of theology will discover in several areas (as, for example, the willingness of the Roman Catholic Church to reform in the past).

Fr. Tavard attractively presents what almost all non-Roman Catholics will agree is the best spirit of Vatican II. Appearing when it did, however, the only promulgated document from which the author quotes is the Constitution on the Liturgy.

The author is against sociological Catholicism (religion that is only social custom); he advocates kerygmatic, contemplative theology. The collegiality of the whole people of God is well presented, as is the plea that ecclesiology should be of the *Cross* rather than of glory, of the *people* rather than just of bishops and priests, and of the promise of the *kingdom* rather than of a presently triumphant Church. Remarks made at the recent Notre Dame conference on Vati-

can II indicate that the role of the Cross in ecclesiology will be a major topic in future ecumenical discussions. Many theologians find the primacy of the Cross and present Roman Catholic claims about the primacy of the Pope in direct conflict with one another.

The Anglican Church is described as a Church that permits Catholic teaching but is not itself Catholic. The chapter on the "Reform of the Religious Life through the Liturgy" contains some of the best insights in the whole volume. If the doctrine of authority there specifically applied to religious communities and religious superiors were applied, *mutatis mutandis*, to the Church as a whole in its hierarchial structure, Anglicans, Orthodox, and Roman Catholics — as well as other Christians — would be much closer together.

(The Rev.) ARTHUR A. VOGEL, Ph.D.

✦ ✦ ✦ ✦

The Making of a Mind. By Pierre Teilhard de Chardin. Harper & Row. Pp. 315. \$5.

Let those eager for a new theology turn to Teilhard de Chardin. Has anyone done more to give speculative imagination and dimension to theology and Christian thought in our time? *The Making of a Mind*, a translation of *Genèse d'une Pensée*, consists of letters written to his cousin, Marguerite Teilhard-Chambon, which cover his 4½ years as a stretcher-bearer in the first world war. He received awards for valor and the *Légion d'Honneur*. Here is laid down the substance of his thought in all its force and vigor—his reverence for nature, his joy in the convergence of evolution, his desire to see all things gathered up in Christ.

The glory and beauty of these letters is in seeing Teilhard as a great director of souls. Reminiscent of the Letters of Janet Erskine Stuart, Evelyn Underhill, and Father Whittemore, they mirror his insight into souls, and his great compassion, a priest-comrade to whom a man can turn. We see a life deeply devout, profoundly Catholic, intensely lived in the realm of the mind. His serenity never fails. He is never crushed by events. As B. I. Bell said, he knows there is nothing tragic in circumstances, only the crack-up inside. "Never lose hope. As though you could be today what time will make you tomorrow. Give our Lord the benefit of believing His Hand is leading us surely through the 'becoming.' . . . Accept the anxiety of feeling incomplete." And like Mother Stuart, he has a "mysticism of human effort." In the spiritual life, effort means success. He writes of his conviction of necessary effort, without which some part of our being will never be achieved. We are to tackle everything resolutely and energetically without wasting too much time in fruitless discussion. "Don't chat, but try!"

Those today who speak so much of finding God in the secular should look to

Chardin and find there with him the "dazzling Presence" and the courage to be God's man in the new world. Involved with the secular, we need his lesson of spiritualizing the tangible, and seeing through the evolutionary pattern the ultimate sanctification of the universe.

There is an occasional prophetic note of his own future difficulties: "Those who try to win the day for truth before its time run the risk of ending as heretics." There is an occasional note of sadness and frustration "Where can one find the souls that have vision? . . . May I never fail the light!" There is a Churchillian quality in this lucid and intrepid spirit, in his honesty and boldness and unswerving faithfulness to his vision. In every page in every letter there shines forth his zest and zeal which informs his indomitable optimism, his joyousness in surrendering to Him who seeks only to give greater strength. "And we rejoice," as Sister Margery Raphael has written, "in his positive, hopeful, cheerful outlook on how personality can survive, and even more fully develop, in a system overrun with people."

(The Rev.) DARWIN KIRBY, JR.

✦ ✦ ✦ ✦

Monastic Spirituality. By Claude J. Peiffer, O.S.B. Sheed and Ward. Pp. 555. \$12.

In these days when the Church is renewing her ways, one field which needs new and searching examination is monasticism.

Claude J. Peiffer is a monk of St. Bede's Abbey. He writes about *Monastic Spirituality* rather than the whole field of the religious life. It is important to recognize the distinction. For centuries monasticism was the only form of religious life in the Church. The monk, unlike the religious of later years, does not have any secondary purpose. He goes into a monastery to be with God and so realize his profoundest ideals. He is not concerned primarily with good works. He is glad to do any work which may be given him. Monastic work may be described as that which can be done on the monastery property—such as schools, hospitals, and missions; or work, like missions, which when completed, permits prompt return home. The religious goes into an order like the Franciscans to work with the poor, like the Dominicans to preach, like the Jesuits to teach. This distinction tells us that monastic spirituality is different from the spirituality of the religious orders.

Monastic spirituality is concerned largely with asceticism and with prayer. Prayer occupies a dominating position in monastic life in a way which is not true of the religious orders. Prayer for the monk is not only his activity qualitatively but quantitatively as well.

This opens an immense field for research. The author has given us a great book which provides an exposition of monastic spirituality. It is not a study in the adaptation of monasticism to modern

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life. He explores the essential elements of the ideals of traditional monastic spirituality, and also distinguishes clearly this ideal from that of the religious life.

We want to express our gratitude to the author and to recommend this work to those interested in monastic spirituality. It is a special field and I know of no other book like this.

(The Rev.) **KARL TIEDEMANN, O.H.C.**
* * * *

The Thought of Teilhard de Chardin: an Introduction. By **Michael H. Murray.** Seabury. Pp. 177. \$4.95.

In a time when the limits of theological discussion are being pushed in various directions, one hears the name of Teilhard de Chardin ever more frequently. Michael H. Murray has written *The Thought of Teilhard de Chardin: an Introduction* in such a way as to quicken one's interest in reading more of Chardin's works and to aid one in understanding the import of these works by extracting the overall structure and presenting the highlights of his thought in clear, comprehensible forms.

Mr. Murray develops his work by describing Chardin's scientific treatment of the whole cosmos and the theological presuppositions undergirding his thought. One recognizes the familiar faces of traditional theological categories as Mr. Murray expands his discussion by collating Chardin's writings concerning these categories as they relate to Christian life, tradition, and involvement with society.

The insights of Teilhard de Chardin are unusual enough to be questioned but are startling enough to make one want to test the validity of their profound implications for life and theology. Throughout the book one finds gems, sentences about unity, excentricity, sacrifice, to meditate upon as one faces individual and corporate roles in confrontations with world politics, the ecumenical movement, and relationships with people. The thought, especially the methodology, of Teilhard de Chardin has far-reaching implications as one confronts a world of increasing complexity with the message of the Gospel. Michael H. Murray has provided a most helpful and interesting introduction to his works.

SARAH GRANT ELLIS
* * * *

Mani and Manichaeism. By **George Widengren.** Trans. by **Charles Kessler.** Holt, Rinehart, and Winston. Pp. vi, 168. \$6.

"If God is good, where does evil come from?" This has been a problem for believers since the days of Job, if not before. One of the apparently attractive solutions is dualism, the acceptance of evil, like good, as a self-existent force, and of this Manichaeism is the classical form. It possesses a special interest for historians as an ancient and widespread religion which yet was always an underground movement since it never became the offi-

cial religion of any group except for certain tribes in central Asia towards the end of its career. And students of Christian thought remember it as the heresy which for a while attracted the great mind of Augustine, and may have left some traces of his mental outlook with its picture of the battle of the two cities.

Prof. George Widengren of Uppsala has produced in *Mani and Manichaeism* an attractive and up to date account of the Manichaeism religion which, among other useful contributions, puts the life of its founder in its historical context of third-century Iran, and devotes a valuable though brief chapter to Manichaeism art. Since in one way or another Manichaeism left traces from Morocco to Japan, there are considerable variations within it, and it tended to be influenced by (or described in terms of) Christianity in the West and Buddhism in the East. But Widengren is certainly right in taking the Iranian type as primary, observing that "the Mesopotamian-Iranian shape of the system was its original form whereas the Christian and Buddhist versions of Manichaeism were its respective extensions." (p. 158)

(The Rev.) **E. R. HARDY, Ph.D.**
* * * *

Those Whom God Chooses. By **Barbara and Grey Villet.** Viking. Pp. 124. \$6.95.

Of the attempts that have been made to describe convent life, to explain the motivations that impel a young woman to forego property, marriage, and self-determination to accept its disciplines and rewards, and to depict novitiate training, *Those Whom God Chooses* is among the best. Powerfully and authentically, pictures and text recount religious vocation and its response by the Missionary Society of Mary, the Marist Sisters.

Some of the pictures appeared in *Life* magazine, but the best ones, especially those of sisters doctoring in a remote Peruvian mountain village, appear here for the first time.

In the text by Barbara and Grey Villet, one could wish for some indication that the life of total dedication here depicted is not hermetically sealed off from, but closely related to, the Christ-life lived by all the faithful. Also missing is any hint that the "new breed" of sisters is pressing for new dimensions in depth and breadth to enlarge and enrich the classical training procedures of constraint, regimentation, and guided self-analysis.

SISTER MARY HILARY, C.S.M.
* * * *

What about Tongue-Speaking? By **Anthony A. Hoekema.** Eerdmans. Pp. 161. \$3.50.

The Rev. A. A. Hoekema is professor of systematic theology at Calvin Theological Seminary, Grand Rapids, Mich. and *What about Tongue-Speaking?* is offered "as a Biblical and Theological evaluation of the phenomenon of Tongue-speaking." However, it should be noted that the real question under discussion is

that of "Spirit-Baptism," of which tongue-speaking is held to be the initial physical evidence. In this short book, the author makes good his claim to examine these two matters biblically and theologically; and, he has the right to say, also charitably.

The essence of the "Spirit-baptism" theory is that though a Christian does receive certain fruits of the Holy Spirit at his conversion or regeneration, he does not receive the Holy Spirit as a Person who fills his life completely until the time of his baptism in the Holy Ghost. This Spirit-baptism is said to be a second work of grace, distinct from regeneration, and is necessary (or so it is said), to the fullness of the Christian life. All who receive the Spirit-baptism must speak with tongues as the initial physical evidence of this baptism. (Not all who do show this evidence, however, need continue to exercise the gift of tongues.) Pentecostals and tongue-speakers do not agree on whether the "speaking" is of actual foreign languages or not; some hold it to be a private ecstatic language which has no earthly counterpart.

Dr. Hoekema examines the biblical evidences carefully. He shows that "to baptize with the Spirit" in the Gospels and Acts refers always to Pentecost, or to the extension of Pentecost associated with Caesarea, Samaria, and Ephesus. He reminds us that the tongue-speaking at Corinth has no hint of association with Spirit-baptism. He shows that while St. Paul does ascribe some value to tongue-speaking, this value is carefully and drastically circumscribed. This chapter is an important one for any Episcopalians who feel that tongue-speaking could be used to enrich and deepen their own spiritual lives.

Theologically, the author shows, the thinking behind these ideas is erroneous. It involves a depreciation of Baptism, and a false subordination of the Son to the Holy Spirit.

This book should be studied by all who come into contact with the Pentecostal movement, or with the movement of "tongue-speaking" which has made serious inroads into the Episcopal Church in some areas.

(The Ven.) STANLEY ATKINS

* * * *

Light on C. S. Lewis. Edit. by Jocelyn Gibb. Harcourt, Brace, & World. Pp. 160. \$3.95.

As his title, *Light on C. S. Lewis* indicates, Jocelyn Gibb has not attempted a biography of Lewis. Rather, he has called together a fine group of contributors, "invited to show the man in the round as they found him," who do so with remarkable evenness in diversity. The nine distinguished admirers of Lewis—most of them his close personal friends through many decades—turn their spotlights upon him from various vantage grounds with



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the result that he stands before us considerably illumined.

Toward the beginning, Austin Farrer probes Lewis as Christian apologist. Toward the end, Chad Walsh discusses his impact on America. In between, Kathleen Raine views him as poet, Stella Gibbons as imaginative writer, John Lawlor, Nevill Coghill and J. A. W. Bennett as scholar, tutor, prose writer, and above all as a fascinating person. Owen Barfield's introduction wraps all together and, in conclusion, Walter Hooper supplies a bibliography of Lewis's known writings.

As a result, what Barfield calls "the individual essence of my old friend" emerges with sufficient clarity. The knowledge, candor, and skill of the contributors evoke a whole and living man, a consistent yet paradoxical person of great stature and wide range—the identical individual we glimpsed while reading his works, now fleshed out and pulled forward from the shadows into clearer focus. We are indebted to a perceptive and articulate group for sharing their insights into one of the truly significant men of our era.

(The Rev.) GALE D. WEBBE

+ + + +

No Graven Image. By Elisabeth Elliot.
Harper and Row. Pp. 244. \$3.95.

The missionary: (Check one)

a. Is the forerunner of the United Fruit Company, intruding where he is not wanted to bring to happy, guileless people the Puritan sense of sin and the desire for things that will disrupt their wise and primitive way of life.

b. Is a dedicated soul, laboring long among the hovels and generally unsanitary surroundings of poverty stricken dark-skinned people, doing what he can to help them in their poverty and sickness but most of all bringing them the light of the Gospel so that when he passes on, generally in a rather unpleasant fashion, he is remembered with joy as one who showed the way to heaven before he himself entered in.

Mrs. Elisabeth Elliot has gone this missionary route and she knows. She denies both these stereotypes. Her previous books have been non-fiction, dealing with the work of her husband who was killed by the Auca Indians—where she herself worked later—and with her own mission to the Quichuas. Now she writes her first novel, *No Graven Image*, the story of a woman missionary, also with the Quichuas, a person who came to the high Andes with a romantic image in her mind and who finds that it is not like that at all.

The book has some deadly accurate snapshots of a missionary meeting in Guayaquil and of a traveling lecturer determined to see and photograph just those things that will "sell" missions back home. As I say, Mrs. Elliot has been there and she knows.

But if her central character, Margaret Sparhawk, finds that the missionary's life

is not as she imagined it would be, neither does she give up and join the Peace Corps. Rather, after her struggle to enact the stereotype missionary comes to a tragic end, she settles down, without concern for the statistics on her missionary reports and "prayer letters," to do what she can as opportunity offers. At last, though she does not say so, she may be accepting the will of God.

(The Rev.) EDGAR M. TAINTON

+ + + +

Understanding the Old Testament. Revised edition. By B. W. Anderson. Prentice-Hall. Pp. 586. \$10.60.

Ever since Dr. B. W. Anderson's *Understanding the Old Testament* first appeared in 1957 it has been recognized as an outstanding non-technical guide to its subject, and as meeting a real need. An attractive and well-written volume, it weaves together historical, critical, and theological perspectives to give a sympathetic account of Israel's faith in its temporal setting. For this new edition the material has been revised and updated; especially in the earlier pages has there been a certain amount of rewriting while later, the meager two pages on the Psalms have been replaced by a whole new chapter. There are many new illustrations and a new eight-page color insert—all, as before, well-chosen and excellently reproduced.

After a brief introduction which underlines the importance of the Exodus for Israel's faith, Part I treats of the formation of the Covenant Community up to the conquest of the Promised Land. Part II, "Israel becomes like the Nations," carries the story on through the monarchy up to the Babylonian Exile; the prophets are dealt with in their historical setting. Part III, "the Covenant Community is Renewed," concerns the Exile and return, the Psalms, Wisdom Literature, and Apocalyptic.

It may safely be prophesied that this new edition will secure and hold many new generations of readers. A special word of praise is due to the publishers for a very handsome volume—except for the two indexes. Here is a book which the reader will want to consult time and time again; why the indices should have been printed in such minute, eye-straining type I do not know.

Where the field surveyed is so vast inevitably other students will query individual points. More could have been said (p. 189) about the prophets as spokesmen of the Covenant along the line of Reventlow's recent work. Hosea (p. 248) is surely not against kingship as such, but only the non-Davidic line of the northern kingdom. It is a not unimportant point for the interpretation of this prophet, and Amos too. Following H. J. Kraus's *Gottesdienst* too sharp a distinction is made (p. 478) between the Covenant with the House of David and the Mosaic one with the whole nation. It is a fashionable view

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nowadays, but in II Sam. 7 the Davidic Covenant rests squarely on that with the nation, and in Ps. 89 it is the Mosaic Covenant which the King has to uphold. Further, (the Jerusalemite) I and II Kings judges each ruler by his attitude to the Law of Moses.

These, and other points, in no way diminish my admiration for this work.

(The Rev.) J. R. BROWN

✦ ✦ ✦ ✦

The World Council of Churches: A study of its background and history. By David P. Gaines. Richard R. Smith Co. Pp. 1302. \$18.50.

If \$18.50 seems a lot of money to put down for just one book, it may reasonably be answered in this case that *The World Council of Churches* is a lot of book in every respect, both qualitative and quantitative. The contents could well have gone into three ample volumes instead of one. But it is better to have all this material in one piece, even if the result is a very bulky book.

The author, Dr. David P. Gaines, is not a world famous figure in the ecumenical movement but he has served the cause for many years and he is thoroughly versed in it through active participation in such crucially important meetings as Stockholm, Lausanne, Oxford, and Edinburgh. He is soundly qualified for the task of writing the history of the World Council of Churches; and history is the approach and medium he chooses. When he goes into the background of the Council he goes back into such preparatory workings of the Spirit as the 18th-century Evangelical Awakening.

One of the things that swell the size of the book is the inclusion of the full text of many important documents and reports in the accounts of historic sessions of the Council. The omission or drastic abridgement of these might have made for welcome brevity, but their inclusion is a boon to all readers who want access to these texts.

Few will want to sit down and read this book straight through. That would be a lengthy session indeed. It will serve more as a reference work. Dr. Gaines, or somebody else, might well write a much shorter history of the W.C.C. which would meet a general need for such a book. But here we have the definitive and comprehensive full treatment of the subject, and for many years to come it will need only to be updated as ecumenical history continues to be made through the W.C.C. This book should be put within reach of anybody wishing to learn the facts about the World Council.

(The Rev.) CARROLL E. SIMCOX, Ph.D.

Booknotes

by Karl G. Layer

The Living God. By Romano Guardini. Regnery. Pp. 112 paper. \$1.25.

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A Strategy for the Protestant College. By Lloyd J. Averill. Westminster. Pp. 128 paper. \$2.25. A defense of the Protestant liberal arts college by one who is both a college professor and a Baptist minister.

A Handbook of Contemporary Theology. By Bernard Ramm. Eerdmans. Pp. 141 paper. \$1.95. This handbook is designed to assist the non-theologian in understanding the terminology of modern theology. It is a book of definitions; but more than that, each concept is briefly explained and illustrated. Emphasis is on the terminology of modern Protestant thinkers.

The World of Mission. By Bengt Sundkler. Eerdmans. Pp. 318. \$6.95. In contrast to most surveys of Christian missions, this book adopts an approach that is not primarily historical, but rather ecological. It is concerned with the environment in which the Church exists and with which it interacts. The author begins with a discussion of the biblical basis and

theology of mission, and proceeds to a brief historical review which concentrates on the problem of mission and politics. A final section deals with the involvement of a young Church in the social, cultural, political, and religious environment in which it finds itself.

Order and Counter-Order: Dualism in Western Culture. By G. C. Waterston. Philosophical Library. Pp. 156. \$4.75. The clash between "idealist" and "sensate" concepts of order from pre-Christian times to the present.

The Book of Catholic Worship. The Liturgical Conference, Washington, D. C. Pp. 807. \$3.50. Here is a book which is designed as a Roman Catholic service book. It strongly resembles the Book of Common Prayer except that there is a hymnal here added. The contents include the Mass together with the Propers for the year (temporal and sanctoral cycles), the Psalter, the other sacraments, various additional services such as Benediction, and a hymnal of 173 numbers. This is the type of manual which ideally will be placed in the pews of every Roman Catholic church so that the entire congregation may take part in the worship. The editors are to be commended for their effort to bring the public worship of the Roman Church in a full way to the members of that Communion.

PEOPLE and places

Ordinations

Priests

Louisiana—The Rev. Louis Noland Pipes, Jr. continues as curate at St. Martin's, Metairie, La.

Texas—The Rev. Alfred Traverse, Ph.D., is assistant rector of St. Matthew's, Austin, and visiting lecturer in geology at the University of Texas. Address: 6508 Coventry Lane, Austin (78723).

Perpetual Deacon

Michigan—Glen Vernon Cathey, Jr., assistant at St. Paul's, 218 W. Ottawa St., Lansing, Mich. 48993.

Deacons

Fond du Lac—Robert D. Campbell, assistant at St. Christopher's Mission, Bluff, Utah; Robert J. Goode, Jr., Order of St. Francis, Little Portion Monastery, Mt. Sinai, N. Y.

Long Island—Paul Evans Kaylor, in the office of

The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged \$3,905.75
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\$7,114.00

CLASSIFIED

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POSITIONS OFFERED

AUGUST supply priest in large Connecticut parish; lovely area; lake; comfortable rectory; curate also on duty; \$40 weekly. Sunday services and one Thursday service. Reply Box J-378.*

CASEWORKER — Episcopal Church sponsored group treatment facility for behavior-disordered youngsters, ages 13 through 16, capacity 27. Duties include individual counseling, group work, ability to work closely with child care staff. ACSW supervision, social work and psychological consultation. Excellent personnel policies. University town close to vast outdoor recreational areas in Wonderful Wyoming. MSW required, salary commensurate with experience. Contact, Dwain Brown, Director, Box 1007, Laramie, Wyoming.

D.C.E. wanted by growing parish in lovely foothill community of Southern California, 40 miles from Los Angeles, for July 1st or August 1st. Salary, car allowance, hospital insurance and pension. Please write: The Rev. John D. Harrison, St. Mark's Parish, Box 366, Upland, Calif.

HOUSEMOTHER for Brent School, Baguio City, Philippines and **HISTORY TEACHER.** Must be single. Apply air mail, headmaster.

SMALL PARISH with day school, Tempe, Ariz., wants rector. Conservative theology essential. Small salary at first but parish has excellent future for expansion under right man. Reply Box E-371.*

WANTED: HOUSEMOTHER for boys' school in the East, next September. Reply Box G-364.*

WE OFFER: a place where the action is. Inner city, integrated, hi-rise, community org, culturally deprived, good salary, good car, poor housing, sometimes tired but optimistic rector.

WE NEED: a real live curate, 3-8 years out of Seminary, resumé, picture and statement as to interest in urban work. Rector knows of this ad. He wrote it. Reply Box T-366.*

WOMEN TEACHERS WANTED: Biology, History, Physical Education, Home Economics and Religion. Episcopal girls' boarding school in mid-west. Reply Box M-346.*

POSITIONS WANTED

CITY PARISH PRIEST desires return to university or campus-related ministry. East or Midwest; moderate Catholic, welcomes "challenge" or "real opportunity." Reply Box N-367.*

PRIEST, 32, married, experience and interest in counseling, desires position on East Coast. Reply Box C-372.*

PRIEST, moderate Catholic, theologically conservative and at present associate rector on West Coast, desires change. Middle-aged, Stressing pastoral concept. Remain West Coast. Reply Box L-376.*

PRIEST, qualified rector for large parish. Communication invited from vestry having, or contemplating, staff. Reply Box P-374.*

VOLUNTEER desires Church work with youth or elderly people. Eastern United States area. Three years' experience working with children. Junior college degree. Reply Box N-368.*

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

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MISSION CHURCH desires eucharistic vestments. Put your second set in use in Appalachia. Your payment will be our grateful appreciation. St. Mary's Episcopal Church, Bluefield, Virginia.

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THE LIVING CHURCH

The Living Church

the Bishop of Long Island, 65 Fourth St., Garden City, N. Y. 11530.

Restoration

The Rt. Rev. James W. F. Carman, Bishop of Oregon, acting under the provisions of Canon 65, Sections 2 and 4, and with the necessary consents, remitted and terminated the Sentence of Deposition pronounced on Robert Burton, on July 20, 1961, and restored him to the Order of the Priesthood on May 29th.

Honors

Earned Degrees

The Rev. Richard Henshaw, assistant professor of Old Testament at Bexley Hall, received the Ph.D. degree in semitic languages and literature from Hebrew Union College.

Medals

The Rt. Rev. Walter H. Gray, Bishop of Connecticut, was awarded the Charter Oak Medal for leadership in community affairs, by the Greater Hartford Chamber of Commerce.

Honorary Degrees

The Rev. John C. Harper, rector of St. John's, Washington, D. C.—D.D. from George Washington University.

The Rev. Arthur L. Kinsolving, rector of St. James, New York—D.D. from the Episcopal Seminary in Virginia.

The Rev. William H. Mead, dean of Christ Church Cathedral, St. Louis, Mo.—D.D. from the Episcopal Seminary in Virginia.

The Rt. Rev. Lauriston L. Scaife, Bishop of Western New York—D.C.L. from Kenyon College.

The Rev. Bennett J. Sims, rector of Christ Church, Corning, N. Y.—D.D. from the Episcopal Seminary in Virginia.

The Rt. Rev. Leland Stark, Bishop of Newark—L.H.D. from Seton Hall University.



The Rev. Saburo Takiguchi, dean of Christ Church Cathedral, Sendai, Japan—D.D. from the Episcopal Seminary in Virginia.

Mr. Richard P. Thomsen, headmaster of Episcopal High School, Alexandria, Va.—L.H.D. from the Episcopal Seminary in Virginia.

Retirement

The Rev. Thomas Mabley, former rector of Holy Trinity by the Sea, Daytona Beach, Fla., retired March 1st. Address: 4020 S. Atlantic Ave., Daytona Beach, Fla. 32019.

The Rev. George F. McGowan, rector of the Church of the Advent, Crestwood, Mo., has retired because of disability. Address June 30th: 666 Selma Ave., Webster Groves, Mo. 63119.

The Rev. Henry Sears Sizer, Jr., former vicar of St. Luke's, Hilton Head Island, S. C., retired May 1st. Address: 500 Pilot St., Beaufort, S. C. 29902.

Resignation

Mr. Terrence I. O'Brien, national general secretary and assistant treasurer of the Brotherhood of St. Andrew, has resigned effective June 30th.

Living Church Correspondents

Minnesota—Mrs. Harold G. McConnell, 3537 Irving Ave. S., Minneapolis, Minn. 55408 is the correspondent for the diocese.

School Appointments

The Rev. Frederick H. Borsch, faculty member of Queen's College, Birmingham, England, has been named assistant professor in New Testament literature and languages at Seabury-Western Seminary, 2122 Sheridan Rd., Evanston, Ill., effective September 1st.

The Rev. Colley W. Bell, Jr., rector of St. John's, Cornwall, N. Y., has been named rector of Margaret Hall, Versailles, Ky., effective July 1st.

Fulbright-Hays Fellowship

The Rev. Robert S. Ellwood, Jr., will be working toward the Ph.D. degree at Kokugakuin University, Shibuya, Tokyo, Japan, on a government grant. Address: c/o Louis Dwarshuis, 2301 S. 12th Ave., Broadview, Ill. 60158.

GO TO CHURCH THIS SUMMER!

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

- LITTLE ROCK, ARK.**
TRINITY CATHEDRAL 17th & Spring
 The Very Rev. Charles A. Higgins, dean
 Sun 7:30, 9:25, 11
- LOS ANGELES, CALIF.**
ST. MARY'S 3647 Watska Ave.
 The Rev. R. Worster; the Rev. H. Weitzel
 Sun Low Mass & Ser 7; Sol High Mass & Ser 10;
 Wkdays Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD
 7 & 6:30
- SAN FRANCISCO, CALIF.**
ADVENT 261 Fall St. near Civic Center
 The Rev. J. T. Golder, r; the Rev. W. R. Fenn, asst
 Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,
 Fri & Sat 9; C Sat 4:30-6

- NORWALK, CONN.**
ST. PAUL'S ON THE GREEN 60 East Ave.
 The Rev. F. L. Drake, the Rev. A. E. Moorhouse,
 the Rev. R. I. Walkden
 Sun 8 & 10; Daily as posted; C Sat 12:15
- WASHINGTON, D. C.**
ALL SAINTS Chevy Chase Circle
 The Rev. C. E. Berger, D. Theol., D.D., r
 Sun HC 7:30, Service & Ser 10; Daily 10
- ST. PAUL'S** 2430 K St., N.W.
 Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass daily
 7; also Tues & Sat 9:30; Thurs 12 noon; HD 6 &
 12; MP 6:45, EP 6; C Sat 4-7
- COCONUT GROVE, MIAMI, FLA.**
ST. STEPHEN'S 2750 McFarlane Road
 Sun HC 6:30, 7:30, 9, 11; Daily 7:15, 5:30; also
 Tues, Thurs, HD 6; Fri & HD 10; HD 6; C Fri
 4:30-5:30, Sat 4:30-5:30, 6:30-7:30

- FORT LAUDERDALE, FLA. (Cont'd)**
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
- HOLLY HILL (DAYTONA BEACH), FLA.**
HOLY CHILD 1445 Flomich Ave.
 The Rev. Frederick R. Trumbore, v
 Sun 7:30, 9 HC; Tues 7:30 EP; Wed 9:30 HC
- INDIAN ROCKS BEACH, FLA.**
CALVARY-IN-HOLIDAY-ISLES 1615 1st Ave.
 The Rev. Frank L. Titus, r
 Sun 8:30, 10:30; HD 10
- MIAMI, FLA.**
HOLY COMFORTER 1300 SW 1st St.
 The Rev. R. B. Hall, r; the Rev. J. Valdes, asst
 Sun 8, 10, 12; LOH Wed 10:30; Thurs 9

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

- CORAL GABLES, FLA.**
ST. PHILIP'S Coral Way at Columbus
 The Very Rev. John G. Shirley, r
 Sun 7, 8, 10; Daily 6:45
- DAYTONA BEACH, FLA.**
HOLY TRINITY BY-THE-SEA Grandview & Ora
 The Rev. David J. Dillon, Jr., r
 Sun 8 HC, 10 MP & Ser (HC 15)
- 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

- ORLANDO, FLA.**
CATHEDRAL OF ST. LUKE Magnolia & Jefferson
 The Very Rev. Francis Campbell Gray, dean
 Sun 6:30, 7:30, 9, 11; Daily 7:10, 5:45; Thurs
 Fri & HD 10; C Sat 5
- ORMOND BEACH, FLA.**
ST. JAMES 44 S. Halifax Dr.
 The Rev. Robert G. Tharp, r
 Sun 7:30 & 10
- ST. PETERSBURG BEACH, FLA.**
ST. ALBAN'S 85th Ave. & Blind Pass Road
 The Rev. John F. Hamblin, Jr.
 Sun 7, 8, 9, 11; Daily 6:30; C Sat 4

GO TO CHURCH THIS SUMMER!

(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
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

ST. MARGARET'S 2555 E. 73d (cor. Coles)

One block west of South Shore Drive
Sun HC 8, 9, 11

PLYMOUTH, IND.

ST. THOMAS' N. Center & W. Adams

The Rev. William C. R. Sheridan, r
Sun H Eu 7 & 9

PORTLAND, MAINE

CATHEDRAL CHURCH OF ST. LUKE 143 State St.

Sun HC 7:30, 9, 11; EP 5:30; Daily MP & HC 7:30
ex Mon 10:30, Tues 7, Thurs 9:30; Daily EP 5:30

BALTIMORE, MD.

Mount Calvary N. Eutaw & Madison Sts.

The Rev. R. L. Ranieri, r
Sun Masses 8 & 10; Daily 7; Tues & Thurs 9:30;
C as posted

ST. MICHAEL & ALL ANGELS' 2001 St. Paul St.

The Rev. Osborne R. Littleford, D.D., r
Sun H Eu 7:30, 9, 11, 4; Daily Eu

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

DETROIT, MICH.

ST. JOHN'S Woodward Ave. & Vernor Highway

The Rev. T. F. Frisby, r
Sun 8 HC, 11 MP; 1st Sun HC; Wed 12:15 HC

FLINT, MICH.

CHRIST CHURCH East Hamilton at Bonbright

Sun 8 HC, 10; Wed HC 6:30, 10; Thurs HC 6;
HD HC 6; Daily MP 7, EP 7

HOLLAND, MICH.

GRACE CHURCH 555 Michigan Ave.

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

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.

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

LIVINGSTON, MONT.

ST. ANDREW'S Third and Lewis

The Rev. C. Jack Faas, r
Sun 7:30 HC; 9 HC (1S & 3S); MP (2S & 4S);
Wed 7:30, 9 HC

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway

The Rev. Tally H. Jarrett
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP,
H Eu, & EP

NEWARK, N. J.

GRACE CHURCH Cor Broad & Walnut Sts.

The Rev. Herbert S. Brown, S.T.D., r
Sun 7:30, 9:15, 11; Daily 7:30 ex Fri 9:30

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL 3rd & Phila. Blvd.

Sun HC 8, 9:30 & 1S 11; MP 11 ex 1S; Daily HC
7:30 ex Fri 9:30

TRENTON, N. J.

TRINITY CATHEDRAL W. State St. & Overbrook Ave.

Sun 7:30, 8:30, 9:30, 11; Wed 7:30 & 10; HD 6:30

BINGHAMTON, N. Y.

CHRIST CHURCH 187 Washington St.

The Rev. F. W. Dorst, r; the Rev. J. H. Ineson, c
Sun HC 7:30, 10; Thurs HC 10:30; HD 12:05

The Living Church

BROOKLYN, N. Y.

ST. PAUL'S (Flatbush)

Church Ave. Sta. Brighton Beach Subway
Rev. Frank M. S. Smith, r; Rev. Wm. A. Davidson, c
Sun 7:30, 9, 11. HC daily

GENEVA, N. Y.

ST. PETER'S Genesee at Lewis

The Rev. Norman A. Rimmel, D.D., r
Sun HC 8, 9:30, 11

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
Wkdays MP & HC 7:15 (G HC 10 Wed); EP 3:00

ST. BARTHOLOMEW'S Park Ave. and 51st St.

The Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC; 11 Morning Service & Ser; Week-
days HC Tues 12:10; Wed 8 & 5:15; Thurs 12:10;
EP Tues & Thurs 5:45 Church open daily for prayer

SAINT ESPRIT 109 E. 60 (Just E. of Park Ave.)

The Rev. René E. G. Vaillant, Th.D., Ph. D.
Sun 11. All services and sermons in French

HEAVENLY REST 5th Ave. at 90th Street

The Rev. J. Burton Thomas, D.D., r
Sun HC 8 & 9, 11 MP Ser 11 ex 1S; Wed HC 7:30;
Thurs HC & LOH 12; HD HC 12

ST. IGNATIUS' The Rev. Charles A. Weatherby, r

87th Street, one block west of Broadway
Sun Mass 8:30, 10:45 MP & Sol Mass; C Sat 4

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.

The Rev. Chas. H. Graf, D.D., r; Rev. C. N. Arlin, c
Sun HC 8, Ch S 10:30, Cho Eu 11; Daily HC 7:30
ex Sat; Sat 10; Thurs & HD 7:30 & 10

ST. MARY THE VIRGIN 46th St. between 6th and 7th Avenues

The Rev. D. L. Garfield, r; the Rev. L. G. Wappler
Sisters of the Holy Nativity

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

RESURRECTION 115 East 74th St.

Rev. Leopold Damosch, r; the Rev. C. O. Moore, c;
Sun Mass 8, 10 (Sung), 7:30 Daily ex Sat; Wed
& Sat 10; C Sat 5-6

ST. THOMAS 5th Avenue & 53rd Street

The Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11; Daily ex Sat
HC 8:15; Tues 12:10; Wed 5:30



TRINITY CATHEDRAL
Little Rock, Arkansas

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

THE PARISH OF TRINITY CHURCH

TRINITY Broadway & Wall St.

The Rev. Bernard C. Newman, S.T.D., acting r
Sun MP 8:40, 10:30, HC 8, 9, 10, 11; Daily MP
7:45, HC 8, 12, Ser 12:30 Tues, Wed & Thurs, EP
5:15 ex Sat; HC 8; C Fri 4:30 by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.

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

CHAPEL OF THE INTERCESSION

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

ST. LUKE'S CHAPEL 487 Hudson St.

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

ST. AUGUSTINE'S CHAPEL 292 Henry St.

Rev. Wm. W. Reed, v; Rev. Jeffrey T. Coffee, 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

SCHENECTADY, N. Y.

St. George's No. Ferry St.

The Rev. Darwin Kirby, Jr., r
Sun HC 8, 9; MP 11 ex 1S HC; HC daily 8, ex
Mon & Thurs 10

UTICA, N. Y.

GRACE CHURCH Genesee & Elizabeth St.

The Rev. Stanley P. Gasek, S.T.D., r
Sun HC 8; MP, HC & Ser 10; Int daily 12:10

TULSA, OKLA.

TRINITY Downtown 5th & Cincinnati

Pilgrimage Church of the Southwest
The Rev. Curtis Junker, r
Sun HC 7, 8, 9 & 11 (1S & 3S); Daily Eu

PHILADELPHIA, PA.

ST. LUKE & THE EPIPHANY 330 So. 13th St.

The Rev. Frederick R. Isackson, r
Sun HC 9, 11 (1S & 3S); Tues 12 Healing Service

ST. MARK'S Locust St. between 16th and 17th Sts.

Sun HC 9, 11; Weekdays 7:30 (ex. Sat); Wed.
12:10; Sat 9:30; C Sat 12-12:30

NEWPORT, R. I.

EMMANUEL Spring & Perry Sts.

The Rev. Daniel Quinby Williams, r
Sun HC 7:45; MP & Ser 11 (HC 1S); Thurs & PB
Holy Days HC 10:30

DALLAS, TEXAS

ST. MATTHEW'S CATHEDRAL 5100 Ross Ave.

The Very Rev. C. Preston Wiles, Ph.D., dean
Sun 7:30 H Eu, 9 Family Eu, 11 MP & H Eu;
Daily H Eu 6:30, Wed & HD 10; C Sat 5

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.

The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30, Ch S 11:15; Mass daily 7
ex Tues & Thurs 10; C Sat 4-5

SEATTLE, WASH.

ST. PAUL'S 15 Roy St. at Queen Anne Ave.

The Rev. John B. Lockerby, r
Sun 7:30 H Eu, 10 Mat & H Eu

KAILUA, OAHU, HAWAII

EMMANUEL Keolu Dr. at Wanoao

The Rev. Fredrick A. Barnhill, D.D., v
Sun 7:30 & 9:30; Wed 10

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